THE ANTIQUARIAN REMAINS

IN

THE PRESIDENCY OF MADRAS

BY

ROBERT SEWELL

Archæological Survey of Southern India.

LISTS

OF

THE ANTIQUARIAN REMAINS

IN

THE PRESIDENCY OF MADRAS.

Compiled under the Orders of Government

BY

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PREFACE.

On 19th January 1881 I received an order from the Government of Madras appointing me to serve on special duty in connection with the Archæological Survey of Southern India, and, in a subsequent order, my duties were defined. I was entrusted with the preparation of Lists of all the known inscriptions and monumental antiquities in the Madras Presidency, in order to prepare the way for a detailed survey. With these instructions to guide me I set to work to collect the information from the several Districts, issuing a circular appealing for help to a large number of officials and private gentlemen both European and Native. 7,500 of these were circulated, and much correspondence naturally ensued. The work in hand, moreover, entailed a very considerable amount of reading, for I was compelled to study volume by volume all the books which I could find in the Presidency town in which reference would be likely to be made to Southern Indian archæology and antiquities. A large number of works bearing on the subject I have been unable to procure, but, besides many others, I have gone through all the sets of scientific journals published since A.D. 1785 which seemed likely to bear on the subject, including the numerous volumes of the Asiatic Researches, the Journals of the Royal Asiatic Society, those of the Asiatic Society of Bengal, of the Bombay Branch of the Royal Asiatic Society, and of the Madras Journal of Literature and Science, as well as the whole of the issues of the "Indian Antiquary."

The object which I placed before myself from the commencement of the work was not only to produce lists of antiquities in each District for the use of the Archæological Surveyor, but to furnish general information for the guidance of many residents in Southern India who might be as yet uninterested in the subject, with the view of enabling them, if their tastes so lead them, to join in the work of historical research; and I have been buoyed up by the hope that the Lists and Tables which form the main portion of Volume II, (and which the Madras Government did not call upon me to compile,) will be found of considerable utility in the gradual work of history-making, by enabling many to become fellow-workers who would otherwise, from the labor required in studying the subject, never be induced to pay any attention to it. This extra work has led to some delay, but I think it will be found to be of service in the end. For instance;—if Volume I stood alone, and there were nothing ready to hand to guide him, an official, riding through a village where the existence of an undeciphered stone inscription is mentioned, might be induced to look for it, and, if found, to report the fact to the Archæological Surveyor; he might even go so far as to have it read and report the date and the name of the sovereign entered therein, but he would probably do little else. Having no books to refer to, he would not take the trouble to inquire to what dynasty the king belonged, whether the date tallied with other inscriptions of the same reign throughout the Presidency, or whether there happened to be in this inscription any peculiarity requiring special notice,—in short, whether the inscription was a very valuable one, or only valuable as being another of a number confirming the same facts. If, however, he has ready to hand a set of tables which will at a glance enable him to see approximately the year A.D. corresponding to the native date given, and show him who the sovereign was whose name he reads in the inscription, when he lived, to what family he belonged, and whether this inscription confirms or contradicts other known inscriptions of that date, I think it stands to reason that he will take a greater interest in the subject. And the interest will increase as he goes on, till eventually his researches may prove of very great value to the future historian of Southern India.

With this object in view I commenced by preparing Chronological Tables in order to enable an approximate date A.D. to be given for all native dates mentioned in inscriptions. These are only roughly given. Extreme accuracy can only be obtained by very troublesome calculations. I earnestly hope that Government will see fit shortly to have these calculations made and the results published in clear tables, so that at a glance the English day of the week, the month, and the year A.D. may be known for every Telugu, Tamil, and Malayāḷam date mentioned in inscriptions. One thing at least is certain;—it will be impossible to obtain an accurate history of the country till this is done.

My next care was to draw up Genealogical Tables and Lists of all the known dynasties and great families of Southern India from the earliest times. These are merely tentative in most instances, because the subject is yet in its infancy. But I have attempted to give the latest information regarding them from the best authorities. I lay no claim to any originality. These tables are, for the most part, merely

compiled from the published works of well-known writers; but being collected together they will, I hope, be useful to beginners. The remaining Lists contain as many of the dated inscriptions in the Presidency as I could collect, arranged—(1) chronologically for the use of epigraphists and the students of general history; and (2) in order of succession of the sovereigns of different dynasties for guidance as regards the history of the principal reigning houses.

To guard against error it is necessary that I should make it thoroughly understood that the information given herein must not be considered either as conclusive, or even as necessarily accurate. All I could pretend to do in the limited time at my disposal was to record as carefully as possible all that my informants told me; and as the latter may have made many mistakes, I cannot vouch for the accuracy of all the statements made in these volumes.[1] Far more has been discarded than admitted, as I was certain of error in many cases, and sceptical as to asserted facts in many more. The Lists must be considered as provisional and tentative, not final.[2] The work of antiquarian research in Southern India will best be carried out, therefore, if workers will take nothing for granted, but in each case will test the accuracy of the statements made in this volume by examination on the spot. By perpetual corrections, additions and alterations, the Lists may, in the course of years, be rendered perfect; at present they must merely be considered as forming a basis on which to work. In addition to errors in the description of antiquarian remains it will probably be found that in many cases the distances and directions of the places mentioned are inaccurately given. For this information I have been almost solely indebted to Tahsildars of taluks, and Clerks in their offices, whose ideas of distance and the points of the compass are often very vague, and who are, I am sorry to say, often very careless. In every instance I have searched on the Ordnance Map for the place mentioned and, when found, have given the information accurately; but where I have failed to find the place I am not personally responsible for my entries. If residents in the Districts will take the trouble to send notices of errors in this respect to the Archæological Surveyor they will greatly assist his work as well as prepare the way for more accurate lists in time to come.

Appendix A, containing archæological notes made during a personal tour in the Palnāḍ country of the Kistna District, I preferred, on careful consideration, to print separately, because it partakes of a different character to that of the general lists, the greater portion of which is prepared merely on hearsay.

The much-vexed question of Orthography must receive some notice here. First, then, I must explain that my chief guide in this direction has been a hard-and-fast Order of Government directing me to base my orthography on the principles of the present Government system. In order to ensure uniformity the Madras Government has published Lists, to which it has desired all officers strictly to adhere, fixing the spelling of all the most important places in the Presidency. These Lists retain the popular spelling in the case of places whose names may be considered as now forming part of the English language, while transliterating with more or less accuracy a number of names of taluks, rivers, and less known places. This last list might, I think, be much improved, but as it stands I am bound by it. In the case of all names not entered in the Government Lists I have given an exact transliteration according to a table annexed to this preface. The advantage of this is obvious. Residents in the south, for instance, may desire information regarding a place in the Telugu country, and unless they are able in their correspondence to write in correct Telugu the name of the village in question, great confusion may arise, for the written names may be quite unintelligible to Telugu-speaking people. One example, taken at random, will suffice. The village of Gālichinnayyapāḷeṁ (గాలిచిన్నయ్యపాలెం), in the Nanḍyāl Taluk of the Kurnool District, is, in the Ordnance Map, written *Golchinpollam*. But if any one, desirous of information regarding the inscription there, were to request the Tahsildar of the taluk to try and get him a copy of it, naming the place కల్చిన్పొల్లమ్ or కల్ చిన్ పొల్లమ్, I fear he would stand very little chance of having his curiosity satisfied. For this reason, in every instance where a popularly spelt or erroneously transliterated name appears, copied from the Government Lists, I have added in brackets the correct transliteration of the native name; and, while copying the letters of the name as given in the Govern-

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[1] I may point, as an instance, to the long list of inscriptions at Drākshārāma in the Godāvarī District. Here I have been compelled to depend on the copies sent me, having had no time to examine the originals. Amongst these are a large number of inscriptions of the Chola-Chalukyas, bearing dates, and the numbers of the years of the reign. These will be invaluable when accurately copied. But the volume of copies at my disposal contains such palpable errors, due to sheer carelessness, in almost every instance, that to attempt to base any historical conclusion on the result would be worse than useless. I cannot be certain of the accuracy of a single figure, and quite sure that most are entirely wrong. Nevertheless I have printed them, with due warning, so that the originals may be examined.

[2] It is for this reason that I have adopted throughout a personal style of writing, so as to guard against the supposition that the information given is of an authoritative character, emanating from Government.

ment Lists, I have, in order to help the reader, frequently added the diacritical marks significative of the proper vernacular characters. Thus;—the Zemindari of Kārvēṭinagaraṁ (కార్వేటినగరం), which, in the Government List, is spelt *Kārvetnagar*, I have printed as "*Kārvēṭnagar*," retaining the Government spelling, while adding the proper diacritical marks for the "e" and "t."

In some cases I felt a considerable difficulty, such as in the spelling of the name "Chola" (Sanskrit *Chola*, Telugu *Chōla* or *Chōḍa*, Tamil *Śōṛa*). Here I have kept to the Sanskrit as being the best known, and least likely to lead to confusion, the original *Śōṛa* being little known to English readers. But in quotations from inscriptions I have always kept to the original orthography properly transliterated, it being quite as erroneous to represent a Tamil writer as speaking of *Chōḷa* as it would be to represent him using the word *Chōla* or *Chōḍa*, the letter ழ being quite different from ள, ல or ட. I am perfectly aware that in some other cases my orthography may be held to be objectionable. Thus;—I write the name of the sovereigns of ancient Madura, *Paṇḍiyan*—not *Pāṇḍya*, the former being the accurate original vernacular spelling, the latter a Sanskritik perversion. (Dr. Burnell's *South-Indian Palæography*, Introd., p. x, Note 2.) No mistake is likely to be made here by readers, and it is as well to have the original spelling.

In one or two other instances I have allowed myself a slight liberty where native pronunciation differs from native spelling. Thus the distinguishing name—termination *Rāvu* (రావు), spelt popularly "Rao" or "Row," I have spelt *Rāu*,—preserving the universal pronunciation, while at the same time pointing out by the accented ā the difference between this and the vowel *au*. The word is never pronounced *rā-vu* but *rā-u*.

One or two other explanations are necessary. Speaking of inscriptions, the expression "private grant" may possibly not be clearly understood at first sight. I mean by it to express a grant of money or lands to an institution by persons other than sovereigns or chiefs. In the latter cases the names of the donors are always given. In the former, the name being useless for historical purposes, and brevity being an object, I simply call the gift a "private grant" or "private donation," meaning a gift by private persons.

The loose method of expressing corresponding dates in these lists must be specially noted that no confusion may arise in consequence of it. A year of the *Śālivāhana Śaka* Era corresponds roughly with nine months of one and three of the next following year A.D., the *Śaka* years beginning in the month of March or April. For the sake of brevity I have entered against each *Śaka* year only the A.D. year of which it contains three-quarters. Thus, for instance, the year Ś.Ś. 1514 as mentioned in one of these documents, corresponds to three-quarters of A.D. 1592 and one-quarter of 1593. I write simply "Ś.Ś. 1514 (A.D 1592)." If, however, on consulting the original inscription it is found that one of the three last months of the native year, Ś.Ś. 1514, be mentioned, it will follow that (approximately) the English date will be in the first three months of 1593. I say "approximately" because, as a fact, some days vary in each year, and unless very careful and intricate calculations are made, absolute accuracy is impossible. It must never be forgotten that almost every document mentions, not the *current Śaka year*, but the *one that has passed*. The tables at the end of Volume II have been specially drawn up in accordance with this habit, after the example of Prinsep.

I would express my deep obligations to a number of gentlemen in the Presidency who have given me most ready and kindly help in my work, especially noting the names of Mr. J. F. Fleet[1] of the Bombay Civil Service, the Rev. T. Foulkes of Bangalore, and Mr. Lewis Rice, Director of Public Instruction in the State of Maisūr, gentlemen from whom, as being outside the Madras Presidency, I had no right to expect aid, but who never failed to help me with advice and information whenever appealed to; and, in conclusion I would record my acknowledgments of the services of my young fellow-laborer, S. M. Naṭēsa Śāstrī, whose industry and zealous co-operation have most materially contributed to the completion of the work.

R. S.

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[1] Mr. Fleet has examined several of the copper-plates.

TABLE OF TRANSLITERATION

ADOPTED IN THIS WORK.

Devanagari.	Grantha.	Malayāḷam.	Telugu.	Canarese.	Tamil.	English.
अ	𑌅	അ	అ	ಅ	அ	a
आ	𑌆	ആ	ఆ	ಆ	ஆ	ā
इ	𑌇	ഇ	ఇ	ಇ	இ	i
ई	𑌈	ഈ	ఈ	ಈ	ஈ	ī
उ	𑌉	ഉ	ఉ	ಉ	உ	u
ऊ	𑌊	ഊ	ఊ	ಊ	ஊ	ū
ऋ	𑌋	ഋ	ఋ	ಋ	...	ṛi
ए[1]	𑌏	എ	ఎ	ಎ	எ	e
...	...	ഏ	ఏ	ಏ	ஏ	ē
ऐ	𑌐	ഐ	ఐ	ಐ	ஐ	ai
ओ[1]	𑌓	ഒ	ఒ	ಒ	ஒ	o
...	...	ഓ	ఓ	ಓ	ஓ	ō
औ	𑌔	ഔ	ఔ	ಔ	ஔ	au
क	𑌕	ക	క	ಕ	க	k
ख	𑌖	ഖ	ఖ	ಖ	க	kh
ग	𑌗	ഗ	గ	ಗ	க	g
घ	𑌘	ഘ	ఘ	ಘ	க	gh
ङ	𑌙	ങ	ఙ	ಙ	ங	ṅ
च	𑌚	ച	చ	ಚ	ச	ch[2]
छ	𑌛	ഛ	ఛ	ಛ	ச	chh
ज	𑌜	ജ	జ	ಜ	ச or ஜ*	j[3]
झ	𑌝	ഝ	ఝ	ಝ	ச	jh
ञ	𑌞	ഞ	ఞ	ಞ	ஞ	ñ
ट	𑌟	ട	ట	ಟ	ட	ṭ

* Tamil letters marked with the asterisk are not pure Tamil, but are borrowed from the Grantha alphabet.

(1) The Sanskrit letters ए and ओ are doubtless long vowels, but I have adopted the system of many writers and omitted any long mark over the corresponding English letters; because, as there are no corresponding short vowels, there is no necessity for a distinguishing mark.

(2) In Telugu sometimes "ts," according to pronunciation.

(3) In Telugu sometimes "z."

TRANSLITERATION.

Devanāgarī.	Grantha.	Malayāḷam.	Telugu.	Canarese.	Tamil.	English.
ठ	𑌠	ഠ	ఠ	ಠ	ட	ṭh
ड	𑌡	ഡ	డ	ಡ	ட	ḍ
ढ	𑌢	ഢ	ఢ	ಢ	ட	ḍh
ण	𑌣	ണ	ణ	ಣ	ண	ṇ
त	𑌤	ത	త	ತ	த	t
थ	𑌥	ഥ	థ	ಥ	த	th
द	𑌦	ദ	ద	ದ	த	d
ध	𑌧	ധ	ధ	ಧ	த	dh
न	𑌨	ന	న	ನ	ந	n
प	𑌪	പ	ప	ಪ	ப	p
फ	𑌫	ഫ	ఫ	ಫ	ப	ph
ब	𑌬	ബ	బ	ಬ	ப	b
भ	𑌭	ഭ	భ	ಭ	ப	bh
म	𑌮	മ	మ	ಮ	ம	m
य	𑌯	യ	య	ಯ	ய	y
र	𑌰	ര	ర	ರ	ர	r
ल	𑌲	ല	ల	ಲ	ல	l
व	𑌵	വ	వ	ವ	வ	v
श	𑌶	ശ	శ	ಶ	ச	ś
ष	𑌷	ഷ	ష	ಷ	ஷ*	sh
स	𑌸	സ	స	ಸ	ஸ*	s
ह	𑌹	ഹ	హ	ಹ	ஹ*	h
क्ष	𑌕𑍍𑌷	ക്ഷ	క్ష	ಕ್ಷ	க்ஷ*	ksh
...	𑌳	ള	ళ	ಳ	ள	ḷ
...	...	റ	ఱ	...	ற	ṛ
...	...	ഴ	...	...	ழ	ṟ
...	...	...	...	...	ன	n
ं	𑌂	ം	ం	ಂ	...	ṅ or ṁ
ः	𑌃	ഃ	ః	ಃ	...	ḥ

* Tamil letters marked with the asterisk are not pure Tamil, but are borrowed from the Grantha alphabet.

ABBREVIATIONS.

Ś.Ś.	=	*Śālivāhana Śaka*, the chronological era.
K.Ā.	=	*Kollam Āṇḍu*, the era in use on the Western Coast.
J.A.S.	=	Journal of the Asiatic Society.
J.R.A.S.	=	Journal of the Royal Asiatic Society.
J.A.S B.	=	Journal of the Asiatic Society of Bengal.
J.B.B.R.A.S.	=	Journal of the Bombay Branch of the Royal Asiatic Society.
M.J.L.S.	=	The Madras Journal of Literature and Science.
Ind. Ant.	=	The Indian Antiquary.
O.S.	=	Old Series.
N.S.	=	New Series.
Fr. Ed.	=	French Edition.
Sans.	=	Sanskṛit.
Tel.	=	Telugu.
Tam.	=	Tamil.
Can.	=	Canarese.
Mal.	=	Malayāḷam.
S. Ind.	=	South-Indian.
L.	=	*Lib., Liber.*

CONTENTS.

LISTS OF ANTIQUITIES.

SUPPLEMENT.

APPENDIX.

TOPOGRAPHICAL LISTS OF ANTIQUITIES.

GENERAL REMARKS.

The accompanying lists must not be considered as at all exhaustive. It has been, of course, quite impossible for me to obtain accurate lists of all the antiquities that exist in the Southern Presidency. What follows is merely a commencement. But this commencement will be valuable if officers in each district will help in perfecting the lists by correcting the errors that must have crept in and constantly adding new particulars. By so doing they will be rendering a distinct service to archæological research. All I pretend to do is to summarize what I have learnt and what I happen to know, or to have seen. In several districts the information sent to me has been meagre, and I feel confident that the lists will have to be very extensively added to before they can be considered as even approximately complete.

The names of villages in each taluk are given alphabetically, as it seems in vain to attempt to give them in any topographical order. It would naturally tend to clearness if a small plan of the taluk, with the villages marked on it, were prefixed to each list; but this would be too expensive for the present ephemeral publication.

I give the districts in order mainly from north to south of the Presidency. In each district the taluks are given in order on the general idea of commencing with the north.

Distances are always given in direct lines. I have worked uniformly with the Ordnance map, and have simply measured the distances with a scale. Where the place is not marked on the Ordnance map, I have had to trust entirely to my informants. Where the spelling of a name in the Ordnance map differs from mine, I have noted the fact within brackets.

In preparing these lists the question arose how best to describe the ancient rude stone monuments which are so freely scattered about in certain parts of the Presidency. They consist of dolmens, cromlechs, menhirs, stone-circles, cairns, and *Tōpi-kal*, upright slabs with umbrella-like cap-stones. (These last are only found on the Western Coast.) The natives of the Telugu country have only one name for all these: "*Rākshasa guṇḍlu*," or "stones (rocks) of the Rākshasas." Occasionally the word *guḷḷu* (*temples, circles*) may be substituted for *guṇḍlu*, but one can never be certain what is meant by the term without explanations. Similarly, in the Tamil country the word used is "*Pāṇḍava kal*," "stone of the Pāṇḍavas," or for *kal* sometimes *kuḻi*, "pit." On the Western Coast the word used is *Nañjanātikal* or *Nañjanātikuḻi*, *tōpikal* being used in a special sense. Though I have done my best to ascertain the respective classes to which these ancient relics belong, I am not always certain that the classification is accurate, and the assertion of the existence of "dolmens" or "stone-circles" must be accepted with reservation. The time at my command has not allowed of any very great accuracy, which could only be obtained by lengthened correspondence in each particular case.

For the sake of brevity I have often used the native words (1) *Nāgakal*, (2) *Vīrakal*, (3) *Māsatikal*, respectively, for the rude stone sculptures of (1) serpents variously represented, and figures half-human, half-serpentine; (2) of warriors in various attitudes, and groups of the same sometimes mounted; (3) of women who have committed *satī*.

A very large number of inscriptions have been reported to me as existing but "illegible." My native correspondents are generally content with the simple statement that an inscription "cannot be read" without specifying whether this is due to the fact of the letters being too archaic in shape though perfectly clear—illegible from age and the effects of exposure combined—or modern, but unable to be read from any such cause as their position (perhaps inside the dark chamber of an *adytum*, or on a slab placed high up on a pillar or wall; or half-buried), or possibly from their being broken or otherwise damaged, or perhaps covered with so many coatings of whitewash that the letters are almost obliterated. Where any such details are supplied, I have stated them shortly in these lists. Otherwise I have been content with the simple statement that the inscription is "illegible" in inverted commas, the latter sign meaning that such, and such only, is the information supplied to me, and that I can give no reason why the letters cannot be made out. I am confident that in the case of very many of the inscriptions so characterized a skilled epigraphist will find no difficulty whatever in deciphering them.

As to the much-vexed question of spelling, I have, as directed, adhered to the Government system, retaining the old spelling in the case of well-known places, and transliterating carefully in all other instances. In the method of transliteration I have adhered to the system adopted in the "Indian Antiquary" so far as my printers permit me, but where there is no fount I am, of course, powerless.

THE GANJAM DISTRICT.

There are no ancient rude stone monuments in the district; but the *Sauras* of the hill tracts to this day erect menhirs in honor of their dead.

No Buddhist or Jaina remains are at present known to exist except the Aśoka Rock Inscription at *Jaugaḍa*; but it seems natural to expect that some will be traced hereafter.

The Brahmanical remains will be found noted each in its proper place.

Muhammadan remains are numerous, especially towards the sea coast, but of course they boast of no high antiquity. The principal mosques are at Berhampore and Chicacole.

The best known of the ancient forts are at *Jaugaḍa, Kēśardpalle, Mulagavalasa* or *Purushottapuram*, and *Calingapatam*.

The principal hill tribes are the Sauras (*Savaras*) and Kandhs (*Khonds*). (See below, under Goomsur, and in the District Manual.)

The district, in historical times, was under the sway of the Orissan and Oraṅgal kings till the Muhammadan conquest.

The worship of village goddesses and demons prevails largely.

The Collector states that no monumental carved stones in honor of heroes, warriors, or *satis* are known to exist, nor any traces of ancient commerce with other nations.

The origin of the name "Ganjam" is not known. About the year 639 A.D. the Chinese Pilgrim Hiwen-Thsang visited a country 200 miles south of the capital of Oḍra (Orissa) which he calls *Kong-yu-to*, and this probably represents the name now corrupted into "Ganjāṁ." In Hiwen-Thsang's time there was a powerful king living at Ganjāṁ, who, General Cunningham thinks, was the Orissan Lālitendra Keśari. This, however, does not agree with Hunter's List. Four years later when the pilgrim revisited Magadha he found that the celebrated sovereign Harshavardhana had just returned from a successful expedition against the king of Ganjam (Julien's *Hiouen Thsang*, "*Vie*," 236, "*Voyages*," II, 91). General Cunningham thinks that Ganjam was then annexed to the dominions of the king of Kanouj and made to form part of the Province of Orissa. (*Ancient Geog. of India*, I, 513, &c.)

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1. GOOMSUR.

(*Head-quarters, Russellkonda, 8 miles north of Goomsur.*)

The Kandhs or Kois of the Goomsur hills are a tribe whose language and peculiarities are deserving of study. From Mr. Ball's account of the *Lurka Kols*, their near neighbours, ("*Jungle Life in India*,") it would appear that, to this day, they erect dolmens and menhirs over their dead. An essay "*On the Language, Manners, and Rites of the Khoonds or Khoi Jati of the Goomsoor Mountains*," with a vocabulary, &c., by Stevenson and Maxwell, will be found in the *Madras Journal of Literature and Science*, VI, 17. Additional notes on the same, with a translation of a historical narrative of the Râjas of Goomsur from the Telugu was published by the Rev. W. Taylor in the same Journal, VII, 89. In the *Journal of the Royal Asiatic Society*, VII, 172, appeared an "*Account of the Religious Opinions and Observances of the Khonds of Goomsoor and Boad*," with lists of their deities, by Macpherson.

Human sacrifices used to be regularly performed, but of late this has been effectually stopped. The superstition, however, remains strongly.

Buḍikhōlu,—3 miles east of Buguḍa, 16 miles east of Goomsur. Here there were five ancient Śiva temples, two of which are now completely ruined, no trace of them remaining. They are said to have been built by Śrī Mukundadeva Mahārāja previous to the days of the Goomsur Rājas. The same sovereign built a stone temple close by in the village of Koyimo.

Buguḍa,—35 miles due north of Berhampore, 12½ miles east of Goomsur (*Boogooda* on the Ordnance map). About fifty years ago an image was discovered on a hill called *Māḷati*, representing Viriñchi Nārāyaṇa Svāmi, the sun-god. A finely-carved maṇḍapam has been erected over it at Buguḍa, shaped, it is said, like the "chariot of the sun with seven horses."

Būragām,—6 miles east-south-east of Russellkoṇḍa, 6 miles north-east of Goomsur (*Boorgam* on the Ordnance map). Here there are five stone temples highly sculptured, but in ruins. On a stone at the gate of the largest temple is an inscription that no one can read, which should be examined.

Goomsur,—38 miles north-north-west of Berhampore (*Goomsoor* of the Ordnance map). A fort said to have been built in Ś.Ś. 754 (A.D. 832) by a Rāja of the country called Raghunātha Bhunzu Rāja, with consent of his brother Vanamāli Bhunzu Rāja. These are said to be ancestors of the present Goomsur Rājas

Gopināthapuram,—1 mile south of Kullāḍa (*q.v.*). There is an ancient but unsculptured temple here.

Kullāḍa,—9½ miles north of Goomsur, 4 miles north of Russellkoṇḍa. There is a fort here, about 500 years old. On the top of a hill near it are said to be two large stones fastened together with iron pins, over which the Kandh inhabitants keep jealous guard. There is also a temple of some celebrity, said to be well sculptured. The temple of a village goddess is said to be very old. The old Goomsur Rājas had their palace here, and the site is shown. It is covered with débris from amongst which sculptured stones have been excavated. The place is now overgrown with jungle.

Leppa,—2 miles south of Jagannāthaprasād, 13 miles east-north-east of Russellkoṇḍa. (*Neppa, Jaggernathprashad* on the Ordnance map.) A small temple of stone, said to be of great age.

Māḷati.—A high hill and village some few miles south of Goomsur in the Payilpaḍa Subdivision of the Goomsur Taluk. There was an ancient fort here, for many years entirely dismantled. Gold coins and "fragments of golden images" have been found on its site by ploughmen. On the hill is "a lamp carved in stone which holds about 250 seers of oil." The oil-pan is "turned upside down and set on the stone pillar or pedestal of the lamp." The place is also called Kēsarapalle. An old temple was excavated from the foot of the hill close by, and the image (one of Sūrya Nārāyaṇamūrti, the sun-god) was carried to Buguḍa, where it was consecrated in a new temple built in its honor in the shape of the sun-car. In former times a Kēsari Rāja (? Orissa) is said to have lived here, and carved stones and very large bricks are shown on the hill. Evidently it is a place which should be examined. Several images are said to have been found on the hill and carried off. It will be interesting to know if they were Buddhist or Jaina.

Rāvuti,—2 miles east of Jagannāthaprasād, 13 miles east-north-east of Russellkoṇḍa. (*Rawoothy* of the Ordnance map.) A small temple of stone, said to be of great age.

CHINNA KIMEDI MALIAS.

Mr. W. DeN. Ramus, Assistant Commissioner, Salt Revenue, has presented to the Central Museum, Madras, a copper-plate grant of three leaves on a ring, which he found lying three or four feet under ground at the foot of a tree on the bank of a river in the *Chinna Kimeḍi Māḷias*, in Latitude 19° 59′, Longitude 84° 5′. He has been good enough to send them to me for examination, but I regret to say that I have been able to make very little of them.

ĀTAGAḌĀ ZEMINDARI.

Merada,—10 miles north of Purushottapuram near which is the Aśoka inscription. (*Maradee* of the Ordnance map.) A temple has been built over three stone pedestals which the people declare to have been the seats of the idols from the temple of Jagannātha at Pūrī, which once fled thither through the air, struck with terror at the sound of the war-drums of a Mussulman host which was invading that city. After resting there a little the idols are said to have returned.

ASKA ZEMINDARI.

Aska,—21 miles north-north-west of Berhampore. In a temple in this town is an inscription on a paving stone in the centre of the building. Local tradition states that Aska was founded by Aśoka, who

gave his name to the place; and this inscription is said to have been executed by Aśoka's own orders. According to the copy sent to me, however, the letters would appear to be far more modern. But the copy is very imperfect. The proper native name of the place is *Aśikā*.

PĀLŪRU ZEMINDARI.

PĀLŪRU,—A small zemindari on the extreme north of the sea-coast of the Ganjam District. (*Paloor* on the Ordnance map.) On the seashore east of Pālūru is an ancient temple said to have been built by the gods. On it are several inscriptions in a character that cannot be read, and close to the temple there is a similar inscription on a stone. These should be examined. Pālūru seems to have been a port as far back as the days of Ptolemy. It is mentioned by de Barros (Dec. i, Liv. ix, Cap. i) and Linschoten (Fr. ed., 1638. *Grand Routier*, p. 25). (See *Smith's Ancient Atlas*, p. 23, col. 2, Article by Colonel Yule).

KUJADEBBA,—4 miles west of Pālūru. (*Coojeedubbah* of the Ordnance map.) There is a high mountain near here, where it is fabled that a god anciently resided. Images are seen at the base of the mountain, and mango and other fruit trees are found there. There is a stone temple on the mountain, and at the top is said to be a cave. It might repay examination.

BERHAMPORE TALUK.

(*Head-Quarters Berhampore.*)

ICHHĀPURAM.—A Sub-Magistrate's station, 14 miles south of Berhampore on the trunk road. A mosque, bearing a Persian inscription, said to have been built by Navāb Moulvi Mustafa about 200 years ago, is situated in the suburb of Lālāpēṭa.

JAUGAḌA (*Jaugoḍo, Jogada, Jogaḍh, Joughar*).—About 18 miles north-west of Ganjam. The Aśoka Edict. The site is thus described by Mr. W. F. Grahame in a Report to the Madras Government, published with G.O. of 22nd February 1872. "The site of the rock is North Latitude 19° 13′[1] 15″, East Longitude 84° 53′ 55″, on the north bank of *Rishikulya* river, 3 miles 1,200 yards to the west of *Purshottapuram*, the kasba town of *Pubakonda* and close to the modern village of *Pendya*." It is situated on the site of a large city, surrounded by a fort wall. The inscribed rock is one of a group inside the fort. It rises vertically and the inscribed surface faces the south-east. Near it lies the modern village of *Naugām*, belonging to the Purushottapuram Khandam of the Berhampore Taluk.

See Mr. Grahame's Report, *Madras G.O., Revenue*, No. 326, 22nd February 1872; reprint of the same in *Ind. Ant.*, I, 219; note on the same by Professor R. G. Bhandarkar in *Ind. Ant.*, I, 221; General Cunningham's *Corpus Inscriptionum Indicarum*, Vol. I. *Edicts of Aśoka*, 17—200, 65—93, 117—129, and Pls. XI, XII, XIII; Professor G. Bühler's "*Three new edicts of Aśoka*" in *Ind. Ant.*, VI, 149; M. Senart *On the Inscriptions of Piyadasi* in *Ind. Ant.*, IX, 282, X, 83,180; Pandit Bhagwānlāl Indraji's Paper on *The Inscription of Aśoka* in *Ind. Ant.*, X, 105; *Proceedings of Madras Government* (*Revenue*), No. 3263, of 17th November 1877, p. 4; *Madras Journal of Literature and Science*, XXII, 103, containing a slight notice by Captain Harington (1859); note by Colonel Bell, Chief Engineer to Madras Government, No. 10685, of February 27, 1860, printed with *Government Order* (*Public Works Department*), No. 803, of April 19, 1860; Burnell's "*Elements of South Indian Palæography*," pp. 1—15, &c.; Fergusson and Burgess' "*Cave Temples of India*," pp. 7, 17, 55; Sir Walter Elliot in *Madras Journal*, XIX, 220, and XX, 75.

The interest attaching to this inscription lies in the fact that it is one of a few scattered all over India, containing edicts of the great Buddhist king Aśoka, in the earliest known Indian character, dating from about the year 250 B.C. The local tradition regarding the fort states that it was defended by walls built of *lac*, and hence acquired the name of *Jau-goḍo* or *lac fort*. Mr. Beglar thinks that the name was originally *Jagata*, corrupted into *Jau-goḍo*, and that the tradition arose subsequent to the corruption. There is a Sati-pillar outside (*Corpus I.I.* 18). Coins have been found there which General Cunningham assigns to the first century A.D. (*id.*). Several copies of the inscription have been taken, but none are quite satisfactory. Hand-drawings were made, the exact size of the original, by Mr. T. D. Harris (Executive Engineer), and photographs were taken, but neither quite agrees with the other, nor with General Cunningham's transcription. A comparison of the Jaugaḍa inscription with the other known Aśoka inscriptions shows that the first ten edicts of Aśoka are to be found engraved at Kapurdagarhi (called *Śhāhbāzgarhi* by Cunningham), Kālsi, Girnār, Dhauli, and Jaugaḍa, the first two differing from the last three in a portion of the ninth edict; that the eleventh, twelfth and thirteenth edicts are to be

[1] For 13′ read 33′.

found only at Shāhbāzgarhi, Kālsi and Girnār, while the fourteenth is at all five places; and that Dhauli and Jaugaḍa have two separate edicts not given at the other places (Dhauli being in Katak, only 50 miles north-east of Jaugaḍa). Numbers of copper coins have been found close by the Jaugaḍa fort, all very much worn but, so far as can be judged, bearing a striking resemblance to the coins of the Kanerki series. Old pottery and tiles abound within the fort wall.

LACHAPARA,—(*Lootchapada* of the Ordnance map) 2 miles north of Berhampore. A village watcher, in ploughing his field, lately found three copper plates, with inscription not able to be read. They remain in his possession.

PHŪLTA,—3 miles north of Berhampore. There is an inscription on a stone in a Vaishṇava temple which no one can read. It should be examined.

JALANTRA ZEMINDARI.

(*Head-Quarters, Sōmpēṭa, 33½ miles south-west of Berhampore.*)

BUDḌRIŚIṄGIKŌṬA,—10 miles west of Sōmpēṭa, and 4 miles east of the Mahendragiri Pagoda. There is an old fort here, and a temple of "Kāluvā Devata" (? Kāli), said to be of great age.

BŪRUGĀM,—1 mile west of Sōmpēṭa. (*Boorgam* of the Ordnance map.) An ancient temple of Śiva, said to have been self-created.

JALANTRAKŌṬA,—30 miles south-west of Berhampore, 2 miles west of Sōmpēṭa. (*Jallantracottah* of the Ordnance map.) An old image of a village goddess.

KORADĀLA,—11 miles west of Sōmpēṭa. A temple of great age, said to have been built by the Pāṇḍavas.

PALĀŚAPURAM,—1 mile south of Sōmpēṭa. (*Plaspooram* of the Ordnance map.) An ancient temple with inscriptions said to be in unknown characters.

SŌMPĒṬA,—Head-quarters of a Deputy-Tahsildar, 29 miles south-west of Berhampore, on the main road. An old temple of Someśvara, said to have sprung into existence by itself.

TALATAMPARA,—2 miles east of Sōmpēṭa. (*Paltambra* of the Ordnance map.) The Sub-Magistrate of Sōmpēṭa reports the existence of some old coins in this village.

BĀRUVĀ IN JALANTRA DIVISION.

BĀRUVĀ,—4 miles south of the Sub-Magistrate's station at Sōmpēṭa. (*Barwah* of the Ordnance map.) There are two old temples here fabled to have been erected by the Pāṇḍavas. In another temple are seven very old images of village goddesses. Colonel Yule identifies Bāruvā with Ptolemy's *'Αφητήριον τῶν εἰς τὴν χρυσῆν ἐμπλεόντων*, the sailors taking Mahendragiri for their landmark (Smith's *Ancient Atlas* "*India*," p. 23).

POTTĀṄGI,—6 miles south-west of Sōmpēṭa, and the same distance west of Bāruvā. An old temple, said to date from the time of the Pāṇḍavas, with inscriptions said to be in an unknown character.

MANDASA ZEMINDARI.

KOTTAPALLE,—6 miles south of Sōmpēṭa. Close to the main road and river, about 2 miles east of this village is a stone with a Muhammadan inscription.

MAHĀDEVAPURAM,—11 miles south-west of Sōmpēṭa, 2 miles from the main road. A temple built by a Rāja about the year 1552 A.D.

MAHENDRAGIRI,—32 miles south-west of Berhampore. Reached from Mandasa, 4 miles from Haripuram bungalow on trunk road. High range of hills south-west of Berhampore. On the summit, 4,923 feet above the sea, are four temples of considerable interest, and a number of rudely-constructed cairn-like huts, mostly of uncut stone, in groups. The highest temple, dedicated to Śiva, is built of very large granite blocks. It is about 25 feet high, and consists of five courses with an *Amla-śilā* on the top. It has been struck by lightning at some time. Another Śiva temple near the bungalow is more finished and has some inscriptions almost, if not quite, illegible. Two iron rods amongst the stones of the entrance have puzzled all visitors. A third temple, situated near a stream in a dell at the foot of the eminence on

which the bungalow stands, is more elaborately sculptured, but is in danger of destruction from vegetation. The fourth appears constructed of slabs from an older temple. (Ball's "*Jungle Life in India,*" pp. 268, 269, and frontispiece.) The zamindari people state that the temples were built by a former Zemindar, Vemana Siṁha Rājamaṇi Deva. There are some inscriptions stated to be almost illegible, near the doorway of the second temple. The temple boasts of a *Māhātmyam*, but it is purely mythological.

MANDASA OR MANDASAKŌṬA,—9 miles south-west of Sōṁpēṭa. The residence of the Zemindar of that name. Ten temples, all about 300 years' old, built by former Zemindars.

PĪRAMAṀBŪSHA (*Pidi mandasa*),—12 miles south-west of Sōṁpēṭa, and 2 miles from the bungalow on the main road at Haripuram. There is an ancient temple here dedicated to Vaidyanāthesvara, said to be 650 years old and to have been erected by Vemana Siṁha Rāja.

RATTAM,—10 miles south of Sōṁpēṭa, 3 miles east of the Haripuram bungalow. A very ancient temple was rebuilt not long ago. It is fabled to have sprung into existence by itself.

SĀBAKŌṬA,—12 miles west of Sōṁpēṭa. (*Sapachola* on the Ordnance map.) There is a maṭh here dedicated to Śrī Jagannātha Svāmi, said to have been erected about 650 years ago by Vemana Siṁha Rāja.

SĀRANGAPURAM,—6 miles south-west of Sōṁpēṭa. A temple of Śiva 500 years old, built by ancestors of the Mandasa Rāja.

VEṆUGŌPĀLAPURAM,—9 miles south-west of Sōṁpēṭa and 2 miles west of the main road. Two temples, built 300 years ago by an ancestor of the Zemindar of Mandasa.

TEKKALI ESTATE.

(*Head-Quarters Tekkali, 32 miles north-east of Chicacole.*)

AKKAVARAM,—3 miles south of Tekkali (*Teckaly* of the Ordnance map). On the eastern side of the village, on the west side of the Śiva temple, is an inscription on a stone. A copy has been sent me on which the copyist writes that he has found it impossible to make an accurate copy, and has "guessed" at many letters. The Natives are unable to read it, but they assert that the inscription records that under a banyan tree close by there lies buried an enormous treasure. The copy is useless for any practical purpose, and has been returned to the Collector.

BENDI,—13 miles north-east of Tekkali, 4 miles north of the port of Nuvvalu. (*Nowalteepettah* in Ordnance map.) Here there is an ancient Śiva temple said to be beautifully sculptured.

TEKKALI,—3 miles east of this town, is an ancient temple now deserted. It is situated in the village of Nariśipuram.

CHICACOLE TALUK.

(*Head-Quarters, Chicacole.*)

ARASAVILLI,—One mile east of Chicacole. Temple of *Sūrya Nārāyaṇa Mūrti*, fabled to have been founded by the god Indra, and to have had a temple subsequently built. There are inscriptions "in Grantha characters, but they are not legible." The temple has rich endowments. The inscriptions are probably not Grantha, but should be examined.

BALAGA.—One mile north of Chicacole, on the left bank of the Laṅgūliyā river. A maṭh, dedicated to *Jagannātha Svāmi* (Vishṇu), supported by grants of villages and lands and Government commutation for salt revenue. It was founded in A.D. 1693 (Hijra 1105) by Purandās Bāvaji, a Bairāgi, and received grants as follows:—

The village of *Chidivalasa* from *Navāb Haji Hussein* in Hijra 1105 (A.D. 1693).
The village of *Gummapāḍu* from *Śrī Vīra Pratāpa Rudra Nārāyaṇa Deva* in Hijra 1141 (A.D. 1728).
The village of *Tāḷḷavalasa* from *Navāb Māfus Khān* in Hijra 1155 (A.D. 1754).
Lands from *Bādulla Khan* in Hijra 1163 (A.D. 1749).
The village of *Chinnalavānipalle* in Hijra 1165 (A.D. 1755), from *Ragunātha Jagadeva.*
Land from *Nārāyaṇa Gajapati* in Hijra 1171 (A.D. 1757).
Land from the Moghul Government of Delhi in Hijra 1171, (A.D. 1757).

The original farmānas are said to be in the hands of the Revenue Settlement Officers. There is a car festival here every year, numerously attended.

BHAIRI,—a village 8 miles north-east of Chicacole. A temple erected 200 years ago over three images said to have been washed down in a flood in the Vamsadhara river.

BURAVILLI,—8½ miles north-east of Chicacole. A temple of Vishṇu (Lakshmi Narasiṁha Svāmi) erected and endowed by a "Gajapati Mahārāja," but stated to be only 200 years' old. No inscriptions.

CALINGAPATAM.—Seaport at the mouth of the Vaṁsadhara river. The presumed old capital of the kingdom of *Kaliṅgu*. (See Cunningham's *Ancient Geog. of India*, pp. 515, 549.) In a thatched shed in a field are five stone images worshipped by Śivites, reputed to be of great age. There is a mosque of considerable size called the Dargah of Sayyad Muhammad Madanī Avaliya, who is reported to have been martyred there. The Persian history entitled the "*Ārāsē Anbiya*," written in A.D. 1737, states that his descendants fixed the date of his death at 335 years earlier, which corresponds with A.D. 1402. He is said to have come from Madīna with a few followers, to have stayed for some time in Northern India, and subsequently to have founded the city of *Tenir* (?) in the Dekkan. Afterwards he went to Chicacole, and Calingapatam, where he lies buried. Sayyad Ishakh Madīna, another celebrated Mussulman warrior of the same period also, lies buried here. Five villages were granted by the Navāb for the support of the Dargah services, viz., Jalluvalasa, Husumpolavalasa, Muppidi, Rāḷḷapāḍu, and Nārāyaṇavalasa. The Dargah bears two inscriptions, one on the doorway of the eastern gate and the other on the entrance gate itself, the former in Persian, the latter in Deva-Nāgari characters. Both are stated to be very illegible. A mound near the present town was plainly the site of the ancient city and small gold coins are sometimes found there. Specimens have been sent to me, but I am unable to identify them.

CHICACOLE (*Śrī Kākola*).—This city is said to have been the earliest capital of the kingdom of *Kaliṅga*, one of the oldest known kingdoms of India. (Cunningham's *Ancient Geog. of India* I, 516.) The inhabitants are mentioned by Pliny. It is not known when the capital was transferred to Calingapatam.

The temple of *Kōta* (*Fort*) *Āñjaneya Svāmi* is of modern construction, but built over an image of *Hanumān* said to be of great antiquity, and to have been removed from the wall of the old fort, now entirely dismantled. Hence the prefix to the name. In the old fort are some stones said to have been removed hither from the *Śrī Kūrmam* temple. A short time ago, a house-holder in this town, while digging foundations for a wall, came on a large pot sunk in the ground, in which were suspended, slung by their rings on an iron bar, six copper-plate grants. He was about to sell these as old copper when they were rescued by Mr. W. F. Grahame, then acting as Judge of the district, who purchased them. He has presented them to the Central Museum at Madras. One of the plates has unfortunately been lost or mislaid. The other five were sent by me to Mr. Fleet for publication in the *Indian Antiquary*. They are as follows :—

(1) Undated. A grant by a king of Kaliṅga, whose name Mr. Fleet reads doubtfully *Nandaprabhañjanavarmā*, issued from the city of *Sārapalli* to the headmen of the village of *Dēyavāta*, or *Adēyavāta*.

(2) A grant by *Indravarmā* of the *Gāṅga* family, king of Kaliṅga, issued from the capital city, conferring the village of *Tāmara Cheruvu* in the *Varāhavartanī* District. Dated the 124th year of the Dynasty.

(3) Grant of the village of *Tālamūla*, in the *Korosoṭaka Panchālī*, by *Indravarmā*, king of *Kaliṅga*, issued from that city. Dated the 134th year of the dynasty.

(4) Grant by *Devendravarmā*, son of *Anantavarmā*. Undated.

(5) Grant by *Satyavarmā*, son of *Devendravarmā*. Undated.

These last four sovereigns apparently belong to a Dynasty of (Pallava ?) fugitives of the Veṅgi family in the seventh cent. that again rose to power during the twenty-seven years' anarchy in the kingdom of the eastern Chalukyas, *i.e.*, A.D. 977—1004 (see Burnell's "*S. Indian Palæography*, 53, note 4). *Indravarmā* probably was an ancestor of the same dynasty.

There is a large endowed mosque here, known as the "Jamma Masjīd," built of stone and standing in an enclosing wall containing a burial-ground and two reservoirs. There are some Persian inscriptions on it. The mosque was built in Hijra 1051 (A.D. 1641) and the gate in Hijra 1055 (A.D. 1645), both by *Shīr Muhammad Khān*, a Sirdar of the Nizām, who resided at Caliṅgapatam, of materials from a Hindu temple which he destroyed. Behind the mosque is an inscribed stone, possibly belonging to the old temple, which should be examined. It is said to be in "illegible Telugu." (See Mr. W. F. Grahame's *Report to the Madras Government* published in *Proceedings of 22nd February* 1872. *Ind. Ant.* I, 221.)

Sixteen verses in Persian Poetry inscribed on the wall narrate the virtues and valour of the founder and testify to his having razed Hindu temples to the ground, and built the mosque.

Another mosque, near the building now used as the District Munsif's Court, was built by one *Āgha Jān* in Hijra 1030 (A.D. 1620), as is testified to by a set of verses inscribed in the building, which run thus:—

1. "A seeker after the paths of truth,
   A ready supporter to the men of God.
2. *Āgha Jān*, leader of the moon of the sky of civility,
   Fountain of liberality, superior to all men.
3. His wishes agreeing with those of others, constructed this mosque,
   Wherein turn your faces to offer prayers to God !
4. I asked Wisdom to give me a fitting chronogram for this mosque,
   Which should commend itself to all friends.
5. Wisdom replied and gave me this chronogram.
   '*Qibla*[1] of the pious, and assembly of the devoted.'"

There are a large number of unimportant mosques in Chicacole, mostly in ruins, betokening at one time the presence of a large Muhammadan population.

The following is a list of the Muhammadan Governors of Chicacole, appointed by the Haidarābād Sarkar :—

	A.D.	
Mustafa *Kh*ule *Kh*ān	1640	
Shīr Muhammad *Kh*ān	1641,	built the Jamma Mazjīd.
Muhābat *Kh*ān		
Muhammad Hasan *Kh*ān	1649	
Rustum Dil *Kh*ān	1697	
Sanavalla *Kh*ān	1722	
Amānulla *Kh*ān	1723	
Rāja Vijaya Rāma Rāz held it for 1 year	1724	
Hāfiz-ud-Dīn *Kh*ān	1725	
Muhāfiz *Kh*ān	1740	
Jaffar 'Ali *Kh*ān	1742	
Moyīn *Kh*ān	1745	
Sayyad Muhammad Tayabul Hussain	1748	
Ibrahim *Kh*ān	1754	
"Bussi" Amdat-ul-Mulkh	1756	
Sālar Jang Bahādūr	*id.*	
Ānvār 'Āli *Kh*ān	1757	

Ānvār 'Ali was the last of the Muhammadan Governors, and was father of Vālajaḥ or Muhammad 'Ali, afterwards Nabob of the Carnatic. From him the district passed to the Rājas of Vizianagram (Vijayanagara) in the Vizagapatam Collectorate.

On the road leading to the market is a tomb of some pretensions with an inscription saying that it was erected to the memory of Burhānu'd-dīn Aulyā, who died Hijra 1103 (A.D. 1691). Four miles north of Chicacole, between the villages of Rājammapēṭa and Siṅgapuram, on the Berhampore road, are two great cairns of which the history is unknown. Close to one of the ways down to the Lāngulya river at Chicacole is a rock with a large number of lingams sculptured on it. The people called it *Kōṭiliṅgālu* or the "crore of lingams." South-west of the town across the river is an octagon pillar built of brick and chunam called *Burrala Kōṭa* or *Purrela Kōṭa*, which the people say was built of skulls of men killed in battle by Muhammadans.

Dirghāśi,—4 miles north-east of Calingapatam, and the north side of the river. There is an old inscription believed never to have been deciphered. It is in 23 lines. A copy has been sent me, but it is not at all good. It appears to be written in Sanskrit, in old Telugu characters.

Gāra,—10 miles north-west of Chicacole, in the hamlet of *Āraṅgipēṭa*, 50 yards to the east of the temple of *Bhadra Kāli*, is an inscription on a stone in a field. It is stated to be in an unknown character.

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[1] Qibla is the direction in which Muhammadans must turn when praying, *i.e.*, the direction of Mecca. So it is applied figuratively to august or venerable persons or places.

GUJARĀTIPĒTA.—On the south bank of the Lāṅgulyā river, opposite Chicacole. In the temple of *Lakshmi Narasiṁhasvāmi* in this village are eight inscriptions on the pillars. The temple is very old and is said to have been established by Balarāma. The copies of the inscriptions sent to me are illegible.

IPPILI.—A village 5 miles south-east of Chicacole. There is a *liṅgam*, of great age, standing in the backyard of the house of Karaṇam Appanna. Traces of an old brick wall are to be seen round it. Near this is a stone having an ancient and almost illegible inscription stated to be in old Telugu characters. No tradition exists regarding these, and no worship is performed to the *liṅgam*.

JALMŪRU ;—18 miles north-east of Chicacole. An old mud fort. It is said by local tradition to have been formerly a residence of the Orissa Rājas. Nearly half the present population are Ūriya Brahmans, said to have come to the village with their chiefs. There is nothing here of architectural and little of antiquarian interest save the bare tradition.

KALLĒPALLE.—A village 5 miles south-east of Chicacole. A temple was erected about 200 years ago over a stone image called *Maṇi Nāgeśvarasvāmi*, a serpent deity, of great age, fabled to have been placed there by Balarāma, brother of Krishṇa.

KORLAM ;—12 miles north-east of Chicacole. A temple built about 300 years ago over a male and two female images, the male bearing the name of *Vallabharājasvāmi*. It has no inscriptions. The temple may be unimportant, but the name of the deity is interesting.

PEDDAPĀDU ;—3 miles north-east of Chicacole (*Peddapordoo* of the Ordnance map). An ancient inscription on a slab near the Karaṇam's house, said to be illegible.

POLAKI ;—2 miles north-west of Calingapatam. An inscribed stone in front of Dārlapūḍi Veṅkayya's house, 200 yards from the village, on the road from Narasapatam to Calingapatam. It has inscriptions on three sides. The copy sent me is very imperfect.

PURUSHŌTTAPURAM.—A large village on the right bank of the Vaṁśadharā river, 13 miles north of Chicacole. There is a large mud fort here fabled to have been erected by Dantravaktra, king of the Karushas (*Vishṇu Purāṇa*, IV, 14, v. 26; Wilson's Vol. IV, 103, 104). It is a square of about a mile. It contains many stone *Śiva Liṅgams* and a female rock-cut figure on the western side, called by the villagers the goddess of the fort. There is a rock with a curious black mark across it, which (of course) is said to contain treasure. It is close to the village of Mulagavalasa. The fort is called Dantavarapukōṭa. Two miles south, on the road to Chicacole, is a hill called *Pāṇḍavulamiṭṭa*, or hill of the Pāṇḍavas, said to contain rock-cuttings of great antiquity. Tiny gold coins have been found in the neighbourhood, but none have been sent to me for identification.

RĀGŌLU ;—4 miles north of Chicacole. On a carved flat stone lying in a field 50 yards west of this village is an inscription in characters much worn out and as yet undeciphered. It should be examined. A standing slab just west of the village contains a design which, I think, is probably part of a *mantram*. The Tahsildar states that the villagers have no tradition about either of these.

RONAṄKI ;—7½ miles north-east of Chicacole. There is an inscription on a stone on the bank of the Vaṁśadharā, half a mile from this village. The stone is engraved on all four sides. The copy sent me is evidently very inaccurate and is practically useless.

SANTA BOMMĀLI ;—Close to the main trunk road, 14½ miles north-east of Caliṅgapatam. An inscribed stone close to the Śiva temple, engraved on all four sides. The copy sent me is very imperfect.

SILAGĀM ;—½ mile north-west of Calingapatam. A stone inscription on a mosque, containing simply the names of four prophets.

SIṄGĀPURAM ;—a village 7 miles north-east of Chicacole. There is a temple on a hill, erected over a *liṅgam*, and dedicated to *Hātukeśvarasvāmi*, (?) reported to be of great age. On two stone pillars opposite the gate are inscriptions of which my informant writes : "The characters are evidently Telugu, but not legible."

ŚRĪKŪRMAṀ ;—8 miles east of Chicacole, at the extreme south of the district, on the coast. A very important temple, dedicated to the *Kūrma Avatāra* of Vishṇu. There is a *Sthalapurāṇa* in the temple, which is stated to be of great antiquity. It is, however, purely mythological.

Inscriptions. Numerous, on walls and pillars.

(1.) Ś.Ś. 1174 (A.D. 1252). On the tenth pillar of the northern line. Grant of land to Brahmans by Ānaṅga Bhīma. If this is the Orissa sovereign of that name, the date does not tally with that of Stirling and Hunter (1175-1202 A.D.).

(2.) Ś.Ś. 1417 (A.D. 1495). On the same. Grant by a private person.

(3.) Ś.Ś. 1187 (A.D. 1265). On the same. Grant by a private person.
(4.) On the eleventh pillar of the northern line. Ś.Ś. 1153 (A.D. 1231). Grant of a village by the minister of Bhānudeva.
(5.) On the twelfth pillar of the northern line. Ś.Ś. 1195 (A.D. 1273). Grant by one Vijayāditya Chakravarti. It is very confused according to my copy; amongst other errors making the Chola king Rāja Rāja a lineal descendant of the Chalukya Vimalāditya instead of merely connected with him by marriage. The grantor claims to be a descendant of Rāja Rāja.
(6.) On the thirteenth pillar of the northern line. Ś.Ś. 1157 (A.D. 1235). Grant by Rāmadeva, who belonged to the minister's family at the court of Vīrabhānudeva (*see No.* 4). On the same pillar is an inscription recording a private grant in Ś.Ś. 1197 (A.D. 1275).
(7.) On the fourteenth pillar of the northern line. Ś.Ś. 1201 (A.D. 1279). Grant of a flower garden by the trustees of the temple, in the reign of "Pratāpa Vīra Śrī Nṛisiṁhadeva." The sovereign of Orissa called by Hunter "Pratab Narsinh" is stated by that author to have commenced his reign of 20 years in A.D. 1307. This must be Lāṅgulya Narasiṁha (1237–1282), the sovereign so well known by tradition in the Sarkārs.
(8.) On the fifteenth pillar of the northern line. Ś.Ś. 1267 (A.D. 1345). Grant of money for purchase of a garden for temple use by Sistu Achyuta Pradhāni, minister of Chikati Dharma Rāja in Ś.Ś. 1267 (A.D. 1345) in the reign of "Pratāpa Śrī Vīra Narasiṁhadeva." Probably an Orissa king, but the date does not agree with Hunter's List.
(9.) On the same. Grant by Purushottama Deva Chakravarti, son of Rāja Rāja Deva in Ś.Ś. 1199 (A.D. 1277). In this year was reigning Lāṅgulya Narasiṁha according to Hunter's List (*see above, No.* 8). His predecessor was Rāja Rājeśvaradeva, and the grantor in this inscription was probably son of the latter. It is noticeable that no royal titles of any kind are applied to him.
(10.) On the sixteenth pillar. Ś.Ś. 1251 (A.D 1329). Grant by the son of Śrī Rāmadeva.
(11.) On the eighteenth pillar. Ś.Ś. 1271 (A.D. 1349). Grant by Gaṅga Mahā Devī, in reign of "Śrī Vīrāri Vīra Vara Narasiṁha."
(12.) Ś.Ś. 1263 (A.D. 1341). Grant by Komma Devī. No further particulars given.
(13.) Ś.Ś. 1267 (A.D. 1345). Grant of a conch by the wife of Narasiṁha Deva, possibly one of the Orissa sovereigns.
(14.) On the first pillar commencing from the north of the eastern line of pillars. Ś.Ś. 1526 (A.D. 1604), year *Krodhi*. Grant of lands and revenue from villages by Sarvappa and Aśvarāyalu, sons of Rāja Kāmalayya of the Vipparla family, who came to Śrī Kūrmaṁ and ejected one Mukkunda Bāhubalendra under orders of Hajarati Muhammad 'Ali Pādshāh.
(15.) Ś.Ś. 1265 (A.D. 1343). On the first pillar commencing from the north of the eastern line. Grant by Gaṅga Mahā Devī (*see No.* 11).
(16.) On the eleventh pillar of the southern row commencing from the east. Ś.Ś. 1172 (A.D. 1250). Grant of land by Sāhana Malla "in order that the arm of Pratāpa Vīra Śrī Narasiṁhadeva may be strengthened."

The image is in the shape of the tortoise. It is stated that several inscriptions are engraved so high up as only to be reached by the aid of ladders. It is probable, therefore, that some have not yet been copied. Some are said to be written in unknown characters. This temple was formerly Śaiva, but is said to have been changed into a Vaishṇava shrine by Rāmānujāchārya. Reference to this is given in the Sanskrit work, the *Prapannāmṛita* (*Adhyāya*, 36), (No. 2378 of Oppert's *Catalogue, Vol. I*). Some carved stones are said to have been carried off by Mussulmans and used for building a Muhammadan tomb. Some are said to be lying in the fort at Chicacole.

Urajām;—2 miles north of Calingapatam. There are two stone inscriptions here, one on a rock half a mile from the road to Calingapatam, the other on a rock by the road to Narasannapēta. Copies of both have been sent me, but they are unintelligible, and are admitted by the copyist to be half guess-work.

Vēmaravilli;—15 miles north-east of Chicacole. A thatched shed is built over about 50 small images, including two larger ones, said to have been found in an anthill on the spot about 300 years ago. An annual feast is held in their honor, numerously attended.

VIZAGAPATAM DISTRICT.

This district formed, in the earliest historical days, part of the kingdom of Kaliṅga. It seems to have then passed under the Andhras, and from them to have come under the sovereignty of the Gajapati kings of Orissa. It was seized by the Mussulmans of the Kuṭb Shāhi State of Golkoṇḍa, whose king, Ibrahim, in A.D. 1568 subjugated a large tract of country on the coast as far north as Chicacole. The Muhammadans held the country till 1759, when it was ceded to the English by the Nizam.

The inhabitants professed the Buddhist and Jain religions till these gradually gave way to the worship of Brahmanical deities, especially Vishṇu. The lower classes of inhabitants worship almost exclusively their village goddesses, the superior forms of worship being known only to the upper classes. "While in Ganjam and further north scarcely a village is found in which there is not a temple or substantial building containing the image of Śiva or Vishṇu, in Vizagapatam there is not a village in a hundred where such can be found." (*Manual*, 69.)

The tract is very mountainous, and the more remote regions of Jeypore and the hills are peopled by Kandhs (Khonds), Sauras (the "Sabara" of Ptolemy), Gaḍabas, and others, including Yerakalas and Chentsus who are also to be found scattered throughout the Sarkārs. Newbold wrote an account of the Chentsus in the *Journal of the Royal Asiatic Society*, VIII, 271. (See also *J.A.S.B.*, XXV, 39, for B. H. Hodgson's Vocabularies of these Tribes, and the *Manual of the District*, 84, 357.)

Human sacrifices largely prevailed in the hill tract till quite a recent period. (*Manual, Appendix I.*)

JEYPORE.

Kalyāṇa Śiṅgapuram ;—28 miles north of Rāyagaḍḍa. There is a Śiva temple on the top of a high mountain. Near it are some caves and wells, also an inscription said to be "illegible."

Pāyakapāḍu ;—12 miles north of Rāyagaḍḍa. An old temple, with an "illegible" inscription on a stone pillar.

Rāyagaḍḍa ;—68 miles north-west of Chicacole. A fort, age not stated, but said to have been built five generations ago by Viśvanāthadeva, Rāja of Jeypore. The site is pointed out where his 116 wives committed *sati*. (*Manual*, 13.)

PĀRVATIPUR TALUK.

The Tahsildar of this taluk has sent me a list of 7 copper-plate inscriptions, in the taluk.

(1.) Ś.Ś. 1594 (A.D. 1672). Grant by a Jeypore Rāja. This is in the possession of Zammam Dora at Jayakōṭa.
(2.) Undated. A private grant.
(3.) Do. Do.

These last two are in the possession of Kṛistu Sāhu of Pārvatipur. Four others, grants by private persons and undated, are with Paṭnāyakum Jāniki Rāmayya of Garugubilli.

Belagāṁ Pārvatipuraṁ, or Pārvatipur.—Head-quarters of the taluk. An old fort, age not stated.

Kūrapāṁ ;—10 miles north-west of Pārvatipur. A fort, age not stated, but said to be old.

Saṅgamvalasa ;—8 miles west of Pārvatipur. A fort, age not stated, but said to be old.

SĀLŪRU TALUK.

Pāchipenta ;—6 miles south-west of Sālūru. A fort, age not stated, but said to be old.

Sālūru.—Head-quarters of the taluk. An old fort, age not stated.

BOBBILI.

Bobbili.—Head-quarters of the taluk. An old fort, age not stated. In thehamlet of Dibbaguḍḍemvalasa, in the centre of a tank, is a stone bearing an inscription of which no particulars have been sent me.

Chitrakōta;—4 miles north-west of Bobbili. There is a fort at this place which was once the capital of the Jeypore Rājas. It is said to have been built by Viśvambharādeva Mahārāja, at a site admirably chosen for defensive purposes. There is a carved stone inside the gateway which the natives call the *Turakavāḍu*, or "Mussulman." It bears a hand, sun, moon, a horse, and two human figures. Further on is the site of the old city with the stone walls and pillars of a temple still remaining to mark the spot.

Nārāyaṇapuraṁ;—13 miles north-east of Bobbili. (*Narainpuram.*) There are four old Śiva temples west of the village, only one of which is of any size. On all the sides of four pillars, and on two sides of two others, are inscriptions which the people cannot read, as well as on the walls, here and there. The officiating priest of the temple is in possession of a copper-plate grant recording a gift of land to the temple; but he seems to be loathe to exhibit it. A copy has been sent to me, according to which the document is undated and of no importance.

Sītārāmanagaram;—6 miles north of Bobbili. An old fort and some inscriptions.

PĀLKOṆḌA.

Ādūrpēṭa;—12 miles from Pālkoṇḍa in the hills. (*Pallakonda.*) There is said to be a deep cave in the hills here, but further details are wanting.

Galavalli;—10 miles west-south-west of Pālkoṇḍa. (*Galavelly.*) To the north of the village is the temple of *Kāmeśvarasvāmi*, said to be of considerable antiquity. Near the gate are some "illegible" inscriptions.

Śiripuram;—15 miles south of Pālkoṇḍa. There is a large tank here, on the bund of which are some old stone images, male and female. The villagers have a romantic legend connected with these, which includes the cursing of the caste of potters by an indignant female spirit, and I am assured that to the present day no potter dares to sleep in Śiripuram.

GAJAPATINAGARAM.

Dēvupalle;—12 miles north-west of Vizianagram. A fort, age not stated, but said to be old.

Garbhāṁ;—close to Gajapatinagaram. On the temple of *Mallikārjuna* are some "illegible" Telugu inscriptions.

Gōbāṁ;—5½ miles north-east of Gajapatinagaram on the road from that place to Sālūru. There is a copper-plate document here (age not given) in possession of Yinuguṇṭi Chāpanna.

Jayanti Agrahāram;—7 miles west-north-west of Gajapatinagaram. South of the village, on the top of a hill, is an inscription on a stone, "illegible." Half a mile west of the village are some Jain temples. Near them is a Śiva temple with an inscription on a stone, "illegible."

Rēgulavalasa;—22 miles north of Vizianagram. A fort, age not stated, but said to be old.

Vēdullavalasa;—12 miles north-east of Gajapatinagaram. There is a copper-plate inscription in the old temple, of which I have no particulars.

CHĪPURUPALLE TALUK.

Chīpurupalle.—Head-quarters of the taluk, 30 miles north of Bimlipatam, 21 miles west of Chicacole. (*Chipurpalli.*) A fort, said to be ancient, on the south side of the village.

Duppalavalasa;—close to Chicacole, on the Vizagapatam side of the river. There are some old mosques here, and a kind of pillar, 15 feet high, said to have been built by the Mussulmans with the skulls of fallen enemies. It is called *Burralakōṭa.* (See *Chicacole*, Ganjam District.)

Gaḍabavalasa;—4 miles north of Chīpurupalle. This village is inhabited entirely by a colony from the hill tribe called the *Gaḍabas*, who have peculiar customs. (*Manual*, 86.)

Garugubilli;—6 miles north of Chīpurupalle. (*Gargupilly.*) Two miles west of this village is a hill which the people declare to have once been the residence of the Pāṇḍavas. On the south side of this is a cave-temple.

Gujarātipēṭa or Hayatunagaram;—close to Chicacole. Inhabited by a colony of Gujarāti traders for some two or three hundred years.

HAIDARĀBĀD ;—12 miles from Chicacole. A large ruined fort, of which the walls are said to be more than a mile in circumference. On a very large oval-shaped stone are some inscriptions "in old language." (No particulars sent.)

KŌṬAPĀḶEM ;—on the coast, 17 miles south-east of Chīpurupalle. (*Kotapalem.*) A fort, not very old, built by former Zemindars. A copper-plate grant, in Telugu characters, is said to be in the possession of one of the Mutta family.

SHĒRMUHAMMADPURAM ;—17 miles east of Chīpurupalle, 4 miles west of Chicacole. Ruins of a palace built by a Mussulman governor who gave his name to the place. Some old mosques.

VIZIANAGRAM.

BHŌGĀPURAM ;—7 miles south-east of Vizianagram. There is a stone known as "Rāchabanḍa" in the village, said to have been placed here by Kṛishṇadeva Rāya of Vijayanagar. It bears an inscription consisting of some *ślokas* in Telugu apparently stating that Kṛishṇadeva Rāya raised it as a pillar of victory. On a slab in the centre of a street is an inscription of Ś.Ś. 1106 (A.D. 1184), recording a grant to the temple in the eleventh year of the reign of Vijaya Rāja. Another, close by, records the construction of a tank in Ś.Ś 1097 (A.D. 1175).

BIYĀLAPĒṬA ;—3 miles south of Vizianagram, on a mound. On the edge of a tank is a stone fixed, with an inscription said to be "illegible," where formerly stood a Śiva temple.

GAṆḌREḌU ;—8 miles north by west of Vizianagram. A fort, age not given, but reported old.

KUMILE ;—5 miles east of Vizianagram. A fort, age not stated, but said to be old.

MALLICHARLA.—"On the road to Chintalapalle" (my correspondent gives no further clue to its whereabouts). A Śiva temple, said to be very old. On two stones are inscriptions. Both record grants in the same year, viz., Ś.Ś. 1061 (A.D. 1139), by private parties in the reign of Śrī Anantavarma Deva.

NELLIMARLA ;—4 miles north-east of Vizianagram, on the road to Rāmatīrtham. A ruined temple.

RĀMATĪRTHAM ;—5 miles north-east of Vizianagram. (*Ramteertum.*) On the left-hand side of the road from Vizianagram to Chicacole is a lofty hill, on the west of which is a place called *Pāṇḍava pañcha*, where there are two inscriptions in an "unknown" character. Near this is an old temple, deserted and in ruins. West of *Pāndava pañcha* is a "*Rākshasa pañcha*" having an inscription. One of the inscriptions bears date Ś.Ś. 1055 (A.D. 1133) and the name of the sovereign Vishnuvardhana. North of the hill are some broken stone statues in a place said to be difficult for people to get at, and close by are a great quantity of broken bricks and wrought stones, showing that the place once boasted of a large and important temple of some sort. In the house of the "Vijayanagar family tutor" are some copper-plate documents. Some of the inhabitants possess some old coins.

RELLIVALASA ;—7 miles east by south of Vizianagram. There is an inscription on a slab standing in the middle of the village. It is dated Ś.Ś. 1073 (A.D. 1151). Grant by "Mallayyagoṇṭi, brother of Śrī Choḍa Gaṅga Deva," in the reign of Anantavarma Deva.

ŚĀRIKE ;—4 miles south-west of Vizianagram. An inscription on a fallen stone in the village, dated Ś.Ś. 1075 (A.D. 1153), records a private grant to a temple in the reign of Anantavarma Deva.

ŚIRIPURAM ;—6 miles west of Vizianagram. South of the village on a stone in a field is an inscription. It records a grant to the temple by Anantavarmā in Ś.Ś. 1075 (A.D. 1153).

ŚṚIṄGAVARAPUKŌṬA.

BŌNAṄGI ;—6 miles north-east of Śṛiṅgavarapukōṭa. A copper-plate grant in possession of Karikari Jāniki Rāmayya. It records a grant in Ś.Ś. 1508 (A.D. 1586) to a Brahman by a local chief.

DHARMAVARAM ;—2 miles east of Śṛiṅgavarapukōṭa. An old temple possessing a number of old copper images. Another temple built 300 years ago.

GUḌIVĀḌA ;—6 miles south-south-west of Śṛiṅgavarapukōṭa. There are some "illegible" inscriptions at the temple of *Brahmaliṅga* ;—(1) inside the *Garbhālayam*, (2) on a stone pillar of a maṇḍapam, (3) on a stone north of the maṇḍapam.

KĀŚIPAṬNAM OR KĀŚIPURAM ;—8 miles north by west of Śṛiṅgavarapukōṭa. Here there is an old fort and some stone statues of deities said to be ancient.

KONḌAGUḌI ;—6 miles south-south-west of Śṛiṅgavarapukōṭa. Here there is an "illegible" inscription, said to be very old.

KOTTAM ;—5 miles east of Śṛiṅgavarapukōṭa. (*Kotam, Aggm.*) On a stone in front of the temple is an "illegible" inscription.

LAKKAVARAPUKŌṬA ;—6 miles south of *Śṛiṅgavarapukōṭa*. Three ancient temples. In a courtyard of the *Vīrabhadra* temple are some inscribed slabs. There is a fort here, but I am not informed how old it is. Half a mile west of the town are two images which the people call "Jaya" and "Vijaya," near which formerly stood a Vishṇu temple.

REGA ;—8 miles south of Śṛiṅgavarapukōṭa (?) At Gangalyakoṇḍa, near this village, is an inscription said to be very old. No further particulars sent. To the west of the village is a rock-cut cave with a temple of *Gṛihaliṅgeśvara*.

SŌMPURAM OR KAPASŌMPURAM ;—2 miles north of Śṛiṅgavarapukōṭa. An inscription east of the village on a stone at a place called *Sōmguṇḍa*. (No particulars given.)

ŚṚIṄGAVARAPUKŌṬA.—Head-quarters of the taluk, 28 miles west-north-west of Bimlipatam. There is a fort here, but I am not informed how old it is. A mile west of the town is a steep hill with a waterfall, near which is a ruined building of two storeys.

ŚRĪ RĀMAPURAM ;—4 miles from Lakkavarapukōṭa. A temple of *Rāmasvāmi*, said to be "1,000 years old." On the north of it is an "illegible" inscription.

BIMLIPATAM TALUK.

ANANTAVARAM ;—10 miles west of Bimlipatam. A ruined Śiva temple, of which only a trace remains. On a hill near this is an old Śiva temple, and two inscribed stones in legible Telugu.

BHŌGĀPURAM ;—10 miles north by east of Bimlipatam. There is an inscription in the street of the village recording a grant of lands to a temple in Ś.Ś. 1106 (A.D. 1184) in the reign of Anantavarma Deva; and another dated Ś.Ś. 1097 (A.D. 1175) recording a grant in the reign of the same king. A fort, age not stated.

BIMLIPATAM (BHĪMUNIPATNAM).—On the hill is an old temple of Vishṇu. In the town is a temple of Śiva, said to have been built by the Cholas. I believe it is unusual to find traces of the Cholas so far north, which makes this all the more interesting. There is a Dutch fort here. There is an inscription on the *Garuḍa Stambha* of the Vishṇu temple, recording repairs to the temple by a private party. Bimlipatam was formerly a Dutch possession, but was captured from that power by Lord Macartney in 1781.

BŌNI ;—9 miles west-north-west of Bimlipatam. (*Buni.*) On a maṇḍapam of the Śiva temple, on pillars, are some inscriptions.

(1.) Ś.Ś. 1168 (A.D. 1246).
(2.) Ś.Ś. 1249 (A.D. 1327).
(3.) Ś.Ś. 1173 (A.D. 1251), in the twelfth year of the reign of Vijaya Rāja.
(4.) Ś.Ś. 1113 (A.D. 1191). This is very illegible, but is said to relate to the reign of some sovereign.

DĀKAMARRI ;—17 miles north-north-west of Bimlipatam. On the west bank of the tank of this village, at the site of an old temple, is a stone slab bearing an inscription, recording a grant to the temple in Ś.Ś. 1071 (A.D. 1149).

GUḌILOVA BṚIHADĀCHALAM ;—8 miles west of Bimlipatam. A hill, a mile south of the Sabbavaram road, on which is the temple of *Raṅganāthasvāmi*. Near this is an inscription on a stone. On the gates of a garden, and on the pillar of a maṇḍapam, near the hill, close to a waterfall, are other inscribed stones. They are all "illegible." About a mile distant is a cave said to be 70 yards deep and 30 yards broad.

GUḌIVĀḌA ;—4 miles north-west of Bimlipatam. In the middle of the street is a stone bearing two inscriptions ;—

(1.) Undated. Private grant in the reign of Śrī Anantavarma Deva.
(2.) Undated. Grant by Gōkarṇa Rāja of Guḍivāḍa, in the reign of Śrī Anantavarma Deva.

PADMANĀBHAM ;—10 miles west of Bimlipatam. On the top of a high hill here are two very old sculptures of Vishṇu's *chank* and *chakra*, and the remains of an ancient temple. Worship has lately been revived and the place is held in much estimation. No inscriptions. At the foot of the hill is another very old temple, declared to have been erected originally by Yudhishṭhira.

PŌTUNŪRU ;—12 miles north-west of Bimlipatam. A pillar of victory erected by Kṛishṇadeva Rāya of Vijayanagar. (Date not stated, but probably about A.D. 1516.) There are two forts here, which were seized by Kṛishṇadeva Rāya from Kaliṅga Gaṅgu. An old deserted temple near a tank, built of large stones.

RĀVĀḌA ;—5 miles north of Bimlipatam. In the village street is a stone with an inscription recording private grants to the temple, undated.

VĪRAVALLI TALUK.

ARJUNAGIRI ;—7 miles east of Māḍugula. An old Vishṇu temple with an inscription on a pillar. It records a grant by Śiṅga Rāja, son of Raṅga Rāja, in Ś.S. 1392 (A.D. 1470). Royal titles are accorded to these persons. There are two other inscriptions on the same pillar.

CHŌḌAVARAM ;—4 miles east by south of Vaḍḍādi. Sir Walter Elliot's collection of inscriptions include six at this village. They are as follows :—

At the temple of *Keśavasvāmi*.

(1.) On a pillar in a maṇḍapam. Ś.Ṣ. 1313 (A.D. 1391). Grant by "Śrī Vīra Pratāpa Śiṅga Rāja, son of Vaḍḍādi Pratāpa Śrī Raṅga Rāja."
(2.) On another pillar of the same. Undated. Grant in the reign of "Śrīman Mahāmaṇḍaleśvara Pratāpa Vallabha Rāja."
(3.) On the same, south side. Ś.Ś. 1389 (A.D. 1467). A grant by Vaḍḍādi Uppuśāla, "for the prosperity of Śrīman Mahāmaṇḍaleśvara Pratāpa Vallabha Rāja."
(4.) On the same. Undated. A grant by a man who calls himself a "dear friend" of Vallabha Rāja.
(5.) On another pillar of the same. Undated. Grant by a private person "for the prosperity of" the same king.
(6.) On another pillar of the same. Undated. Grant by another "true friend" of Vallabha Rāja.

MĀḌUGULA ;—8 miles west of Chōḍavaram, the taluk head-quarters. There is an old temple here dedicated to *Bhīmeśvara*.

MUDDURRU ;—13 miles south-east of Māḍugula. (*Mudura*.) Sir Walter Elliot's collection contains three inscriptions from here.

(1.) Undated. Grant in the reign of "Śrīman Mahāmaṇḍaleśvara Māṅkāditya Mahārāja."
(2.) Undated. Grant in the same reign.
(3.) Undated. Grant by a servant of the same king.

PEDDIPĀLEM ;—"in the Guḍivāḍa Thāna." Sir Walter Elliot's collection includes three inscriptions from this place, all recording private grants to a temple in Ś.Ś. 1079 (A.D. 1157), in the reign of Anantavarma Deva. (On enquiry I can find no village of this name in the neighbourhood. Possibly the name as it stands is an error of the copyist for Peddapūḍi.)

SAṄGANŪRU ;—8 miles south-east of Chōḍavaram. On a hill, close to the junction of three rivers, is the temple of *Saṅgameśvara*, which is held very sacred.

TĀDIPARTI ;—"in the Guḍivāḍa Thāna," 14 miles south-west of Māḍugula. (*Tandipurti.*) Sir Walter Elliot has an inscription from this place. It is said to be on a rock called *Śiṅgani banda*, on the boundary of the village. It records a grant to a temple in Ś.Ś. 1074 (A.D. 1152), during the reign of Anantavarma Deva.

ZUTTĀḌA ;—11 miles south-east of Māḍugula. (*Juttada.*) A village of the Chōḍavaram Thāna. Sir Walter Elliot's list gives three inscriptions here.

(1.) Grant by a private party in Ś.Ś. 1271 (A.D. 1349).
(2.) Private grant. Undated.
(3.) Grant to the temple by "Śrīman Mahāmaṇḍaleśvara Pratāpa Vallabha Rāja," in Ś.Ś. 1354 (A.D. 1432).

VIZAGAPATAM TALUK.

Appikonda ;—16 (?) miles from Vizagapatam, on the coast. An old temple of *Somesvara*, with "illegible" inscriptions. "Numerous pagodas formerly existed in the neighbourhood of the present temple, but have long been covered over with sand-drifts." (*Manual*, 73.)

Mādhavadhāra ;—10 miles north-east of Vizagapatam. There is a cave in the rock inside the temple of *Mādhavasvāmi.*

Narava ;—8 miles west-north-west of Vizagapatam. A fort, how old is not stated.

Pinagādi ;—2 miles off the Sabbavaram road. A temple of *Chodesvarasvāmi*, said to have been built by a Chola king.

Śrī Simhāchalam ;—4 miles north-north-west of Vizagapatam. (*Sree Simhachellum.*) In the Vishnu temple are six legible inscriptions on pillars and several illegible. The legible ones are as follows:—

(1.) Ś.Ś. 1447 (A.D. 1525). Grant to the temple by a Rāja.
(2.) Grant to the temple by Krishnadeva Rāya of Vijayanagar. The date, as given to me, is Ś.Ś. 1478 (A.D. 1556), but this must be wrong as the reign of that king expired in A.D. 1530.
(3.) Ś.Ś. 1383 (A.D. 1461). A private grant.
(4.) Ś.Ś. 1028 (A.D. 1106). Do.
(5.) Ś.Ś. 1211 (A.D. 1289). Do.
(6.) Ś.Ś. 1209 (A.D. 1287). Do.

There is a fort here on a hill, but it is not stated how old. Krishnadeva Rāya is said to have attacked and seized it. (This would be about A.D. 1516). The temple is built of massive stones, beautifully sculptured. It is said to have been erected by Lāngula Gajapati of Orissa, the same that built the great Sun temple at Kanārak in Orissa (A.D. 1237—1282, *Hunter*). Mr. Carmichael (*Manual*, 70) describes a curious pillar here called the *Kappa Stambha* or "Frog's Pillar." The *Sthala Purāna* of this temple was sent to me for examination. It is purely mythological.

Vizagapatam.—Head-quarters of the District. A Dargah and two Mussulman tombs on a hill. The latter bear inscriptions. Near the road to the hill are five stones with "illegible" inscriptions. A very old temple of *Bhimesvara* without inscriptions. The town of Vizagapatam became part of the British possessions in A.D. 1683, but the English residents were all murdered by Mussulmans in 1689. In 1690 a fresh cowle was given by the Mussulmans and a fort erected. A *farmān* was obtained from the Emperor in 1716. The fort was captured by the French in 1757, was recaptured by the Rāja of Vizianagram in 1758, and was by him presented to the English. A new *farmān* was obtained from Delhi in 1765. At the "Dolphin's Nose" promontory are the remains of an old castle and battery, to the eastward of which is "a cave which is said to run some miles inland, but owing to its being infested with bats, frogs, snakes, and such like vermin, it has not been diligently explored." (*Manual*, 23.) A celebrated Muhammadan saint lies buried in the Dargah on the top of the hill which overlooks the harbour. "Every vessel passing the bar inwards or outwards salutes him by hoisting and lowering its flag three times; he is considered all-potent over the elements in the Bay of Bengal, and many a silver 'Dhoney' is presented at his shrine by Hindu shipowners after a successful voyage." (*Manual*, 69.)

ANAKAPALLE.

Mārutūru ;—3 miles north of *Anakapalle.* A mile from this village are two hills, in which are a number of rock-cut shrines and mandapams. Buddhist or Jain images and Śiva lingams are alike to be seen there. No worship is now carried on. This place should evidently be examined.

GOLKONDA.

Balighattam ;—2 miles south of Narasapatnam, 8 miles east of Golkonda. Near here is a hill on which stands a temple with inscriptions said to be in mixed characters and illegible.

SARVASIDDHI TALUK.

Andalāpalle ;—8 miles east of Sarvasiddhi. There is an inscribed stone (particulars not given) in the house of a villager, which formerly stood near the shrine of Durga (*Mahishāsura Mardani*).

DIMILE ;—4 miles north-east of Sarvasiddhi. An inscription on a pillar of a maṇḍapam of the temple of *Śrī Nagneśvarasvāmi*, recording a grant by a private person "in honour of Jāya Mahā Devī, mother of Śrīman Mahāmaṇḍaleśvara Kulottuṅga Prithivīśvara Deva Rāja."

DUPPITURRU ;—11 miles north-east of Sarvasiddhi. (*Dupiduru.*) There is a temple here, dedicated to *Choḍeśvarasvāmi*, said to have been built by a Chola king. Near it is an inscribed slab, the characters on which are "illegible."

GOPĀLAPAṬṆAM ;—18 miles south-west of Sarvasiddhi. East of the village, on a hill called *Pāṇḍavula miṭṭa*, is an old temple said to have been built by the Pāṇḍavas. Near this is a stone with five images on it. There are "illegible" inscriptions on the gateway. West of this are three rock-cut caves.

KOṆḌAKIRLA ;—14 miles north-east of Sarvasiddhi. An inscription, said to be illegible, at the house of Vemparāla Subbayya.

MADUTURRU ;—14 miles north-east of Sarvasiddhi. (*Mudathuru.*) There is an old temple here dedicated to *Choḍeśvarasvāmi*, said to have been erected by a Chola king. Near it is an inscribed stone, the characters on which are "illegible."

MAMIDIVĀDA ;—5 miles north-east of Sarvasiddhi. (*Mamedada.*) Two old temples, said to have been built by Jains.

MAṄGAVARAM ;—18 miles south-west of Sarvasiddhi. An old Śiva temple, fabled to have been built by the Pāṇḍavas on a hill called *Pāṇḍavula miṭṭa.*

NAKKAPALLE ;—8 miles south-west of Sarvasiddhi. Dr. Benza, writing in 1835 (*Madras Journal of Literature and Science*, Vol. V) describes a hill close to a camping-ground between Nakkapalle and Tuni, "near whose summit is a kind of grotto, over which hang two enormous masses of gneiss, which has been converted into a tiny pagoda, dedicated to the goddess Coocooresha, whose devotees must have patience to ascend 295 steps cut in the rock."

PAÑCHADĀRALU ;—7 miles north-east of Sarvasiddhi. (*Punchadara.*) There are 16 inscriptions here, all on the temple of *Śrī Dharmaliṅgeśvara.*

(1.) Undated. Recording that a maṇḍapam was built by a Rāja named Viśveśvara Bhūpa, who traces his descent from the E. Chalukyan Vimalāditya through the Cholas, giving the succession thus ;—Bhīmeśvara—Vimalāditya—Rāja Narendra—Kulottuṅga Chola—Vijayāditya—Mallappa Deva—Upendra—Koppa Bhūpa—Manumopendra—Viśveśvara Bhūpa.

(2.) Ś.Ś. 1359 (A.D. 1437). A private grant.

(3.) Ś.Ś. 1344 (A.D. 1422). Grant by Nrisiṁhadeva Chakravarti, "who is the Śrī Vishṇuvardhana king" (*Śrī Vishṇuvardhana Mahārāzulaina Śrī Nṛisiṁha, &c.*)

(4.) Ś.Ś. 1359 (A.D. 1437). Grant by the same king.

(5.) Ś.Ś. 1325 (A.D. 1403). Records that "the great Chola king, the son of Upendra and Biṁbāṁbikā, conqueror of the king of Delhi," built the gopura of the temple.

(6.) Undated. Verses in praise of the deity.

(7.) Ś.Ś. 1339 (A.D. 1417). Grant by the wife of the "Vishṇuvardhana Rāja," Nāgendra Chakravarti.

(8.) Undated. Verses in praise of Vishṇuvardhana. (Incomplete.)

(9.) Ś.Ś. 1316 (A.D. 1394). Grant by Liṅga Rāja, son of Śrī Kumāra Yerra Bhūpati, the "Vishṇuvardhana Rāja."

(10.) Ś.Ś. 1350. (A.D. 1428). Grant by Nrisiṁha Bhupati, son of Upendra, who was son of Viśveśvara (*see No.* 1). Viśveśvara is said to have had another son named Choḍendra.

(11.) Ś.Ś. 1354 (A.D. 1432). Grant by Kumāra Yerrama Rāja, son of Nāgendradeva Chakravarti, of the Lunar Race, and Rājasānī Devī (*see No.* 9).

(12.) Ś.Ś. 1354 (A.D. 1432). Grant by a private person.

(13.) Ś.Ś. 1448 (A.D. 1526). Records the construction of a gopura by "Śrīmat Chālukya Śrīdhara Rāja Narendrula Mahāpātriluṅgāru."

(14.) Undated. Verses in praise of the deity.

(15.) Ś.Ś. 1460 (A.D. 1538). Records the erection of a maṇḍapam by Hari Narendra, son of the Chālukya king (?), with the same title as in No. 3.

(16.) Undated. A private grant.

Payakarāvupēta ;—20 miles south-west of Sarvasiddhi, 2 miles east of Tuni. (*Pakeerowpett, Toonee.*) Half a mile north of the village is an ancient temple of *Mallēśvarasvāmi*, deserted and in ruins.

Pentakōta ;—19 miles south-west of Sarvasiddhi, on the sea. A temple built 600 years ago; and an old mosque.

Rāyavaram ;—2 miles south-west of Sarvasiddhi. A temple built by Kṛishṇadeva Rāya. A stone known as *Rāchabaṇḍa* is shown here. It is said to have been fixed by the same sovereign in commemoration of his conquest of Jeypore. It bears an inscription. In the middle of the village is a stone bearing an inscription said to be "illegible."

Śrī Rāmapuram ;—20 miles south-west of Sarvasiddhi. A temple dedicated to *Rāmasvāmi*, near which is a slab bearing an "illegible" inscription.

Upmāka ;—9 miles south-west of Sarvasiddhi. (*Oopaka.*) A very ancient temple of *Veṅkaṭēśvara* on a rock. The idols are simple sculptures of the *chank* and *chakra* of Vishṇu on a rock. The *Śthala Purāṇa* of the temple was sent to me and examined. It is purely mythological.

Vuppalaṁ ;—3 miles south of *Rāyavaram*, 4 miles south of Sarvasiddhi. There is a curious stone here, described to me as a circular roughly-cut pillar 6 feet above ground, something like a *liṅgam*, but without a base. The natives say that the earth round it has been excavated to a very considerable depth, but that, as far as it has been uncovered, it is all in the same shape. They called it Bhīma's *gaḍu* or club. No one knows how it got there or what it is, but they say that it does not seem to be a piece of natural rock.

Yellamanchili ;—6 miles north of Sarvasiddhi. (*Yelumunchily.*) There is a cave temple here dedicated to *Gopālasvāmi*, with an inscription "400 years old" near it. At the top of the hill on which it stands are the remains of a ruined temple, and an old inscription of which only a few words can be read. In the hill-fort was found, in 1863, a hoard of copper coins (cast) of considerable antiquity. I have seen one figured in the private note-book of General G. G. Pearse, which he kindly lent me. It bears the device of a couchant bull, and the legend "*Śrī Chanda De*(*va*)."

THE GODĀVARI DISTRICT.

The Godāvari District, in the early historical times, must be considered as divided into two portions. East of the river the country was ruled over by the sovereigns of *Kaliṅga-deśa*, of whose origin we have no account, but who probably lasted till about the eighth century A.D. West of the river was the kingdom of *Veṅgi-deśa*. This latter was under a Buddhist dynasty of Pallavas, whose family name, about the fifth century A.D., was *Śālaṅkāyana*. They were conquered by the Brahmanical Chalukyas of Kalyāṇapura about the year 605 A.D.; and, at some period not yet known, but which I conjecture to have been in the eighth or ninth century, these Chalukyas conquered Kaliṅga and established their capital at Rajahmundry. The whole united country passed under the Cholas by an intermarriage in A.D. 1023. It seems to be as yet doubtful whether the next change of sovereignty took place at the time of the conquest of this country by the Oraṅgal Kākatīyas of the Gaṇapati dynasty, or whether meanwhile the Orissa Gajapatis held it for a time. Tradition states that Chor Gaṅga, the founder of the Gaṅgavaṁsa family (in 1132 A.D., *Hunter*), was an Oraṅgal sovereign, and that Rajahmundry was his southern capital. Orissa chronicles claim that his successor Gaṅgeśvara (1152-1166, *Hunter*) had possession of a kingdom which extended to the Godāvari. On the other hand, Burnell states that the Cholas only lost Kaliṅga in A.D. 1228.[1] At any rate it seems clear that from that date the country was under the sway of the Gaṇapatis till Pratāpa Rudra II was carried captive by the Mussulmans to Delhi in A.D. 1323. Shortly after this the Hindu princes revolted against the Muhammadan Government, and Oraṅgal again became independent, and was perpetually at war with the Bāhmani kings till the Hindu kingdom was finally overthrown in 1421 A.D. (*Elphinstone* II, 580, 641. *Manual*, 211.) Rajahmundry was at that time under the Orissan Gajapatis. In 1471 A.D. the Bāhmani King Mahammad II seized the opportunity of a disputed succession to the throne of Orissa to annex the districts of Rajahmundry and Koṇḍapalle, Nizām-al-Mulkh being made Governor of Teliṅgāna. An attempt was made to regain possession of these provinces by the Hindus, and Nizām-al-Mulkh was compelled to shut himself up in the fort at Rajahmundry till relieved by Muhammad II in person, who remained there for three years. About the year 1515 A.D. Krishṇadeva Rāya of Vijayanagar captured Koṇḍapalle and Rajahmundry. He had penetrated as far as Siṁhāchalaṁ near Vizagapatam by A.D. 1516, where an inscription records his visit to that temple, and mentions his conquest of Udayagiri, Koṇḍavīḍu, Koṇḍapalle, and Rajahmundry. He presented the Rajahmundry and Koṇḍapalle provinces to the Gajapati sovereign. Shortly after this the first of the Kuṭb Shāhi dynasty of Golkoṇḍa, Sultān Ḳuli, defeated a large combination of Hindu chiefs at Koṇḍapalle, captured Ellore, and advanced against Rajahmundry; but the Orissa king concluded a peace by which all the country north of the River Godāvari was left in his possession, the Mussulmans retaining Ellore and the land to the south. About the year 1552 A.D. a combination of Hindu chiefs attacked Ellore, but were defeated, and the fort of Nidadavōlu was built in order to protect the Muhammadan frontier. In 1564 the Muhammadans planned an attack against Rajahmundry and collected troops. But the Hindus, preparing an army of defence, found it attain to such proportions that they reversed the proceedings, crossed the river, and attacked Nidadavōlu. They were defeated and fled to Rajahmundry. The Mussulmans followed, seized Dowlaishweram, and were about to attack Rajahmundry, when they were recalled to take part in the grand operations against the Kingdom of Vijayanagar. Vijayanagar fell in 1565 A.D. Shortly afterwards Rajahmundry was again attacked, and fell into the hands of the Mussulmans in A.D. 1571-72. They held it uninterruptedly, but rather precariously, till the French obtained possession of these Sarkārs in 1753. The country passed into English hands in 1759, after the capture of Masulipatam by Colonel Forde.

Mr. Morris, in the District Manual (177 ff.), has given an excellent and interesting account of the early English settlements, and the history of this tract since the first English colony was established at Masulipatam in A.D. 1611, including an account of the Dutch and French settlements.

The "Upper Godāvari Taluks," Bhadrāchalam and Rēkapalle, are peopled by a large number of *Kois*. The Rev. J. Cain has published a description of them and a vocabulary of their language in *Ind. Ant.* VIII, 33-215.

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[1] Orissa tradition asserts that Ānaṅga Bhīmadeva, the commencement of whose reign is variously placed at 1174, 1175, and 1196 A.D., built in his twelfth year the temple of Jagannātha at Puri, after making a solemn declaration that he had himself extended the boundaries of his kingdom from Chicacole to Rajahmundry.

The Upper Godāvari Taluks.

In the Bhadrāchalam and Rēkapalle Taluks are a large number of rude stone monuments. Mr. Vanstavern described a number of them in *Ind. Ant.* IV, 305. In a memorandum which he has been kind enough to send me he assigns, as their principal locality, a tract " from 15 miles below Bhadrāchalam to 4 miles north of Dumagudem at Nallampalli, where they are very plentiful." No weapons have yet been found in them, but only half-burnt pottery, charred bones, and beads of ivory and glass. Mr. Vanstavern is in possession of some of these. From the position of skeletons in the spaces between the circles of stones surrounding some dolmens it would appear that human sacrifices accompanied the funeral ceremonies.

Twelve miles above the furthest point of British territory, on the Nizam's side of the river, is the village of *Biaram*. Mr. Vanstavern states that he saw, 4 miles from this, inland, a very large and perfect dolmen, untouched, surrounded by several rings of stones, apparently the grave of some chief or man of note. From this place, for 50 miles down the river on the Nizam's side, and for 4 miles inland, dolmens abound. Fourteen miles further up the river is the town of Maṅgapēṭa, near which are the interesting rude stone crosses so frequently described. In a sand-stone hill near this is a rock-cut cave where worship is still performed. Mr. Vanstavern saw a stone cross lying on the ground some distance off in front of the entrance.

BHADRĀCHALAM TALUK.

ĀRLAGŪḌEM ;—12 miles north by east of Bhadrāchalam. (*Arlaguram.*) In the thick forest here are the remains of a very extensive " tank-bund," at a place called *Tulasigaṇḍi* by the natives.

BHADRĀCHALAM ;—Head-quarters of the taluk, on the banks of the Godāvarī. (*Budrachelam.*) There are a number of temples here, the place being considered to be one of great sanctity. The principal temple is built on a hill and has a very large gopuram. It is surrounded by 24 lesser temples, and is protected by a high wall (*Manual*, 42). The *Sthala Purāṇa* has been sent me and examined. It is purely mythological. The temple is dedicated to Rāma, who, with his wife Sītā, is said to have halted here when in exile in the forest. East of this is a small Śiva temple said to be older than the principal one. About a mile east of the village are a number of dolmens. There is a curious hotspring here in the bed of the Godāvarī river.

DĒVARAPALLE ;—9 miles east of Bhadrāchalaṁ, on the river. (*Deorpali.*) Near here are the remains of a square fort of massive stones, 18 feet high, built against a cliff which forms two sides of the square. It is described by Mr. Vanstavern in *Ind. Ant.* IV, 306. The fort was greatly demolished by the Engineers, who utilized the great sand-stone blocks of which it was composed for the construction of the Dūmagūḍem Anicut. Close to a spring on this hill is a small but ancient temple. Not far from the gateway of the fort is an upright stone 5 feet 6 inches high, to which worship is performed.

DŪMAGŪḌEM ;—14 miles north of Bhadrāchalam. (*Dumagudiam.*) The Rev. J. Cain, writing in *Ind. Ant.* V, 188, describes a *Vīrakal* near here which Mr. Vanstavern tells me is half way between Dūmagūḍem and Mallapalle. A number of " roughly-carved idols " have been dug up at different times (*Ib.* V, 301.) In G.O., No. 2135, of 16th October 1876, is embodied a letter from the Acting Deputy Inspector-General of Police, in which he describes several sculptured figures, and a large female statue, seven feet high, at this town. A large temple is said to have been washed away at this place by a heavy flood in the Godāvarī. Mr. Vanstavern excavated the base of a long brick wall with stone steps, which he thinks surrounded a temple long since destroyed and now covered with accumulation of soil.

KUMĀRASVĀMIGŪḌEM ;—26 miles south-east of Bhadrāchalaṁ. A very old temple.

LAKSHMAṆAGUṬṬA ;—a hill on the boundary of the Central Provinces and the Bhadrāchalaṁ Taluk, 6 miles north-north-east of Dūmagūḍem. (*Lachmanguta.*) There are some dolmens about half way up the hill on the bare rock.

NALLAPALLE ;—4 miles north-east of Dūmagūḍem. (*Nalapali.*) Mr. Vanstavern of Dūmagūḍem found here a small slab with an inscription 750 years old. It was excavated from the ruins of a small temple and now lies in the Madras Museum. There are the remains of two mud forts here, said to have been built by the Reḍḍis (1328–1427 A.D.) There are several dolmens in the forests. A small gold coin, which was picked up here by a child some time ago, is now in the possession of Mr. Vanstavern.

PARṆAŚĀLĀ ;—on the bank of the Godāvarī, 18 miles north of Bhadrāchalaṁ. (*Parnasala.*) There is a temple here, built, it is said, over the spot whence Sītā, the wife of Rāma, was carried off by Rāvaṇa. On a stone in a stream at the back of the temple is shown a foot-print declared to have been made by Sītā. According to Mr. Cain (*Ind. Ant.* V, 301, 302) the village people are strongly impressed with the belief that the abduction of Sītā and the death of Jetāyu took place here, and many peculiar formations of hills and rocks and stones are shown by them as relics of the great event.

RĒKAPALLE TALUK.

KṚISHṆARĀMAPĀḌU ;—13 miles west by north of Rēkapalle. (*Kistaram.*) Dolmens.

RĀZUPĒṬA ;—close to Vaddigūḍem. (*Wodagariam.*) One and a half miles west of Rēkapalle. There is a very old temple here.

ŚRĪ RĀMAGIRI ;—2½ miles south of Rēkapalle. There is a high hill on the river here, which is held very sacred. A flight of rock-cut steps leads to the summit. The place is, as the name implies, especially sacred to Rāma.

VADDIGŪḌEM ;—1½ miles west of Rēkapalle. (*Wodagariam.*) There are the remains of an old fort here, said to date from the time of the Reḍḍi chiefs (1328–1427 A.D.). It was an earthwork, and only mounds of earth remain. Inside the walls is a ruined temple.

RAJAHMUNDRY TALUK.

DOWLAISHWERAM (*Dhavalēśvaramu*) ;—4 miles south of Rajahmundry. The head-quarters of the Engineering staff of the district, and head of the canal and irrigation system of the Eastern Delta. Close to the town is a hill on which are the ruins of an old fort, by tradition said to have been built by the Chalukya sovereign Vijayāditya, the same who, according to one account, founded the city of Rajahmundry (*Manual*, 172).

GĀDARĀḌA ;—14 miles north-west of Rajahmundry. (*Gadaradah.*) South-west of the village is an old ruined fort, of which the age is not known. It is said to have been built by a Pariah who became rich. It goes by the name of *Kitāpirudrani Kōṭa.* Under a tree in the village are 39 carved stone figures.

KŌRUKOṆḌA ;—11 miles north of Rajahmundry. (*Korekondah.*) At the west of the village is a temple on a rock, much venerated and resorted to. It is said to have been built in the year A.D. 1353 by a Nāyuḍu. It is richly sculptured. There is an inscription on four sides of a pillar in the outer Prākāra, dated Ś.Ś. 1275 (A.D. 1353), recording the endowment of the temple by the founder. The temple of *Raṅgarājasvāmi* in the village is said to have been built about the year A.D. 1443. There are two inscriptions here. One, on a wall at the gateway, is said to be illegible. The other, on a pillar in the Prākāra, is dated Ś.Ś. 1371 (A.D. 1449) and records a grant by a private party. West of the village is an old fort built in the same year as the temple on the hill, *i.e.*, A.D. 1353. On the same side of the village is a hill called *Pāṇḍavula Koṇḍa*, or "Hill of the Pāṇḍavas." On its south side are five rock-cut caves, one of which contains sculptured figures.

KŌṬI ;—12 miles north of Rajahmundry. (*Kotee.*) An old fort, age not known.

MIRTIPĀḌU ;—7 miles north of Rajahmundry. A very old temple of *Gopālasvāmi.* There is a temple by the side of a tank, said to be old.

RAGHUDEVAPURAM, or RŌHITĀPURAM ;—13 miles north by west of Rajahmundry. (*Raghoodavapooram.*) Adjoining this village, in the hamlet of Rāpāka, is a stone inscription west of the *Garuḍa Stambha* of the temple, said to be illegible. In the east street of the principal village is a stone slab bearing an inscription, also said to be "illegible."

RAJAHMUNDRY, or RĀJAMAHENDRAPURAM ;—an interesting old city, now the head-quarters of the Judge, Sub-Collector, and other officials of the Godāvari District. It is of great antiquity, but probably the modern town considerably overlies the old one. There is an old fort here with walls originally of great size and height, made of earth faced with stone.

The origin of the town of Rajahmundry[1] is attributed to Mahendradeva, son of Gautamadeva, of the dynasty of Orissa, deriving its name from its founder. Stirling and Hunter, following native records, place this sovereign at 900 years B.C., a date far too early. According to this tradition Rajahmundry was then the southern capital of Orissa. Another tradition ascribes the founding of the city to Vijayāditya Mahendra, one of the Chalukyas. (There were five kings of that name in the period from about 750 to 950 A.D.) Previous to the Chalukyas Buddhism was the prevailing religion of this part of the country. Under them Buddhism gave way to Brahmanism. Rajahmundry became the capital of the later Chalukyas, and the Telugu version of the *Mahābhārata* was there written by Nannayya Bhaṭṭa, under the patronage of the Chalukyan king Vishṇuvardhana (see Campbell's *Telugu Grammar*, *Introd.*, p. ix, x). I am unable to say which Vishṇuvardhana is meant. There were five of this name. Passing into the hands of the Cholas in A.D. 1023, Rajahmundry was lost to that dynasty certainly by 1228 A.D., possibly earlier. The Gaṇapatis of Orańgal held it till 1323, when it fell into Mussulman hands. (For its history since then see the introductory notice to the Godāvari Lists, p. 19.)

There is an ancient temple here, age not known. The principal mosque was built in the reign of the Emperor Muhammad Toghlak. There is a Persian inscription over the door, which runs—"This mosque was erected by Sharīf Salar Ulvi, in the reign of the Emperor Muhammad Toghlak, and in the time of Humāyun Gajjar, on the twentieth day of Ramzān, Hijri 724," or A.D. 1324 (*Manual*, 28). It is said to have been built on the site of a Hindu temple. In the *Mārkaṇḍeya* temple is an inscription, undated, recording that the wife of Kāṭaya Vema Reḍḍi, minister of Kumāragiri Bhūpa, son of Ana Pōta Reḍḍi, made a grant to the temple. The date of this king is A.D. 1381 to 1395. He was sovereign of Koṇḍavīḍu, and is also known as Kumāragiri Vēma Reḍḍi.

An inscribed slab was lately unearthed at the District Jail. It records a grant made by a private person to a temple in Ś.Ś. 1350 (A.D. 1428), and the erection of a *Kalyāṇa Maṇḍapam*. Part of another inscription is to be seen on this slab.

In the grounds of the Judge's residence is an inscribed slab recording a grant made to a temple in Ś.Ś. 1170 (A.D. 1248) by Gaṇapatideva Rāja. According to our present lights, Pratāpa Rudra I of Orańgal was reigning in that year, but a Gaṇapati is often inserted in genealogies between him and his widow Rudramma Devī, and it remains to be seen whether the expression "Gaṇapatideva," as met with in these inscriptions, was the name of a sovereign or merely a title.

Besides the inscriptions mentioned above, I have copies of eight inscriptions at Rajahmundry, the first seven of which are on two stones fixed in front of the District Jail.

(1.) Ś.Ś. 1115 (A.D. 1193). Grant to a temple by a private party in honor of Mallayya Bhīma Rāja.
(2.) Ś.Ś. 1100 (A.D. 1178). A private grant.
(3.) Ś.Ś. 1100 (A.D. 1178). Do.
(4.) Undated. (Copy incomplete.)
(5.) Ś.Ś. 1060 (A.D. 1138). (Copy incomplete.)
(6.) Ś.Ś. 1050 (A.D. 1128). A private grant.
(7.) Ś.Ś. 1112 (A.D. 1190). Do.
(8.) Also at the District Jail on another stone. Ś.Ś. 1067 (A.D. 1145). A private grant "in the twenty-first of the increasingly glorious years of the Vishṇuvardhana sovereign, or sovereigns." (*Vishṇuvardhana Mahārāzula Pravardhamāna Vijayarājya Saṁvatsarambulu.*)

PEDDĀPURAM TALUK.

GAŃGAMPĀLEM;—24 miles north by west of Peddāpuram. A village amongst the hills. (*Gungummapalem.*) There is a cave temple here said to contain an image of *Vīrabhadra*. Near it is a maṇḍapam and a well. Beyond this I have no particulars.

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[1] General Cunningham thinks that, as capital of the *Kalingæ*, Rajahmundry may fairly be identified with the *Dandaguda* of Pliny, and this again with the Dantapura of the Buddhist chronicles, *Calingon* being identified with Coringa. Mr. Fergusson differs. I know of no present village either in the Godāvari or Kistna District bearing the name of Dandaguda or Dandagula. But it is a fact that the name *Dandugula* survives to the present day as the first, or village, name of a family of the Uppara caste in the Kistna District. A man of that name appeared as a witness in a case tried by me in April 1877 at Guḍivāḍa, in the Eastern Delta of the Kistna District. The names of places often last longer than the places themselves, and the existence of this family name tends to confirm Pliny's statement.

Jaddaṅgi ;—28 miles north of Peddāpuram. (*Juddengy.*) On a hill to the west of the village is a cave temple "containing a *liṅgam.*" It is just possible that this may prove to be a Buddhist chaitya.

Peddāpuram.—Head-quarters of the taluk, 25 miles east by north of Rājahmundry. (*Peddapooram.*) There is a fort here said to have been originally constructed of earth, and faced with stone 200 years ago. In the buildings inside is some good carved woodwork.

Tāḷḷūru ;—11 miles north-west of Peddāpuram. (*Taidoor.*) Two inscriptions of a private nature, said to be in clear legible Telugu characters, and therefore probably not old, are to be seen on the pillars of a temple. The temple, dedicated to *Veṅkaṭeśvara* (Vishṇu), is said to have been originally built over a rock-cut cave. Rāmanūjāchāri converted the rāja of the place and all his people from the Śaiva to the Vaishṇava religion, and thereupon this temple was built, and the *liṅgams* which were formerly worshipped were thrown away and buried in a mound now known as *Liṅgala dibba.*

Tirupati ;—5 miles north of Peddāpuram. (*Tripatee.*) There are 20 inscriptions here.

(1.) Ś.Ś. 1326 (A.D. 1404). A private grant.
(2.) Ś.Ś. 1327 (A.D. 1405). Do.
(3.) Ś.Ś. 1350 (A.D. 1428). Do.
(4.) Ś.Ś. 1345 (A.D. 1423). A private grant in honor of some Reḍḍi chiefs, apparently not the *Koṇḍavīḍu* Reḍḍis.
(5.) Ś.Ś. 1327 (A.D. 1405). A private grant.
(6.) Ś.Ś. 1357 (A.D. 1435). Do.
(7.) Ś.Ś. 1330 (A.D. 1408). The names of a "Mukkunti Rāja" and some Reḍḍi chiefs are mentioned, but in what connection is not to be gathered from the imperfect copy sent to me.
(8.) Ś.Ś. 1324 (A.D. 1402). A private grant.
(9.) Ś.Ś. 1322 (A.D. 1400). Do.
(10.) Ś.Ś. 1326 (A.D. 1404). Do.
(11.) Ś.Ś. 1566 (A.D. 1644). Do.
(12.) Ś.Ś. 1345 (A.D. 1423). Do.
(13.) Ś.Ś. 1373 (A.D. 1451). Do.
(14.) Undated. Do.
(15.) Ś.Ś. 1364 (A.D. 1442). Grant by a sovereign named "Pratāpa Vatsavāya Ayyappadeva Mahārāja."
(16.) Ś.Ś. 1348 (A.D. 1426). A private grant.
(17.) The date given in my copy is Ś.Ś. 552, but this is clearly an error. The name of king "Kapiḷeśvara Mahārāya" is mentioned. Possibly the Gajapati of that name.
(18). Undated. A grant made when "Raghudeva Mahendra Mahādeva" was ruling at Rajahmundry, which belonged to the kingdom of Kapiḷeśvara Mahārāya.
(19.) Dated Kaliyuga 4955 (1854).
(20.) Undated. A grant to the temple by "Veṅkaṭapati Rāya Narendra Mahārāyuluṅgāru"; I presume, Veṅkaṭapati of Vijayanagar.

TUNI ZEMINDĀRI.

Nāmagiri ;—16 miles west of Tuni. A ruined temple, with sculptures, south of the village. On the north side of the pagoda is a stone with inscriptions.

PIṬṬĀPURAM ZEMINDĀRI.

Piṭṭāpuram ;—12 miles north by east of Cocanada. The residence of the Rāja of Piṭṭāpuram. A very old town, with abundance of sculptured buildings and other objects of interest. How old it may be is not as yet known, but an ancient inscription of A.D. 584 of the reign of Satyāśraya, the elder brother of Kubja Vishṇuvardhana, who established the Eastern Chalukyan sovereignty, states that in that reign "the fortress of Pishṭapura was easily taken." (*Ind. Ant.* V, 67.) If this is the same as Piṭṭāpuram, the town must boast of a very high antiquity.

There are three very long inscriptions on the *Dhvaja Stambha* of the principal temple. One is dated Ś.Ś. 1113 (A.D. 1191), and records a grant of a village by a Chola Rāja. I fear my copy is imperfect and therefore hesitate to say too much about this, but it would seem to be a very important inscription in several respects. As usual with the Chola-Chalukya grants the genealogy commences from the beginning, with Brahma, and goes down through all the Eastern Chalukyas to the Cholas. But several generations are here given subsequent to those we know so well (see Burnell's *Palæography*, p. 40). Equally important is another inscription on the same pillar, which, if my copy is accurate, gives a most curious account of the ancestry of the later Cholas. It tells of a certain Kuḍiyavarmā whose genealogy for a few generations is given. He is said to have been a descendant of a warrior who had conquered many countries and made an alliance with "Trinetra Pallava." His capital city was *Dhanadapura*. Kuḍiyavarmā had given great assistance to the Chalukyan king Vimalāditya (1016–1023 A.D.), and his sovereign rewarded him with large grants. Kuḍiyavarmā's son was Rāja Rāja (!), who married Ammañgī Amma, daughter of Vimalāditya, and became the father of Kulottunga Chola. It is a very long inscription and must be carefully examined. Date Ś.Ś. 1108 (A.D. 1186). The third inscription on this slab is also a Chola-Chalukya grant, giving the genealogy from Brahma through the Eastern Chalukyan dynasty to Rāja Rāja Chola. It gives the exact date of his accession, according to the transcription sent to me. The grant is dated Ś.Ś. 1124 (A.D. 1202).

There is another inscription dated Ś.Ś. 1313 (A.D. 1391), of which I have an incomplete copy.

COCANADA DIVISION.

Bhīmavaram;—close to Samulcottah (*Sāmalkōt, Chāmarlakōṭa*); 8 miles north-west of Cocanada (*Kākināḍa*). An old town with an ancient and highly venerated temple, built of black granite and sculptured. The temple is large and important. There are many inscriptions on pillars, too old to be easily read. Copies of four legible ones have been sent me.

(1.) Ś.Ś. 1356 (A.D. 1434). Grant to the temple by Vema Reḍḍi, son of Allāḍa Bhupāla. I am inclined to think that the date of my copy is wrong.
(2.) Ś.Ś. 1416 (A.D. 1494). Recording work done for the benefit of the temple by a private party.
(3.) Ś.Ś. 1336 (A.D. 1414). Gift of a piece of decoration to the temple by a private person.

The temple is said to have been erected in Ś.Ś. 1080 (A.D. 1158) by a Chalukya Mahārāja. (?) His fort is pointed out at a distance of about 200 yards from the temple.

Appala Ramayya of this village is in possession of a copper-plate grant, which is said to relate to several villages in the Rāmachandrapuram Taluk.

Jagannāthapuram;—the portion of the town of Cocanada lying south of the river. (*Jagernatpooram.*) There was an old Dutch factory here which was captured by Lord Macartney in 1781.

Sarpavaram;—4 miles north of Cocanada. (*Surpaveram.*) There are 25 inscriptions at this place, all at the temple of *Bhāva Nārāyaṇasvāmi.*

(1.) Ś.Ś. 1327 (A.D. 1405). Erection of a maṇḍapam by a Reḍḍi for the prosperity of his master, Komaragiri Reḍḍi.
(2.) Ś.Ś. 1343 (A.D. 1421). Grant by a servant of Ana Pōta Reḍḍi.
(3.) Ś.Ś. 1336 (A.D. 1414). (Copy incomplete.)
(4.) Ś.Ś. 1319 (A.D. 1397). A private grant.
(5.) Ś.Ś. 1310 (A.D. 1388). Grant by Vema Reḍḍi (? Komaragiri Vema Reḍḍi of Koṇḍavīḍu. We have yet to learn how far north the sway of that dynasty extended). (*Compare Nos.* 1, 17.)
(6.) Ś.Ś. 1177 (A.D. 1255). Copy incomplete. The grant is made "in the ninth of the increasingly glorious years of the Vishṇuvardhana king."
(7.) Ś.Ś. 1326 (A.D. 1404). Grant by a private person. (Copy incomplete.)
(8.) Do. do. do.
(9.) Ś.Ś. 1316 (A.D. 1394). Grant by Proli Kāma Rāja.
(10.) Ś.Ś. 1424 (A.D. 1502). Erection of a Prākāra by a private party.
(11.) Undated. A private grant.
(12.) Do. do.
(13.) Ś.Ś. 1070 (A.D. 1148). Copy unintelligible.

(14.) Ś.S. 1119 (A.D. 1297). A private grant.
(15.) Ś.S. 1279 (A.D. 1357). Do.
(16.) Ś.S. 1276 (A.D. 1354). Do.
(17.) Ś.S. 1321 (A.D. 1399). Grant by the son of Komaragiri Reḍḍi (*Compare Nos.* 1, 5).
(18.) Ś.S. 1097 (A.D. 1175). A private grant.
(19.) Ś.S. 1319 (A.D. 1397). Do.
(20.) Ś.S. 1323 (A.D. 1401). Do.
(21.) Ś.S. 1307 (A.D. 1385). Do.
(22.) Ś.S. 1330 (A.D. 1408). Do.
(23.) Ś.S. 1334 (A.D. 1412). Do.
(24.) Ś.S. 1319 (A.D. 1397). Do.
(25.) Ś.S. 1324 (A.D. 1402). Do.

There is a copper-plate inscription in the temple recording a grant of lands to the temple by a private person in Ś.S. 1319 (A.D. 1397).

CORINGA ZEMINDĀRI.

INJARĀM, or INJIRĀM;—19 miles south-south-east of Cocanada, 5 miles south-south-east of Coringa (*Korangi*). (*Ingeeram.*) This is close to the French settlement of Yanam. An English factory was established here in 1722. It was captured by the French under Bussy in 1757, but was ceded to the English after the fall of Masulipatam in 1759. A river divides this place from Nīlapalle.

NĪLAPALLE;—close to Injarām, on the opposite side of the river. A factory of the English was established here in 1751. It shared the fortunes of Injarām.

RĀMACHANDRAPURAM TALUK.

BIKKAVŌLU;—9 miles north of Rāmachandrapuram. (*Biccavole.*) This village is stated, in one of the Mackenzie MSS., to have been the site of the capital of the earlier Chalukyan conquerors of *Vengi-deśa*, being then called *Birudāṅka Rāyapuraṁ.* There are said to be extensive ruins at Bikkavōlu, and many deserted temples. On the north side of the door of the shrine of the *Govindeśvarasvāmi* temple is a slab bearing an inscription recording a grant in Ś.S. 1045 (A.D. 1123), in the "twenty-fifth year of the reign of Vijaya Rāja."

DRĀKSHĀRĀMA;—4 miles south of Rāmachandrapuram. (*Dracharam.*) This is one of the most sacred places in the district, with a large and important temple dedicated to Bhīmeśvara. There are a number of small temples inside the principal one, which is profusely sculptured. There are two handsomely carved Dutch tombs here, dated 1673 and 1728 respectively, at a place which still goes by the name of "*Ollandu Dibba*" (*Ollandu* for "Holland," *Dibba*="mound.") The inscriptions are very numerous. I give the list here as taken from copies made for me by a clerk who worked under Sir Walter Elliot, from copies in his possession. I cannot in any way vouch for their accuracy. Indeed I feel sure that they are very untrustworthy, but I do not like to omit them from this list. They are all in the temple of *Bhīmeśvara.*

(1.) Ś.S. 1053 (A.D. 1131). Grant by "Śrīman Mahāmaṇḍaleśvara Nambi Rāja."
(2.) Ś.S. 1055 (A.D. 1133). By "Śrīman Mahāmaṇḍaleśvara Velanāṭi [1] Goṅkayya." (Compare the inscriptions at Bāpaṭla, Bāpaṭla Taluk, Kistna District.)
(3.) Undated. Grant by a private person in the reign of "Kulōttuṅga Chōḍa Goṅka Rāja." (Telugu *Chōḍa* for Tamil *Chōra*, Sans. *Chola.*)
(4.) Ś.S. 1079 (A.D. 1157). A private grant, "during the glorious sovereignty (*Divya Rājya*) of Srīmat Tribhuvana Malladeva," by a private person of a village "belonging to Śrīman Mahāmaṇḍaleśvara Kulōttuṅga Chōḍa Goṅkayya Goṅka Rāja."
(5.) Ś.S. 1073 (A.D. 1151). Grant by a servant of the same Kulōttuṅga Chola.
(6.) Ś.S. 1073 (A.D. 1151). A private grant in the same reign. Titles, &c., as in No. 4.

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[1] *Velanāḍu.* This is probably a Telugu corruption of the well-known Tamil *Valanāḍu*, a term applied in almost all inscriptions in that language to the different kingdoms of the South. Thus *Pāṇḍiya Valanāḍu, Chola Valanāḍu* (= the "fertile country of Paṇḍiya," or "of Chola"). The Cholas probably imported this phrase into the Telugu country.

(7.) Ś.Ś. 1070 (A.D. 1148). Grant by a private person in the reign of "Śrī Rāja Rāja Chōḍa Deva." This must be a synonym for Kulottuṅga Chola.

(8.) Ś.Ś. 1073 (A.D. 1151). Grant by the same sovereign, mentioned by name as Kulottuṅga Chola.

(9.) Ś.Ś. 1377 (A.D. 1455). Grant by a private person.

(10.) Undated. Records the construction of a shrine by a private person.

(11.) Śaka year not given. Grant by Mailamma Devī, wife of "Śrīman Mahāmaṇḍaleśvara Yeruvatānvaya Rāja," in the forty-ninth year of the "Chalukya Vikrama" year, made "in order to further the prosperity of the reign of Śrīmat Tribhuvana Malladeva, who was an ornament of the race of Satyāśraya."

(12.) Ś.Ś. 1052 (A.D. 1130). Grant by, apparently, a local chief in the fifteenth year of the "Chalukya Vikrama" era.

(13.) Ś.Ś. 1036 (A.D. 1114). Grant by "Daṇḍa Nāyaka Pāṇḍaya," "in the seventh year of the victorious reign of Kulōttuṅga Chōḍa Deva." (The *Saka* date seems to have been wrongly copied. According to the words of the inscription, it should be (A.D. 1071) Ś.Ś. 993 for Kulottuṅga I, or (A.D. 1135) Ś.Ś. 1057 for Kulottuṅga II.

(14.) S.Ś. 1071 (A.D. 1149). Grant by the younger brother of Nāgayya, the "Daṇḍa Nāyaka,"[1] son of the minister of "Śrīman Mahāmaṇḍalika Peddana Bhīmana."

(15.) Ś.Ś. 1081 (A.D. 1159). Grant by a "Daṇḍa Nāyaka," the son of a Ṭalāri (watchman) of "Kulōttuṅga Chōḍa Goṅka Rāja" "in the seventh year of the victorious reign of Śrī Kulōttuṅga Chōḍa Deva." There seems to be something wrong about the figures here.

(16.) Undated. A private grant during the sovereignty of Velanāṭi Goṅka Rāja.

(17.) Incomplete. Seems to contain a genealogy.

(18.) Ś.Ś. 1052 (A.D. 1130). A private grant in the fiftieth year of the "Chalukya Vikrama" era.

(19.) Undated. A private grant.

(20.) Do. Do. Seems very similar to No. 15.

(21.) Ś.Ś. 1079 (A.D. 1157). Grant by "Mahāmaṇḍaleśvara Kona Sīma Ṭuturuvākasvāmi" in the thirteenth year (?) of Kulottuṅga Chola.

(22.) Ś.Ś. 1057 (A.D. 1135). Grant by the wife of Kona Mummaḍi Rāja, in the tenth year of the "Chalukya Vikrama" era.

(23.) Undated. A private grant.

(24.) Ś.Ś. 1073 (A.D. 1151). Grant by a private party.

(25.) Ś.Ś. 1073 (A.D. 1151). Do.

(26.) Ś.Ś. 1059 (A.D. 1137). A private grant "in the fifth year of the era of Chōḍa Chakravarti."

(27.) Ś.Ś. 1051 (A.D. 1129). Grant by Bhīma Nāyaka, brother of Maṇḍaleśvara Mandanna, in the fourth year of the era of the "Vishṇuvardhana Mahārājas."

(28.) Ś.S. 1079 (A.D. 1157). Grant by the wife of "Śrīman Mahāmaṇḍaleśvara Śira Goṇṭapu Bayya Rāja."

(29.) Undated. Grant by "Sira Goṭṭapu Narasu Rāja" (see No. 28).

(30.) Ś.Ś. 1076 (A.D. 1154). Private grant in the ninth year of the era of the "Vishṇuvardhana Mahārājas."

(31.) Ś.Ś. 1076 (A.D. 1154). Private grant in the forty-fifth year of the era of the "Vishṇuvardhana Mahārājas." (The discrepancy in the dates is at present inexplicable. It may be simply due, however, to careless copying.)

(32.) Undated. Mostly illegible. Mentions "Kulōttuṅga Rājendra Chōḍa Rāja."

(33.) Ś.Ś. 1075 (A.D. 1153). Grant by a private person, probably a local chieftain.

(34.) Ś.Ś. 1057 (A.D. 1135). Private grant, in the ninth year of the "Chalukya Vikrama" era.

(35.) Ś.Ś. 1076 (A.D. 1154). Private grant, in the fourth year of the reign of "Śrī Rāja Rāja Deva, *alias* Kulōttuṅga Chōḍa Deva."

(36.) Ś.Ś. 1071 (A.D. 1149). A private grant.

(37.) Ś.Ś. 1073 (A.D. 1151). Grant by Yerranna Peggaḍa, son of Bhīmanna Peggaḍa, minister of Kulōttuṅga Chōḍa Goṅka Rāja."

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[1] *Danda Nāyaka.* "One who applies the rod." A judge, magistrate, a head police officer; a leader of a column, leader of an army, general, commander-in-chief." (*Sans. Dict.* by Monier Williams.)

(38.) Ś.Ś. 1062 (A.D. 1140). A private grant.
(39.) No *Śaka* year. A private grant "in the seventh year of Śrīmat Tribhuvana Malla Deva's victorious kingdom, and the fifth year of the Chalukya Vikrama era."
(40.) Ś.Ś. 1123 (A.D 1201). A private grant.
(41.) Undated. Grant by "Vīra Goṭṭapu Saṁbhāgyadeva Rāja of the Lunar race."
(42.) Ś.Ś. 1392 (A.D. 1470). Private.
(43.) No *Śaka* year. Private grant in the fifth year of the "Chalukya Vikrama" era, made in order to further the prosperity of "Tribhuvana Malla Deva," an "ornament of the race of Satyāśraya."
(44.) Incomplete. Private grant in the reign of "Kulōttuṅga Rājendra Chōḍa."
(45.) Undated. A private grant.
(46.) Ś.Ś. 1338 (A.D. 1416). Grant by a servant of one of the Reḍḍi chiefs.
(47.) Ś.Ś. 1434 (A.D. 1512). Private.
(48.) Undated. Private.
(49.) Ś.Ś. 1349 (A.D. 1427). Erection of a building by the son of a minister. No sovereign's name given.
(50.) Undated. Private.
(51.) Do. Do.
(52.) Do. Do.
(53.) Ś.Ś. 1083 (A.D. 1161). Private.
(54.) Ś.Ś. 1052 (A.D. 1130). Do.
(55.) Ś.Ś. 1339 (A.D. 1417). Do.
(56.) Undated. Grant by "Polayya Timma Kshitīndra."
(57.) Ś.Ś. 1059 (A.D. 1137). Private.
(58.) Ś.Ś. 1343 (A.D. 1421). Do.
(59.) Ś.Ś. 1336 (A.D. 1414). Do.
(60.) Ś.Ś. 1376 (A.D. 1454). Do.
(61.) Undated. Private.
(62.) Ś.Ś. 1014 (A.D. 1092). Grant by the wife of Achina Rāja, son of "Śrīman Mahāmaṇḍaleśvara Diḍḍi Vijaya Rāja" "in the thirty-fifth year of Rāja Deva, the Tribhuvana Chakravarti."
(63.) Ś.Ś. 1077 (A.D. 1155). Grant by a private person in honor of "Kulōttuṅga Chōḍa Goṅka Rāja."
(64.) Ś.Ś. 1034 (A.D. 1112). Grant by a private party; "in the sixth year of Rāja Deva, the Tribhuvana Chakravarti." (Compare No. 62 !)
(65.) Ś.Ś. 1095 (A.D. 1173). A private grant.
(66.) Incomplete. A private grant in the ninth year of ? Deva.
(67.) Ś.Ś. 1087 (A.D. 1165). A private grant, "in the twentieth year of the era (? or reign) of Rāja Rāja" (*Rāja Rāja Saṁvatsaraṁbulu* 20). This would make the commencement of the reign in A.D. 1145. But Kulottuṅga II commenced to reign in A.D. 1128, and ruled for at least 30 years. My copy may be inaccurate. Certainly the dates assigned to many of these inscriptions are absurdly inconsistent.
(68.) Ś.Ś. 1063 (A.D. 1141). Grant by Rājendra Chola, in the ninth (!) of the years of "Kulōttuṅga Chōḍa Deva."
(69.) Ś.Ś. 1062 (A.D. 1140). Grant by the minister of Rājendra Chola.
(70.) Ś.Ś. 1056 (A.D. 1134). Grant by a Daṇḍa Nāyaka.
(71.) Ś.Ś. 1071 (A.D. 1149). Private grant, "in the eleventh of the years of Kulōttuṅga Chōḍa Deva."
(72.) Ś.Ś. 1017 (A.D. 1095). Grant "in the tenth of the years of Kulōttuṅga Chōḍa Deva."
(73.) Ś.Ś. 1074 (A.D. 1152). Grant "in the thirty-seventh year of Tribhuvana Chakravarti Rāja Rāja Deva."
(74.) Ś.Ś. 1075. (A.D. 1153). Private grant in the eleventh year of Kulottuṅga.
(75.) Ś.Ś. 1150 (A.D 1128). Grant by the wife of Anantavarma Deva, "in the third year of the reign of the Vishṇuvardhana Mahārāja."
(76.) Ś.Ś. 1095 (A.D. 1173). Private grant, "in the eighteenth year of the king's kingdom," or "the kingdom of (Rāja) Rāja" ("*Rāja Rājya Saṁvatsaraṁbulu*").

(77.) Ś.Ś. 1360 (A.D. 1438). Grant by a descendant of the Chola sovereigns.

(78.) Undated. Grant by "Velanāṭi Rājendra Chōḍa," "in the thirty-ninth year of Tribhuvana Chakravarti Kulōttuṅga Chōḍa, the Vishṇuvardhana king". (*Śrī Vishṇuvardhanulaina—*).

(79.) Ś.Ś. 1370 (A.D. 1448). A private grant.

(80.) Ś.Ś. 1079 (A.D. 1157). Grant by Guṇḍayya Rāja, brother of Śiri Goṭṭaṁ Bayyappa Rāja. (See Nos. 28, 29, 95.)

(81.) Ś.Ś. 1085 (A.D. 1163). Grant by Mādamma Devī, wife of Rājendra Chola, son of "Kulōttuṅga Chōḍa Goṅka Rāja." The grant is made "in the thirty-eighth of the years of Rāja Rāja."

(82.) Ś.Ś. 1071 (A.D. 1149). Grant by the minister of "Kammanāṭi Tribhuvana Malla Deva."

(83.) Ś.Ś. 1075 (A.D. 1153). Grant by a relative of "Kulōttuṅga Chōḍa Goṅka Rāja."

(84.) Ś.Ś. 1071 (A.D. 1149). Grant by a minister of some sovereign.

(85.) Ś.Ś. 1075 (A.D. 1153). A private grant.

(86.) Ś.Ś. 1071 (A.D. 1149). Grant by the brother of "Śrīman Mahāmaṇḍalika Kōṭa Nāyaka."

(87.) Ś.Ś. 1104 (A.D. 1182). Grant by a servant of Kulottuṅga Chola.

(88.) Ś.Ś. 1191 (A.D. 1269). A private grant.

(89.) Ś.Ś. 1193 (A.D. 1271). "In the thirty-ninth of the victorious years of Śrīmat Tribhuvana Chakravarti, Rājādhirāja Rāja Deva." The grantor's name is not given in my copy.

(90.) Ś.Ś. 1051 (A.D. 1129). A private grant in some year (number omitted) of the era of the Vishṇuvardhana Mahārāja.

(91.) Ś.Ś. 1107 (A.D. 1185). A private grant.

(92.) Ś.Ś. 1101 (A.D. 1179). A private grant in the ninth year of the era of the Vishṇuvardhana Mahārāja.

(93.) Ś.Ś. 1043 (A.D. 1121). A private grant in the fifth year of the era of "Chalukya Vikrama," made in order to perpetuate the victorious reign of Tribhuvana Malla Deva, the "ornament of the race of Satyāśraya," &c.

(94.) Ś.Ś. 1054 (A.D. 1132). A private grant in the seventh year of the era of "Chalukya Vikrama." The figures are manifestly wrong.

(95.) Ś.Ś. 1074 (A.D. 1152). Grant by the wife of Śiri Goṭṭam Bayya Rāja in the seventh year of the era of "Chalukya Vikrama." (See Nos. 28, 29, 80.)

(96.) Ś.Ś. 1091 (A.D. 1169). A private grant.

(97.) Ś.Ś. 1081 (A.D. 1159). Grant by a private person "in the twenty-fifth year of the reign of the Chola king."

(98.) Ś.Ś. 1278 (A.D. 1356). Grant by "Vema Bhūmīśvara," whom I conjecture to be Ana Vema Reḍḍi of Koṇḍavīḍu.

(99.) Ś.Ś. 1081 (A.D. 1159). A private grant.

(100.) Ś.Ś. 1045 (A.D. 1123). A private grant in the forty-fifth year of the "Chalukya Vikrama" era, made in order to promote the prosperity of "Tribhuvana Malla Deva."

(101.) Ś.Ś. 1044 (A.D. 1122). A private grant.

(102.) Ś.Ś. 1055 (A.D. 1133). Grant by a "Daṇḍa Nāyaka" in the ninth year of the era of "Chalukya Vikrama."

(103.) Ś.Ś. 1075 (A.D. 1153). Grant by Bhīma Rāja, son of "Śrīman Mahāmaṇḍaleśvara Kōna Sīma Rāja" in the ninth of the years of Rāja Rāja Deva.

(104.) Ś.Ś. 1379 (A.D. 1457). Records that a private party consecrated a *liṅgam.*

(105.) Ś.Ś. 1175 (A.D. 1253). Grant by a relative of "Kulōttuṅga Chōḍa Goṅka Rāja."

(106.) Ś.Ś. 1175 (A.D. 1253). A private grant.

(107.) Ś.Ś. 1097 (A.D. 1175). Grant by a minister of Kulottuṅga Rājendra Chola.

(108.) Ś.Ś. 1077 (A.D. 1155). Grant by a "Daṇḍa Nāyaka."

(109.) Ś.Ś. 1054 (A.D. 1132). Grant by a private person "in the seventh of the years of Kulōttuṅga Chōḍa Deva."

(110.) Ś.Ś. 1075 (A.D. 1153). Grant by "Śrīman Mahāmaṇḍaleśvara Kāna Kandrapāṭi Bhīmayya" in the seventeenth of the years of Rāja Rāja Chola.

(111.) Ś.Ś. 1200 (A.D. 1278). Grant by a son of the minister of Kākatīya Rudra Deva in the twenty-fifth of the years of "Śrīmat Tribhuvana Chakravarti Rājādhirāja Rāja Deva." This seems a very curious inscription. It should be interesting if my copy has any pretensions to accuracy.

(112.) Ś.Ś. 1076 (A.D. 1154). Grant by a servant of Kulottuṅga Chola.

(113.) Undated. A private grant.

(114.) Ś.Ś. 1054 (A.D. 1132). Grant by a servant of Kulottuṅga Chola.

(115.) Ś.Ś. 1099 (A.D. 1177). Grant by a commander of the forces of Kulottuṅga Chola.

(116.) Ś.Ś. 1099 (A.D. 1177). Grant by Kandrapāṭi Kona Rāja (compare No. 110) in the nineteenth year of the years of Rāja Chola.

(117.) Ś.Ś. 1099 (A.D. 1177). Grant by a servant of "Kulōttuṅga Rāja Rājendra Chōḍa in the twentieth of the years of Śrī Rāja Rāja Deva."

(118.) Ś.Ś. 1050 (A.D. 1128). Grant by Kalyāṇa Devī, wife of Śrīmat Permadeva in the third year of the increasingly glorious years of the Vishṇuvardhana Mahārāja."

(119.) Ś.Ś. 1356 (A.D. 1434). Grant of a bell by a private person. The inscription is on the bell on the south side of the second Prākāra of the temple.

(120.) Ś.Ś. 1057 (A.D. 1135). Grant by a private person in the thirteenth of the years of Kulottuṅga Chola.

(121.) Undated. A private grant.

(122.) Ś.Ś. 1066 (A.D. 1144). A private grant.

(123.) Ś.Ś. 1057 (A.D. 1135). Grant by the daughter of "Śrīmat Kōna Mummaḍi Rāja."

(124.) Ś.Ś. 1099 (A.D. 1177). A private grant, "in the thirty-fifth of the years of Rāja Rāja."

(125.) Ś.Ś. 1076 (A.D. 1154). Grant by a merchant who calls himself a "merchant of Kulōttuṅga Chōḍa Goṅka Rāja."

(126.) Ś.Ś. 1164 (A.D. 1242). Grant by Kulottuṅga Chola.

(127.) Ś.Ś. 1064 (A.D. 1142). Grant by "Śrīmat Goṅka Nṛipa."

(128.) Ś.Ś. 1074 (A.D. 1152). A private grant.

(129.) Do. Do.

(130.) Ś.Ś. 1054 (A.D. 1132). Grant by a servant of Kulottuṅga Chola.

(131.) Do. A private grant, "in the seventh year of Rāja Rāja."

(132.) Ś.Ś. 1075 (A.D. 1153). A private grant, in the thirty-fourth of the years of Kulottuṅga Chola.

(133.) Ś.Ś. 1054 (A.D. 1132). Grant by the son of the minister of Kulottuṅga Chola.

(134.) Ś.Ś. 1034 (A.D. 1112). A private grant.

(135.) Ś.Ś. 1045 (A.D. 1123). Grant by a private person.

(136.) Ś.Ś. 1148 (A.D. 1226). A private grant.

(137.) Ś.Ś. 1049 (A.D. 1127). Grant by the minister of "Veṅgi Goṅka Rāja," "in the fortieth year of the increasingly glorious reign of Vishṇuvarddhana."

(138.) Ś.Ś. 1060 (A.D. 1138). A private grant, "in the seventh of the years of Kulōttuṅga Chōla."

(139.) Ś.Ś. 1050 (A.D. 1128). Grant by Lakshmī Devī, wife of Anantavarma Deva, "in the seventh of the increasingly glorious years of Vishṇuvarddhana."

(140.) Ś.Ś. 1050 (A.D. 1128). Grant by Mādamma Devī, wife of the same.

(141.) Do. Grant by Līlāvatī Devī, wife of the same.

(142.) Do. Grant by Gaṅga Mahā Devī, wife of the same.

(143.) Do. Grant by Lakshmī Lōlamma, wife of the same.

(144.) Do. Grant by the minister of Anantavarma Deva.

(145.) Ś.Ś. 1018 (A.D. 1096). Grant by a private person.

(146.) Ś.Ś. 1054 (A.D. 1132). Do. do.

(147.) Ś.Ś. 1057 (A.D. 1135). Do. do.

(148.) Ś.Ś. 1087 (A.D. 1165). Do. do.

(149.) Ś.Ś. 1160 (A.D. 1238). Do. do.

(150.) Ś.Ś. 1054 (A.D. 1132). Grant by the son of the Pāṇḍiya Mahārāja in some year (number omitted in the copy) of the era of Vishṇuvardhana Mahārāja.

(151.) Ś.Ś. 1076 (A.D. 1154). Grant by a servant of "Chōḍa Goṅka Rāja."

(152.) Undated. Grant by a servant of Kulottuṅga Chola.

(153.) Ś.Ś. 1018 (A.D. 1096). Incomplete.
(154.) Ś.Ś. 1379 (A.D. 1457). Erection of a maṇḍapam by a servant of Vema Reḍḍi of Koṇḍavīḍu.
(155.) Ś.Ś. 1045 (A.D. 1123). A private grant in the forty-fifth year of the "Chalukya Vikrama" era.
(156.) Ś.Ś. 1073 (A.D. 1151). Grant by a private person "in the seventh year of the increasingly glorious reign" of Kulottuṅga Chola.
(157.) Ś.Ś. 1055 (A.D. 1133). Grant by a private person in the seventh year of the "Chalukya Vikrama" era.
(158) Ś.Ś. 1111 (A.D. 1189). A private grant.
(159.) Ś.Ś. 1075 (A.D. 1153). Grant by a relative of the commander-in-chief and minister of Kulottuṅga Chola.
(160.) Ś.Ś. 1015 (A.D. 1093). A private grant "in the thirty-sixth of the years of Tribhuvana Malla Deva."
(161.) Undated. A private grant.
(162.) Ś.Ś. 1061 (A.D. 1139). A private grant "in the seventh year of the reign of Kulottuṅga Chola."
(163.) Ś.Ś. 1061 (A.D. 1139). Grant by the son of the minister of Kulottuṅga Chola "in the nineteenth of the years of Śrī Rāja Rāja."
(164.) Undated. Copy incomplete.
(165.) Ś.Ś. 1061 (A.D. 1139). A private grant in the seventh year of Tribhuvana Chola Deva.
(166.) Ś.Ś. 1074 (A.D. 1152). A grant by the minister of "Śrīmat Tribhuvana Chakravarti Ballavaṇḍu Balaha Deva," (?) in the seventh year of the era of "Chalukya Vikrama," made to ensure the prosperity of Tribhuvana Malla Deva, the sovereign.
(167.) Ś.Ś. 1074 (A.D. 1152). Grant by "Śrīmad Jagganna Mahārāja," "in the seventh year of the Chalukya Vikrama" era, for the prosperity of Tribhuvana Malla Deva.
(168.) Ś.Ś. 1073 (A.D. 1151). Grant by a private person, "in the sixth of the years of Tribhuvana Malla Deva."
(169.) Ś.Ś. 1074 (A.D. 1152). Grant by the son of "Śrīman mahāmaṇḍaleśvara Śrī parāntaka Magadha Rāyudaina Viddema," *i.e.*, "Viddema, the Magadha king," "in the seventh of the years of the Vishṇuvardhana king."
(170.) Ś.Ś. 1062 (A.D. 1140). Grant by a private person in the fifth of the years of Kulottuṅga Chola.
(171.) Ś.Ś. 1050 (A.D. 1128). Grant by a private person in the seventh of the years of Śrī Rāja Rāja Deva.
(172.) Ś.Ś. 1050 (A.D. 1128). Grant by the second minister of Kulottuṅga Chola in the seventh of the years of Rāja Rāja Deva.
(173.) Ś.Ś. 1071 (A.D. 1149). Grant by the son of the minister of Kulottuṅga Chola.
(174.) Undated. A private grant, "in the sixth year of the increasingly glorious reign of the Vishṇuvardhana Mahārāja."
(175.) Ś.Ś. 1309 (A.D. 1387). A private grant.
(176.) Ś.Ś. 1171 (A.D. 1249). Do.
(177.) Ś.Ś. 1061 (A.D. 1139). Do.
(178.) Ś.Ś. 1090 (A.D. 1168). A private grant, "in the third of the years of Rāja Rāja Deva."
(179.) Ś.Ś. 1099 (A.D. 1177). A private grant, "in the twentieth of the years of Rāja Rāja Deva."
(180.) Ś.Ś. 1175 (A.D. 1253). A grant by an uncle of Kulottuṅga Chola, by name Panḍa Nāyaka.
(181.) Ś.Ś. 1075 (A.D. 1153). Grant by "Śrīman mahāmaṇḍaleśvara Kōna Sīma Tatturuvākasvāmi" (compare No. 21).
(182.) Ś.Ś. 1099 (A.D. 1177). A private grant, "in the twentieth of the years of Śrī Rāja Rāja Deva."
(183.) Ś.Ś. 1071 (A.D. 1149). Grant by a son of the "merchant of Śrī Kulōttuṅga Chōḍa Goṅka Rāja," in the seventh of the years of that king.
(184.) Ś.Ś. 1134 (A.D. 1212). A private grant.
(185.) Ś.Ś. 1134 (A.D 1212). Do.

(186.) Ś.Ś. 1116 (A.D. 1194). A private grant in the sixty-ninth of the years of Śrī Rājādhirāja Rāja Deva.

(187.) Undated. Records the charities of Vīra Mukkundadeva Mahārāja (? of Orissa).

(188.) Ś.Ś. 1176 (A.D. 1254). A private grant, in the ninth of the years of Tribhuvana Chakravarti.

(189.) Do. do. Do. do.

(190.) Ś.Ś. 1173 (A.D. 1251). A private grant, in the seventh of the years of "Śrī Rāja Rāja."

(191.) Ś.Ś. 1075 (A.D. 1153). A private grant, "in the ninth of the years of Kulōttuṅga Rāja Rāja."

(192.) Ś.Ś. 1092 (A.D. 1170). Grant by a private person "in the thirtieth of the years of Rāja Rāja."

(193.) Ś.Ś. 1075 (A.D. 1153). A private grant, "in the thirteenth of the years of Kulōttuṅga Chōḍa."

(194.) Ś.Ś. 1076 (A.D. 1154). Grant by a servant of Kulottuṅga Chola.

(195.) Ś.Ś. 1101 (A.D. 1179). Grant by Kākatīya Pratāpa Rudradeva Mahārāja, "in the seventeenth of the years of Sarvalōkāśraya Śrī Vishṇuvardhana Mahārāja." Pratāpa Rudra is described as "lord of the excellent city of Penugoṇḍa;" otherwise his titles are those usually applied to the Oraṅgal kings (*Samadhigata pañcha mahā sabda, &c.*)

(196.) Ś.Ś. 1050 (A.D. 1128). Grant by Viddema Mahā Deva, son of "Śrīmad Anantavarma Deva, in the seventh of the years of Kulōttuṅga Chōḍa."

(197.) Ś.Ś. 1097 (A.D. 1175). Grant by Malla Deva, son-in-law of "Kākati Gaṇapati Rudradeva Mahārāja," "in the seventh of the years of Rāja Rāja."

(198.) Ś.Ś. 1059 (A.D. 1137). A private grant.

(199.) A modern inscription, dated Ś.Ś. 1766 (A.D. 1844).

(200.) Ś.Ś. 1214 (A.D. 1292). A private grant.

(201.) Ś.Ś. 1086 (A.D. 1164). Grant by a commander-in-chief. No king's name is mentioned. Possibly my copy is incomplete.

(202.) Ś.Ś. 1175 (A.D. 1253). A private grant.

(203.) Ś.Ś. 1179 (A.D. 1257). Do.

(204.) Ś.Ś. 1075 (A.D. 1153). Grant by "Śrīman mahāmaṇḍaleśvara Velanāṭi Kaḍamaṇḍa Peddi Rāja."

(205.) Ś.Ś. 1095 (A.D. 1173). A private grant, "in the ninth of the years of Kulōttuṅga Chōḍa."

(206.) Ś.Ś. 1355 (A.D. 1433). A private grant.

(207.) Ś.Ś. 1348 (A.D. 1426). Do.

(208.) Do. do. Do.

(209.) Copy incomplete and unintelligible.

(210.) Ś.Ś. 1349 (A.D. 1427). A private grant.

(211.) Ś.Ś. 1352 (A.D. 1430). Do.

(212.) Ś.Ś. 1356 (A.D. 1434). Do.

(213.) Ś.Ś. 1075 (A.D. 1153). A private grant, "in the eleventh of the years of Kulōttuṅga Chōḍa."

(214.) Ś.Ś. 1112 (A.D. 1190). (Copy incomplete)

(215.) Undated. Records the erection of a maṇḍapam by a private person.

(216.) Ś.Ś. 1350 (A.D. 1428). Records the erection of a maṇḍapam and a gopuram by Śrī Annamantrīśvara.

KĀJALŪRU;—10 miles east by south of Rāmachandrapuram. (*Kandaloor.*) There are two Jain statues, so called, here, on the edge of a tank.

KŌṬA, or KALLUKŌṬA;—9 miles south of Rāmachandrapuram. An ancient temple of *Gopālasvāmi*, said to have been built by a Rishi. There is an old fort here, and in it are three old guns.

KŌTIPHALAṀ;—on the left bank of the Gautamī Godāvarī, 22 miles south-west of Cocanada. (*Kotapillee.*) The place is also called *Kōṭupalle*. A temple of *Śrī Someśvarasvāmi*, held very sacred. It belongs to the Mahārāja of Vizianagram. The river here is looked on as even more peculiarly sanctifying than at any other place in its course. "The waters there are regarded as sufficient to wash away even the guilt of incest with a mother, and are consequently called *Mātṛigamanāpahārī*."

(*Manual*, 41.) The *Sthala Purāṇa* of the temple has been sent me and examined. It is purely mythological. Most of the temples here are of great antiquity.

Inscriptions.

(1.) Undated. Records the erection of the *Mukha maṇḍapam* of the *liṅgaṁ* by a private party.
(2.) Three ślokas from the *Brahmāṇḍa Purāṇa*, in praise of Kōṭiphalam.
(3.) Ś.Ś. 1345 (A.D. 1423). Records the erection of a maṇḍapam by a private person.
(4.) Ś.Ś. 1348 (A.D. 1426). Erection of a pillar by a private person.

MĀCHAVARAṀ;—4 miles west by north of Rāmachandrapuram. (*Masarum.*) West of the village, "in a tank," are two statues which the people declare to be Jaina.

SOMEŚVARAṀ;—4 miles north-west of Rāmachandrapuram. (*Somaishwaram.*) There are two old temples here.

VĒGĀYAMMAPĒṬA;—5 miles south-east of Rāmachandrapuram, 2 miles south-east of Drākshārāma. (*Veygummapetta.*) West of the village, near a shrine of a village goddess, is a Jaina (or Buddhist ?) statue.

AMALĀPURAM TALUK.

BANDĀRULAṄKA, (or BANDAMŪRLAṄKA);—40 miles south-west of Cocanada. (*Bendamoorlunka.*) A factory was established here by the English in 1751. It was captured, together with Nīlapalle and Injarām, in 1757 by Bussy, but was ceded to the English in 1759.

BODASAKURRU;—4 miles south-west of Amalāpuram. (*Bodusakoorroo.*) An old temple, dedicated to *Someśvarasvāmi*

LAKSHMI PŌLAVARAṀ;—13 miles north-east of Amalāpuram. (*Polawaram.*) There is a very old temple here.

MUKTEŚVARAṀ;—6 miles north by east of Amalāpuram. (*Mookteaseram.*) An ancient temple, with a *Sthala Purāṇa*.

MUMMIḌIVARAṀ;—8 miles north-east of Amalāpuram. (*Momedawaram.*) An ancient temple of Vishṇu. On a pillar in the Kalyāṇa maṇḍapam is an inscription in "illegible" characters.

PALIVELA;—12 miles north-west of Amalāpuram. There are 13 inscriptions on the pillars and walls of the temple of *Śrī Koppeśvarasvāmi.* My information is taken from copies made for me, whose accuracy I cannot depend upon.

(1.) Ś.Ś. 1039 (A.D. 1117). A private grant in the reign of the Kākatīya king Pratāpa Rudra. This speaks for itself. The date must be wrong by at least 130 years, probably as many as 180.
(2.) Undated. A private grant.
(3.) Ś.Ś. 1219 (A.D. 1297). Grant by a son of "Kunāṭi Mahādeva Rāja."
(4.) (Incomplete copy.)
(5.) Ś.Ś. 1192 (A.D. 1270). Grant by the son of the minister of "Gaṇapati Mahādeva Rāja." This year would fall in the reign of Rudramma.
(6.) Ś.Ś. 1199 (A.D. 1277). Gift of a bell to the temple by "Bhīmadeva Chakravarti," son of "Sarvalokāśraya Śrī Vishṇuvardhana Bilahadeva Chakravarti." ("Bilaha" is probably an error.)
(7.) Ś.Ś. 1175 (A.D. 1253). Grant by the same.
(8.) Ś.Ś. 1227 (A.D. 1305). A private grant.
(9.) Ś.Ś. 1197 (A.D. 1275). Do.
(10.) Ś.Ś. 1094 (A.D. 1172). Copy incomplete. The inscription mentions "Prōlādhi Prithivīpati" and his descendant (*tasmāt*) Vema Bhūpa, and Velanāṭi Chola Nripa. The minister of the latter appears to be the grantor.
(11.) Ś.Ś. 1488 (A.D. 1566). A private grant.
(12.) Ś.Ś. 1197 (A.D. 1275). Do.
(13.) Ś.Ś. 1113 (A.D. 1191). Do.

The temple is an ancient one, and is fabled to have been erected by Agastya.

Ryāli ;—15 miles south of Rajahmundry, 20 miles north-west of Amalāpuram. (*Rallee.*) In the temple of *Kamaṇḍaleśvarasvāmi*, on two pillars, are inscriptions said to be "illegible." The temple is said to be a very ancient one. The Vishṇu temple of *Keśavasvāmi* is stated to have been built by one of the Chola kings (1023 to *c.* 1228 A.D.). The idol in this is said to be beautifully carved.

ERṆAGŪḌEM, OR YERṆAGŪḌEM TALUK.

Anantapalle ;—18 miles west-south-west of Tāḷḷapūḍi. (*Annantapillee.*) There is a Vishṇu temple here said to have been built in the time of the Reḍḍi chiefs (1328 to 1427 A.D.) There are inscriptions, said to be "illegible," on three pillars of the *mukha maṇḍapam.*

Ārugōlu ;—22 miles south-south-west of Tāḷḷapūḍi. (*Argoloo.*) An old fort, said to have been built by the Chola Rāja Narendra.

Āruḷḷa ;—24 miles south-south-west of Tāḷḷapūḍi. On a stone in the maṇḍapam of the *Vennēśvarasvāmi* temple is an inscription said to be "illegible."

Āvapāḍu ;—23 miles south-west of Tāḷḷapūḍi. (*Awpad.*) There is an inscription, said to be in "unknown characters" and illegible, on the wall of the temple of Durgā.

Gazzaraṁ ;—3 miles south-south-east of Tāḷḷapūḍi. An old mud fort.

Gōpālapuraṁ ;—26 miles south-west of Tāḷḷapūḍi, 11 miles south-west of Yerṇagūḍem. (*Gopallapooram.*) A stone slab near the Vishṇu temple, bearing an "illegible" inscription.

Gūtāla ;—5 miles north of Tāḷḷapūḍi. (*Gootalla.*) Near here are the remains of an old fort said to date from the time of the Reḍḍi chiefs (1328–1427 A.D.).

Kondruprōlu ;—22 miles south-west of Tāḷḷapūḍi. (*Kondrapol.*) There is an inscription, said to be in some "unknown character," on a stone placed over an old Mussulman grave.

Kōvūru ;—8 miles south of Tāḷḷapūḍi. (*Kovoor.*) There is a very ancient temple here, dedicated to *Madanagopālasvāmi*. It is said to have been established by *Gautama Mahā Muni* (*i.e.*, Buddha! whom the Brahmans have adopted as a *Rishi*). The temple of *Choḍeśvarasvāmi* is said to have been erected by a Chola king, as also a temple of *Āñjaneya.*

Kumāradevaṁ ;—4 miles south of Tāḷḷapūḍi. (*Komaradavem.*) There are some inscriptions here in three places—(1) on the wall of the *Vīreśvarasvāmi* temple; (2) on one of the columns of a maṇḍapam; and (3) on a stone near the Śiva temple on the river bank. All are said to be in "unknown characters."

Lakkavaraṁ ;—26 miles west of Tāḷḷapūḍi. (*Luckawaram.*) A deserted temple of *Balabhadrasvāmi*, said to date from the times of the Reḍḍi chiefs (1328 to 1427 A.D.).

Paṭṭeśaṁ ;—a very sacred temple, situated on a rocky island in the Godāvarī river above Gūtāla, 7 miles north of Tāḷḷapūḍi. (*Pullashim.*) There is a *Sthala Māhātmyam* of the place, wholly mythological. Four inscriptions, all said to be in "unknown characters," are to be seen on the walls of four temples. The temples are of great age.

Pōlavaram ;—9 miles north of Tāḷḷapūḍi. (*Polawurum.*) There are two inscriptions here, said to be in "unknown characters," on the walls of two temples. The temples are said to be very old. The temple of *Mahānandeśvarasvāmi* is said to have been built by *Gautama Mahā Muni* (*i.e.*, Buddha)! There are the remains of a ruined fort north of the village.

Prattipāḍu ;—23 miles south-south-west of Tāḷḷapūḍi. (*Prutteepad.*) North of the village, by the side of a tank, is a slab bearing an illegible inscription.

Gaṇapavaram ;—29 miles west by north of Tāḷḷapūḍi. (*Gunnupwurrum.*) Some inscriptions.

Śiṅgarāzupāḷeṁ ;—25 miles south-west of Tāḷḷapūḍi. (*Shingarazpolam.*) A temple said to be 800 years old. On the south side of it is a stone bearing an "illegible" inscription.

Tāḍēpallegūḍeṁ ;—24 miles south-south-west of *Tāḷḷapūḍi.* (*Tadapilligoodem.*) A mile north-west of the village is an inscription, said to be "illegible," on a boundary stone.

Tāḍimalla ;—14 miles south-south-west of Tāḷḷapūḍi. (*Thadeemulla.*) A temple dedicated to *Rājagopālasvāmi,* said to be five or six hundred years old.

Telikicharla ;—19 miles south-west of Tāḷḷapūḍi. (*Telleekeecherla.*) There are two "illegible" inscriptions here on the walls of two temples.

YĀDAVŌLU ;—5 miles north-west of Yernagūḍem, 15 miles west by south of Tāḷḷapūḍi. (*Yahdavole.*) A stone pillar with inscriptions said to be "illegible."

ELLORE TALUK.

ĀḌAMALLE ;—16½ miles north-east of Ellore. (*Audamellee.*) Near the tank on the west of this village are 12 stone images.

BHĪMADAVŌLU ;—13 miles north-east of Ellore, on the Dowlaishwaram canal. (*Bemedavole.*) There is an inscription here on a pillar of a maṇḍapam in the temple of *Bhīmeśvarasvāmi.*

BŌGŌLU ;—14 miles north by east of Ellore. There is an "illegible" inscription on a stone pillar standing about half a mile west of the village.

DEṆḌALŪRU ;—5 miles north-east of Ellore. A very interesting place, which, tradition says, once formed part of the great ruined city of Vēgi (*Veṅgi*) or Pedda Vēgi (*q.v*). There are a number of ruined temples, 55 I am told, and numerous mounds which Sir Walter Elliot (*Ind. Ant.* V, 175) thinks likely to conceal remains of ancient buildings. (*Manual* 172. *Madras Journal* XI, 304.) It is said that the fort at Ellore was built by the Mussulmans with materials from the ruined temples at Vēgi and Dendalūru, (*Manual* 172, 173). A very large statue of *Gaṇeśa* is to be seen south of the village. On the east is a high mound of earth called *Bhīmaliṅga dibba,* and on the north is a mound in the centre of a tank with a few carved stones on it. On the west of the village, near the Narikalavāri tank, are two upright and two fallen pillars, all bearing inscriptions.

DHARMĀJIGŪḌEM ;—14 miles north-north-west of Ellore. (*Durmajeegoodum.*) A ruined fort, said to have been built by the Reḍḍi chiefs ; only earthworks remain.

DOṆḌAPĀḌU ;—2 miles north-west of Ellore. A mile from the village to the east is a black granite slab buried in a tope, bearing an inscription recording the construction of the tope called *Shāh Sāheb's Garden* in Ś.Ś. 1477 (A.D. 1555).

DVĀRAKĀ TIRUMALA, or TIRUPATI ;—19 miles north-east of Ellore. (*Tripatee.*) An old temple, held in great sanctity, picturesquely situated on a low rocky hill. It is considered almost as sacred as the great Tirupati temple in North Arcot.

ELLORE (*Ēlūru*) ;—head-quarters of the taluk. A populous town with a small fort built of stones said to have been brought from the temples at Vēgi by the Mussulmans. The fort walls are very lofty. They are now in ruins. A mosque has been built with the materials of a Hindu temple. There are 25 inscriptions to be seen there on one stone lying close to the mosque. They are as follows :—

(1.) Ś.Ś. 1223 (A.D. 1301). A private grant to the temple.
(2.) Ś.Ś. 1118 (A.D. 1196). Grant by Somāṁbikā Mahā Devī, wife of "Śrīman Mahāmaṇḍaleśvara Mahāmaṇḍalika Keśavadeva Rāja to a temple.
(3.) Ś.Ś. 1221 (A.D. 1299). Grant by a private person.
(4.) Ś.Ś. 1123 (A.D. 1201). Do.
(5.) Ś.Ś. Undated. Grant by a private person.
(6.) Ś.Ś. 1150 (A.D. 1228). Do.
(7.) Ś.Ś. 1122 (A.D. 1200). Grant by Somasānī, sister of the sovereign mentioned in No. 2.
(8.) Ś.Ś. 1123 (A.D. 1201). Grant by a private person.
(9.) Ś.Ś. 1124 (A.D. 1202). Do.
(10.) Ś.Ś. 1152 (A.D. 1230). Do.
(11.) Ś.Ś. 1111 (A.D. 1189). Do.
(12.) Grant by a king, name not known owing to an injury to the stone, undated, or date lost.
(13.) Ś.Ś. 1114 (A.D. 1192). A private grant.
(14.) Ś.Ś. 1119 (A.D. 1197). Grant by a servant of the king mentioned in No. 2.
(15.) Ś.Ś. 1223 (A.D. 1301). A private grant.
(16.) Ś.Ś. 1121 (A.D. 1199). Do.
(17.) Ś.Ś. 1134 (A.D. 1212). Grant by the king mentioned in No. 2.
(18.) Ś.Ś. 1118 (A.D. 1196). Do. do.
(19.) Ś.Ś. 1119 (A.D. 1197). A private grant.
(20.) Ś.Ś. 1219 (A.D. 1297). Do.
(21.) *Ślokas* in honor of the king mentioned in No. 2.

(22.) Ś.Ś. 1131 (A.D. 1209). A private grant.
(23.) Ś.Ś. 1145 (A.D. 1223). Do.
(24.) Do. Do.
(25.) Ś.Ś. 1134 (A.D. 1212). Do.

(26.) There is an inscription on a stone at the old cutcherry in Ellore. Ś.Ś. 1150 (A.D. 1228). Grant by Indradeva, son of "Śrīmaṅ mahāmaṇḍaleśvara Chōḍa mahārāzulaina Narapati rāzuluṅgāru," or "Narapati, the Chola sovereign." In this year, Dr. Burnell thinks, the Cholas lost this part of the country. (27.) On a stone fixed in the verandah of the house of a Mussalman is an inscription. Ś.Ś. 1155 (A.D. 1233). A charity by Malla Peggaḍa, son of Ananta Peggaḍa, described as principal minister to some sovereign not named. (28.) On a stone north of the tank, north of the village, is another. Only part remaining. Date Ś.Ś. 1105 (A.D. 1283). (29.) There is an inscription on a stone in the large mosque in the main street. Only a portion remains, and nothing can be gathered from it. (30.) On a stone in the bazaar is an inscription. Ś.Ś. 1545 (A.D. 1623). Grant by Śrī Raṅga Rāya of Vijayanagar, son of "Gopāl Rāya," and grandson of "Āruvīṭi Rāma Rāzu Raṅgappa Rāzu," to his Guru. There is a copy of this on copper in the possession of Ḳāzi Muhammad Mīru Nazar 'Ali Saheb of Ellore. I give the description of the contents of this inscription as communicated to me. It would seem worthy of careful examination.

The Ḳāzi has sent me a copy of a document of some local interest which is in the possession of a Karaṇam at Ellore. It is a copper-plate inscription giving the order of precedence in which betel-leaves were served to various chiefs and people by Ibrahim Ḳuṭb Shāh after his conquest of this country, about the year 1566 A.D.

Gollagūḍem;—a hamlet of Nārāyaṇapuraṁ, 17 miles north-east of Ellore. (*Goolagoodem, Narainpooram.*) There is an inscription on a stone outside the village, said to be "illegible."

Guṇṭupalle;—20 miles north of Ellore, 3 miles west of Kāmavarapukōṭa. A cave temple here would seem, from the description of it sent to me, to be an important monument. It is situated in a hill on the east of the village. My native correspondent writes thus:—"The roof of the temple was so artfully carved as to form rafters and reepers. In the centre of the temple there is a square stone pavement of 4 yards length and 1 yard height. On this pavement there is a dome of 1 yard and a quarter height; a liṅgam was constructed on this dome. On each side of the temple at a distance of 100 and 70 yards the hill was cut into walls and halls of 40 yards length and 6 yards breadth. In one of these halls there is a small cave through which the water, with which the Liṅgam has been bathed, is said to have come formerly." There is a Hindu festival here every year at the *Śivarāttri*. From the description given above it might fairly be conjectured that the remains are those of a rock-cut Buddhist monastery and *Chaitya*, with a Dāgoba in the centre of the latter under a vaulted roof. At any rate it should be carefully examined.

Kaikaraṁ;—19 miles east-north-east of Ellore, on the canal. (*Kykarum.*) There is an inscription on a *nandi* which lies in front of a Śiva temple.

Kāmavarapukōṭa;—22 miles north-north-east of Ellore. (*Kamaverapookota.*) There is an old fort here. South of the village is a hill in which is a rock-cut cave. At the foot of the hill are two very large statues of Hanumān (or of *Vāli* and *Sugrīva* as stated by the natives). The cave is sculptured in parts, and some of the statues are mutilated. Above the cave, on the top of the hill, are two small temples, both sculptured. On a pillar of a maṇḍapam in the ruined fort is an inscription in characters said to be "illegible." The fort is said to date from the time of the Reḍḍis (1328–1427 A.D).

Koṇijarla;—4 miles north of Ellore. There is an inscription on a stone pillar in the centre of the village, undated, recording the erection of the pillar by private parties.

Koppāka;—5 miles west by north of Ellore. (*Kopaka.*) There is a stone near the *dhvaja stambha* of the temple of *Gopālasvāmi*, on which is an inscription recording a grant to the temple by a Zemindar. No date. In the hamlet of Pedda Kadimi (*Pedakudmee*) is an inscription, said to be "illegible." There is an old mud fort here.

Muṇḍūru;—8 miles north-east of Ellore. (*Moondoor.*) A mile west of this village, near the sluice of a tank, is a stone with an "illegible" inscription on all four sides of it.

Nāgalapalle;—21 miles north of Ellore. (*Nagalapully.*) North-east of this village and north of Jilligerigūḍeṁ is a low range of hills. On the west side of a valley amongst these is a ridge of sandstone

in which have been excavated a range of rock-cut cells and a cave-temple. The temple has an arched façade, and inside is a dome-shaped erection. My informant is Mr. W. King, of the Geological Survey, who has been kind enough to send me a rough sketch of the principal cave. These caves would seem to be the remains of a Buddhist sanctuary, the *Chaitya* having a Dāgoba within it as at Kārle, though doubtless the imitation is very rough and crude. The information given me is scanty, but after reading Mr. King's description and seeing his sketch, I think the above is a fair assumption. (*See* Guṇṭupalle.)

Peddapāḍu ;—7 miles south-west of Ellore. (*Pedapad.*) There is an inscription on a pillar of the *kalyāṇa maṇḍapam* of the temple of *Someśvara.* It is dated S.Ś. 1140 (A.D. 1218), and records the erection of the maṇḍapam by a private person.

Tāḍikalapūḍi ;—13 miles north by east of Ellore. (*Tundkulpoodee.*) There is a very old temple here, dedicated to *Gaṅgeśvarasvāmi*, fabled to have been built by Bhīshma, the grandfather of the five Pāṇḍavas. There are several inscriptions in the temple, all "illegible." In the shrine of Aṅkālamma in the village are six stone statues bearing some "illegible" written characters. West of the village is an inscription, also "illegible," on a white four-sided pillar, and a similar one on a stone forming part of a maṇḍapam of the *Gaṅgeyasvāmi* temple.

Vaṭlūru ;—3 miles west of Ellore. (*Wootloor.*) On five stones in this village are inscriptions, all "illegible." Copies of two of them have been sent me. They seem to be *mantrams.*

Vēgi, or Pedda Vēgi ;—6 miles north of Ellore. (*Pedavaigie.*) This is believed to be the site of the ancient capital of the Telugu kings of *Veṅgi*, whose sovereignty came to an end with the Chalukyan conquest about the year A.D. 605. The dynasty that immediately preceded the Chalukyas was called *Śālaṅkāyana.* A copper-plate grant of this dynasty, belonging to about the fourth century, which was obtained at this place, has been published by Sir Walter Elliot in the *Madras Journal* (XI, p. 302), by Mr. Fleet in *Ind. Ant.* (V, p. 177), and by Dr. Burnell in *S. Ind. Palæography* (p. 135 and plate xxiv.) The kingdom of Veṅgi was one of the earliest of the kingdoms of Southern India, and the ruling family were Pallavas, connected with the Pallavas of Kañchi (Burnell, *S. Ind. Palæography*, 15). Burnell thinks that the kingdom was not older than the second century, as it is not mentioned by Ptolemy. He considers that Kañchi (Conjeveram) became the chief place of the Pallavas after the conquest of Veṅgi by the Chalukyas. It is not yet certain that Pedda Vēgi is the site of the oldest city, as there is another village close by called Chinna Vēgi. At Deṇḍalūru, 5 miles south-east of Vēgi, are said to be traces of extensive ancient remains, which extend as far as Pedda Vēgi. It does not appear that the kingdom of Veṅgi was at any period one of very great importance. (See *Ind. Ant.* I, 348 ; V, 175. *Madras Journal* XI, 304. Cunningham's *Ancient Geography of India* I, 516.) There are evidences of extensive ancient buildings here, and many curious mounds which Sir Walter Elliot thinks probably cover the remains of the old city. He describes these as extending as far as Chinna Vēgi and Deṇḍalūru. It is said that the Mussulmans built the fort at Ellore with stones from the ruined temples at Vēgi and Deṇḍalūru. At the south of the village of Vēgi there is a stone bearing an "illegible" inscription, buried on a tank-bund.

TANUKU TALUK.

Attili ;—7 miles south-west of Tanuku. (*Uttellee.*) Two old temples. The villagers assert that there was formerly a fort here, but all traces of it have disappeared.

Chēbrōlu ;—20 miles west by north of Tanuku, 8½ miles west-north-west of Peṇṭapāḍu. (*Chebol.*) There is an inscription on a fallen stone on a mound called *Bhāvāyakara gaṭṭu.* It is dated in Ś.Ś. 1475 (A.D. 1553), and records the construction of a tank by a private person.

Duvva ;—5 miles west-north-west of Tanuku. (*Doovah.*) A temple said to be 600 years old. On one of the pillars are two inscriptions.

(1.) Undated. A private grant to the temple.

(2.) Ś.S. 1570 (A.D. 1648). Records the erection of a maṇḍapam by a private party.

Two other temples in the village are said to be of fabulous age.

Ilindraparru ;—6 miles south-west of Tanuku. (*Illindalapurroo.*) A temple of *Chōḍēśvarasvāmi*, said to have been erected by the Chola kings.

Iragavaram ;—6 miles south of Tanuku. (*Irragawaram.*) An old temple. There are two inscriptions on a slab fixed east of the *garbhālayam* of the temple.

(1.) Ś.S. 1150 (A.D. 1228). A private grant.

(2.) Undated. A grant by a private party "in honor of Pōṭa Nṛipa."
(3.) Ś.Ś. 1156 (A.D. 1234). A private grant.
(4.) Ś.Ś. 1169 (A.D. 1247). Grant by the minister of "Śarvalokāśraya Śrī Vishṇuvardhana mahārāja Mahādeva Chakravarti."

JUTTIGA ;—9 miles south by west of Tanuku. An ancient temple, bearing several inscriptions. Some of these are here noted.

(1.) Ś.Ś. 1000 (A.D. 1078). Grant to the temple by the "eldest daughter of Veṅgīśvara."
(2.) Ś.Ś. 1074 (A.D. 1152). Grant by Malli Rāja, "son of Vijayāditya."
(3.) Ś.Ś. 1111 (A.D. 1189). Grant by Vīrappa Nāyuḍu.
(4.) Ś.Ś. 1082 (A.D. 1160). A private grant.

KĀKARAPARRU ;—4 miles east by north of Tanuku. (*Kakerapurroo.*) Two temples, stated to have been founded by Rāja Rāja Narendra, the Chola king. The temple of Sītā is old.

KANṬĒRU ;—8 miles south of Tanuku. A temple dedicated to *Someśvara.* It is supposed to have been founded by Ravi (the sun), and an inscription on a stone in the village is said to have been engraved by that god.

KĀNŪRU ;—7 miles north by east of Tanuku. (*Kanoor.*) There are two inscriptions here in the temples of *Someśvara* and *Vallabhasvāmi* respectively, recording the erection of the temples by private persons in the years Ś.Ś. 1595 (A.D. 1673) and Ś.Ś. 1555 (A.D. 1633).

KHANDAVILLI ;—5 miles south-east of Tanuku. (*Kundavellee.*) An old temple.

KOṆḌUVAPĀḌU ;—6 miles west of Tanuku. (*Kondoovapad.*) A temple, said to be 400 years old, dedicated to *Viśveśvarasvāmi* ; and another, 500 years old, dedicated to *Kanaka Durgā.*

MALLĒPŪḌI ;—7 miles south by west of Tanuku. (*Mulleepoodee.*) An old temple, with inscriptions, "illegible." It is on the banks of the holy Gōstanadī.

MALLEŚVARAṀ ;—5 miles south-east of Tanuku. (*Mullaishweram.*) A temple said to have been built by the Reḍḍi chiefs (1328 to 1427 A.D.) over a more ancient shrine. On it is an inscription said to be "illegible."

MĀMUDŪRU ;—9½ miles south-west of Tanuku. (*Mamdoor.*) An old temple.

MANDAPĀKA ;—2 miles south-west of Tanuku. (*Mundapauk.*) An ancient temple. There is an undated inscription, recording a gift to the temple by a private person, on a stone fixed 50 yards east of the temple of *Ellāramma.* There is a copper-plate document in the village—a grant by Chalukya Bhīma (*c.* 887–917 A.D.) of the Eastern Chalukya dynasty.

MĀRKAṆḌAPĀḌU ;—13 miles north of Tanuku. (*Markondapad.*) An old temple.

MUKKĀMULA ;—5 miles east of Tanuku. Three old temples.

MUNIPALLE ;—8 miles north by east of Tanuku. (*Moonipellah.*) An ancient temple, standing on the old banks of the Gōstanadī, which has changed its course.

NIDADAVŌLU ;—9 miles south-west of Rajahmundry. A fort here was constructed by the Muhammadans about the year 1552 A.D. as a protection to their then frontier on the Godāvarī river. The village is traditionally stated to be the capital of the rulers known as the "Pañcha Mahāpātakas." There are two very old temples here, and the remains of an old fort.

PĀLAṄGI ;—1⅓ miles north of Tanuku. (*Palengy.*) A very old temple on the banks of the old Gōstanadī.

PANDULAPARRU ;—10 miles north by east of Tanuku. (*Pandulapurroo.*) There are two inscriptions on a fallen stone in front of the *garbhālayam* of the temple of *Malleśvarasvāmi.* Both are of the same date, Ś.Ś. 1228 (A.D. 1306), and record the erection of two pillars by private persons.

PĒKĒRU ;—5½ miles south-east of Tanuku. (*Payakairoo.*) Two ancient temples and several carved figures of goddesses, &c.

PENDIYĀLA ;—8 miles north-north-east of Tanuku. (*Pendeealla.*) An ancient temple.

PEṆṬAPĀḌU AGRAHĀRAM ;—1⅓ miles north-east of Peṇṭapāḍu, 11 miles west of Tanuku. A ruined temple, said to be about 500 years old.

PENUGOṆḌA ;—8 miles south-south-east of Tanuku. (*Pennagonda.*) Three temples, said to be of ancient date. There is another one dedicated to *Vasavi Kanyakā,* a girl who put herself to death. She

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is immortalized in a poem called the *Kanyakā Purānd.* There are a number of inscriptions here, of which very poor copies have been sent me. One, on the *Nakreśvarasvāmi* temple, is dated "in the seventh of the increasingly glorious years of Vishṇuvardhana" (or "of the Vishṇuvardhana kings"), and records a grant to the temple by a private party, no *Śaka* date being given.

Penumaṇṭra;—8 miles south-south-west of Tanuku. (*Pennamentra.*) An old temple.

Pipparru;—4 miles south-east of Peṇṭapāḍu, 11 miles west by south of Tanuku. (*Pippurroo.*) An ancient temple.

Rāmeśvaraṁ;—8 miles south-west of Tanuku. (*Ramaishweram.*) Several ancient temples. The town stands on the Gōstanadī, a very sacred stream, mentioned in the *Vāyu Purāṇa.* The temple of *Rāmeśvarasvāmi* is said to be curiously sculptured. On a slab in the south wall of the same temple is an inscription said to be "illegible."

Rēlaṅgi;—4 miles south-west of Tanuku. (*Ralingee.*) An ancient temple on the Gōstanadī.

Tanuku;—head-quarters of the taluk, 18 miles south by west of Rajahmundry. (*Tunnakoo.*) The temples of *Keśavasvāmi* and of *Siddheśvarasvāmi* are said to be very ancient. There are four inscriptions on pillars of the former temple.

(1.) Ś.Ś. 1443 (A.D. 1521). A private grant.
(2.) Do. Do.
(3.) Do. Do.
(4.) Undated. A private grant.

Tētali;—2½ miles west-north-west of Tanuku. (*Kaithaly.*) A temple said to have been built by Rāja Rāja Narendra of the Chola dynasty (1023 to 1064 A.D.). On a slab close to the door is an "illegible" inscription.

Vēlpūru;—3 miles south-south-west of Tanuku. (*Yailpoor.*) On the temple of *Rudreśvarasvāmi* are two inscriptions.

(1.) Ś.Ś. 1557 (A.D. 1635). Records the erection of the temple by a private person.
(2.) Ś.Ś. 1198 (A.D. 1276). Records the erection of a pillar by a private person.

Vēmavaraṁ;—4 miles north-east of Penugoṇḍa. (*Vamaveram.*) A temple said to have been erected by the Reḍḍi chiefs (1328 to 1427 A.D.).

Vijayeśvaraṁ;—12 miles north by east of Tanuku, close to the west end of the Godāvarī anicut. (*Vagaishwarapoorum.*) Two old temples, held very sacred.

Vipparru, also called Paḍamara (or western) Vipparru;—3½ miles south-west of *Peṇṭapāḍu*, the Sub-Magistrate's station, 13 miles west of Tanuku. A temple, dedicated to *Rājeśvarasvāmi*, said to have been erected by the Chola, Rāja Rāja Narendra, (1023 to 1064 A.D.). Two other temples are said to have been built about the same time.

Vipparru, or Tūrpu (eastern) Vipparru;—3 miles south-east of Tanuku. (*Ippurroo.*) A temple said to have been founded by the Chola, Rāja Rāja Narendra (1023 to 1064 A.D.).

BHĪMAVARAM TALUK.

Ākuvīḍu;—5 miles west of Uṇḍi. (*Akeed, Oondee.*) Two temples, 400 years old, and an older temple of a village goddess. In the *Bhīmeśvarasvāmi* temple are a number of stone sculptures.

Ajjamūru;—4 miles west of Uṇḍi. (*Uzzamoor.*) A temple, said to be 400 years old.

Andalūru;—12 miles west of Uṇḍi. (*Undalooroo.*) There are two temples here said to be 1,000 or 1,200 years old.

Ardhavaraṁ;—8 miles north-east of Uṇḍi. (*Arduvaram.*) A temple said to have been built by the Reḍḍi chiefs (1328 to 1427 A.D.) and subsequently repaired.

Bhīmavaraṁ;—6 miles south-east of Uṇḍi. The present head-quarters of the taluk. (*Beemawaram.*) A small temple of *Bhīmeśvarasvāmi*, in which is an inscription on a stone, said to be "illegible."

Chintaparru;—15 miles west by south of Uṇḍi, 2 miles west of Pālakōlu in Narasāpuram Taluk. A temple 400 years old.

Dharmapuraṁ;—6 miles west of Uṇḍi. (*Durmapooram.*) A deserted temple, 400 years old.

Dumpagaḍapa Agrahāraṁ;—7 miles west of Uṇḍi. (*Doompakudapa.*) There is a temple here about 400 years old dedicated to *Varadarājasvāmi.* On a pillar in the temple is an inscription dated Ś.Ś. 1075 (A.D. 1153), recording the building of a temple of Durga and its endowment, by a private person.

Gaṇapavaraṁ;—8 miles north by east of Uṇḍi. (*Gunepavarum.*) An old temple with several inscriptions. They are mostly on three pillars of the *Mukha manḍapam* of the ruined temple.

(1.) Ś.Ś. 1117 (A.D. 1195). Grant by "Śrīman Mahāmaṇḍaleśvara Kōna Maṇḍalika Sōmaya Rāja."
(2.) Ś.Ś. 1165 (A.D. 1243). A private grant.
(3.) Ś.Ś. 1077 (A.D. 1155). A private grant "in the seventh of the years of Rāja Rāja."
(4.) Ś.Ś. 1073 (A.D. 1151). Grant by "Śrīman Mahāmaṇḍaleśvara Kolanisāmi Nāyaka."
(5.) Ś.Ś. 1096 (A.D. 1174). Grant by Gōka Rāja, son of "Śrīman Mahāmaṇḍaleśvara Veṅgi Mallideva Rāja."
(6.) Ś.Ś. 1109 (A.D. 1187). The grantor's name is omitted in my copy.
(7.) Ś.Ś. 1195 (A.D. 1273). A private grant.
(8.) Ś.Ś. 1117 (A.D. 1195). Do.
(9.) Ś.Ś. 1187 (A.D. 1265). Do.
(10.) Undated. A private grant.
(11.) Ś.Ś. 1086 (A.D. 1164). A private grant.

There is said to be an old fort here, of which only a few mounds now mark the site.

Gānnupūḍi;—6 miles south-east of Uṇḍi, ¼ mile east of Bhīmavaram. (*Goonapoodee.*) A very old temple of *Someśvarasvāmi.* It is of considerable size. This place is said to be identical with the place called "Pañcha Rāma Kshetra," treated of in the *Bhīma Khaṇḍa* of the *Skānda Purāṇa.*

Gūmulūru;—4 miles north-west of Uṇḍi. (*Goomeloor, Oondee.*) West of the temple of *Gopālasvāmi* is a stone bearing an "illegible" inscription.

Keśavaraṁ;—9 miles north-east of Uṇḍi. (*Keseveram.*) A temple 400 years old.

Kommubikkāla;—16 miles east of Uṇḍi. A deserted temple. There is a copper-plate inscription in possession of Veṅkaṭa Rāzu, son of Kūchapāṭi Lakshmi Rāzu, of this village. It is said to be "illegible."

Krovviḍi;—6 miles north of Uṇḍi. (*Kovidoo.*) A mosque built by one of the Ḳuṭb Shāhi sovereigns of Golkoṇḍa 300 years ago.

Kumaḍavilli;—5 miles east by south of Uṇḍi. (*Koodavillee.*) In the temple of *Viśveśvarasvāmi* is an inscription on a stone, said to be mostly "illegible."

Kuppanapūḍi;—4 miles south-west of Uṇḍi. (*Koopenapoodee.*) Two temples, 400 or 500 years old.

Madivāḍa;—7 miles south-west of Uṇḍi. Two temples about 400 years old.

Mōgaḷḷu;—4 miles east of Uṇḍi. (*Mogulloo.*) There is a mound "built of bricks" a mile south-east of the village, close to the Gōstanadī stream. On its summit is a *liṅgam,* fabled to have been placed there by Paraśu Rāma. The place is noted in the *Gōstanadī Māhātmyam.* There are two very old temples in the village In front of the temple of *Bhīmeśvarasvāmi* is a maṇḍapam, on the five pillars of which are five inscriptions of the same year, Ś.Ś. 1237 (A.D. 1315), recording grants to the temple by private persons. On another is a private grant of Ś.Ś. 1243 (A.D. 1321).

Niḍamarru;—9 miles north of Uṇḍi. (*Niddamurroo.*) A temple said to have been built 500 years ago.

Niṅdrakolanu;—13 miles north by west of Uṇḍi. (*Nindrakol.*) A temple 500 years old. In the middle of the street is a stone bearing an inscription said to be "illegible."

Pālakuduru;—8 miles east of Uṇḍi. A temple about 400 years old.

Pāṇḍuva;—7 miles north-east of Uṇḍi. (*Pandoova.*) An old temple, enlarged 200 years ago. There is a copper-plate inscription here. It is dated in Ś.Ś. 1056 (A.D. 1134), and records the grant of the village of Pāṇḍuva as an agrahāram to Brahmans by Kolani Kōṭappa Nāyaka, "lord of Sarasipúram," in the reign of Kulottuṅga Chola II.

Pedda Kāpavaraṁ;—5 miles north by west of Uṇḍi. There is a temple here said to be 1,000 years old.

Peddamarru;—4 miles south-east of Uṇḍi. A temple said to have been built by a Chola king. East of this is an image said to be "Jaina."

PEDDA RĀMACHANDRAPURAṀ;—4 miles west of Uṇḍi. A temple 400 years old.

RĀYAKUDURU;—15 miles east of Uṇḍi. (*Raukoodaroo.*) On stones at the gateway of the temple of *Someśvarasvāmi* are some "illegible" inscriptions.

SĀGIPĀḌU.—The Ordnance map has a place marked, 8 miles north-east of Uṇḍi, called "*Sageepad mound.*" I have received no further information regarding this place, but, considering the existence in the neighbourhood of remains of Buddhist topes known to the natives of the Kistna District as "mounds," it might be well to examine this one.

UPPULŪRU;—5 miles north-east of Uṇḍi. (*Oopooloor.*) A temple 400 years old.

VEṄKATĀPURAṀ;—13 miles north by west of Uṇḍi. (*Venketapoorum.*) A temple said to be 650 years old. There is a *sthala purāṇa* of the place in possession of Kandāla Raṅgāchāri, who also has a copper-plate document, evidencing a grant by a Zemindar.

VĪRAVĀSARAṀ;—12 miles east of Uṇḍi. (*Veerawasarum.*) Eight miles north-west of Narsāpur. This was the site of an early English factory. Established in 1634, it was withdrawn 1662, and re-established 1677. In 1702 it was abandoned. Near the temple of *Viśveśvarasvāmi* stands a *dhvaja stambha*, close to which is a stone *nandi*. On this is an "illegible" inscription. There is a very old temple here, and an old fort built by a former Zemindar.

YĒLŪRUPĀḌU;—8 miles south-west of Uṇḍi. (*Yailoorpad.*) In the temple of *Bhīmeśvarasvāmi*, on a *nandi* image, is an inscription said to be "illegible."

NARSĀPUR TALUK.

ĀCHAṆṬA;—13 miles north-west of Narsāpur. (*Ausuntah.*) There are several temples here and inscriptions. The first three are on the north wall of the Vishṇu temple.

(1.) Ś.Ś. 1177 (A.D. 1255). Records a grant by four chiefs. Divested of their Telugu suffixes, the names are Rāja Mahārāja, Yerra Lakshmi Rāja, Veṅgīśvara, and Pina Lakshmi Rāja.
(2.) Ś.Ś. 1181 (A.D. 1259). Grant by the last of the above four chiefs, of land which had been given to his family by Vijayādityadeva, described as "the Vishṇuvardhana Mahārāja" (*Śrī Sarvalokāśraya Śrī Vishṇuvardhana Mahārāzulaina Vijayādityadeva Chakravarti*).
(3.) Ś.Ś. 1181 (A.D. 1259). A private grant.
(4.) On a stone above the south doorway of the *mukha maṇḍapam*. Illegible.
(5.) Illegible in part. The name of Gokarṇa Chakravarti is mentioned.
(6.) Above the doorway of the shrine of Ammavāru, north of the *mukha maṇḍapam*. Ś.Ś. 1074 (A.D. 1152). Grant by Mallanna Sāmi Nāyuḍu, son of "Śrīman Mahāmaṇḍaleśvara Kōna Mumaḍi Bhīma Rāja."

ANTARAVĒDI;—on the coast, 7 miles south of Narsāpur. (*Anteravady Pettah.*) There are two very sacred and ancient temples here, one dedicated to *Narasiṁhasvāmi*, the other to *Nīlakaṇṭheśvara*. In the former is an undated inscription recording repairs.

KADALI;—12 miles east of Narsāpur. (*Kudully.*) In the temple of *Kapotīśvarasvāmi* are inscriptions, said to be illegible, on four pillars. (See CHĒZARLA, Narsaraopet Taluk, Kistna District.)

KAḌAMI;—14 miles east of Narsāpur, 4 miles from the river. At the foot of an idol in the temple of *Poteśvarasvāmi* is an inscription said to be illegible.

KOḌAMAÑCHILI;—14 miles north-east of Narsāpur. (*Kodamunchilly.*) There is an inscription on the north wall of the temple of *Gopālasvāmi*. It is dated Ś.Ś. 1074 (A.D. 1152) and records a private grant to the temple.

LAKSHEŚVARAṀ;—2 miles south of Narsāpur. (*Letchaiswaram.*) A very ancient temple, with a *Sthala Purāṇa*.

MĀDHAVAYYAPALEṀ (*Maḍapollam, Madapolliyam*);—part of the present town of Narsāpur. (*Maddapollum.*) An English factory was established here in 1679. (?) It was captured by the French in 1757. Recaptured 1759, when Captain Forde stormed and seized the fort at Masulipatam. A *farmān* from Delhi established the English there permanently in 1765. The above facts are taken from Oppert's tables in the Madras Journal for 1879, p. 105. But I observe that Fryer, who visited Masulipatam in 1673, writes (*Travels*, p. 35) that the English at that place, during the hot season, "remove to Medapollon, where they have a wholesome seat forty miles more north." A tombstone in the grounds of the

present Deputy Collector's office perpetuates the memory of an infant daughter of one of the early English "chiefs of Madapollam" who died in 1681.

Rustumbā;—is the name of the north suburb of this town. There is a stone bearing an "illegible" inscription here.

Māmiḍikuduru;—15 miles east by north of Narsāpur. (*Mamudukooduroo.*) On a mound at the end of the village is a stone statue bearing an "illegible" inscription. There are two old mosques here.

Naḍupūḍi;—17 miles north-east of Narsāpur. (*Nuddapoody.*) Three very old temples.

Nagaram;—14 miles east by north of Narsāpur. (*Nuggarum.*) Remains of an old fort said to have been built by the Mussulmans.

Narsāpur (*Narasāpuraṁ*);—head-quarters of the taluk. Not marked on the Ordnance map, but almost identical with Maddapollum (*Mādhavayyapāḷeṁ*) on the river. There is an old fort here.

Pālakōl (*Pālakollu*);—6 miles north of Narsāpur. (*Paullakoloo.*) This was an early settlement of the Dutch, and there is a Dutch graveyard here. The English under Lord Macartney took it from the Dutch in 1781. The earliest tomb-stones in the graveyard are dated 1662 and 1665. There is a very old temple here, the *Sthala Purāṇa* of which is with Vāsa Vīreśaliṅga, a resident of this village.

Inscriptions—

(1.) Ś.Ś. 1180 (A.D. 1258). A private grant.
(2.) Ś.Ś. 1067 (A.D. 1145). Do. (Partly illegible.)
(3.) Ś.Ś 1199 (A.D. 1277). Do. (Do.)
(4.) Ś.Ś. 1080 (A.D. 1158). Grant by a private person with the consent of "Bhīma Vallabha Rāja."
(5.) Ś.Ś. 1324 (A.D. 1402). A private grant.
(6.) Ś.Ś. 1325 (A.D. 1403). Grant by "Anna Devara Bhūpāla," to whom are given warlike, but not kingly, titles.
(7.) Ś.Ś. 1338 (A.D. 1416). Records the erection of a maṇḍapam by a private person in honor of Doḍḍaya Allāḍa Bhūpāla.
(8.) Ś.Ś. 1179 (A.D. 1257). A private grant.
(9.) Ś.Ś. 1180 (A.D. 1258). Do.
(10.) Ś.Ś. 1172 (A.D. 1250). Do.
(11.) Ś.Ś. 1218 (A.D. 1296). Do.
(12.) Do. Do.
(13.) Ś.Ś. 1222 (A.D. 1300). Grant by "Tōlēṭi Induśekharadeva Chakravarti, the Vishṇuvardhana king" (*Sarvalokāśraya Śrī Vishṇuvardhanulaina Tōlēṭi*, etc.)
(14.) Ś.Ś. 1222 (A.D. 1300). Grant by "Śrīman Mahāmaṇḍaleśvara Kona Gaṇapatideva Rāja," son of Mahādeva Chakravarti, "the Vishṇuvardhana king" (see No. 13). To the title "Chakravarti" is here added "Rāyaru, Vaḍayaru."
(15.) Ś.Ś. 1344 (A.D. 1422). A private grant.
(16.) Ś.Ś. 1337 (A.D. 1415). A private grant made to ensure the prosperity of Allāḍa Bhūpāla (see No. 7).
(17.) Ś.Ś. 1240 (A.D. 1318). Grant by Rāmanāthadeva, son of "Śrīman Mahāmaṇḍaleśvara Kōna Bhīma Vallabha Rāja."
(18.) Ś.Ś. 1218 (A.D. 1296). A private grant.
(19.) Ś.Ś. 1549 (A.D. 1627). Do.
(20.) Ś.Ś. 1518 (A.D. 1596). Records the erection of a maṇḍapam by Śaṅkaragiri Chandra Mahārāja, "the Vishṇuvardhana king" (see No. 13).
(21.) Ś.Ś. 1562 (A.D. 1640). Erection of a temple by a private person.

The above list is taken from copies made for me by a clerk who worked under Sir Walter Elliot. I cannot vouch for the accuracy of the dates or names.

Rāmeśvaraṁ;—3 miles south-east of Narsāpur. (*Ramaishwaram.*) An ancient temple of *Rāmaliṅgeśvara*, said to contain inscriptions in the *garbhālayam*, which no one can read. There is a copper-plate inscription fixed to the side of the *liṅgam* inside the temple.

Tāṭipāka;—12 miles east-north-east of Narsāpur. (*Tauteepauka.*) In the middle of the village is a Jaina statue half buried in the ground and uncared for. There is a temple here said to have been built 400 years ago.

THE KISTNA, OR KRISHNĀ, DISTRICT.

(*Head-quarters, Masulipatam.*)

This is one of the most interesting districts of the Presidency. Lying on both sides of the sacred Krishṇā river it has always been a favorite resort for the most ardent devotees of religion from the earliest ages, while its fertilizing properties have ensured the presence of a larger agricultural population than that of many other more barren tracts.

We consequently find here a remarkable wealth of antiquarian relics of all classes and ages. The upland tracts of the district abound in rude stone monuments, which, for present purposes, may be taken to be the most ancient of any, though the most advanced archæologists are inclined to doubt the great age of at least some of these remains. Mr. Boswell in his report to Government on antiquities, printed with G.O. of 14th December 1871, states that in the cairns and other such monuments in this district nothing has yet been found save rude pottery and bone vessels and ornaments, showing a state of civilization less developed than that of many of the cairn-builders of the south, where metal weapons and utensils are frequently discovered.

Amongst the Buddhists the arts seem to have arrived at a pitch of perfection which has never been surpassed, if equalled, in subsequent years. Relics of those days are numerous, and include the most exquisitely sculptured shrine in India, the Amarāvati tope. The ruins of other topes and of Buddhist towns and villages are frequently met with.

This period—which is also the first known historical period. the epoch of the Buddhist Śālaṅkāyana dynasty of Veṅgi—came to an end about the commencement of the seventh century, when the Chalukyas from Kalyāṇa in the west obtained possession of the country. Being worshippers of Brahmanical deities they seem to have succeeded in entirely uprooting the old Buddhist faith, which before their arrival had probably been decaying; and some of their first undertakings appear to have been the hewing out of durable temples from the solid rock. The four-storeyed rock-cut Uṇḍavalle cave and a large number of other rock-cut and sculptured shrines date from this period. The Chalukyas seem to have been principally worshippers of Vishṇu. The celebrated Chinese pilgrim Hiwen-Thsang visited this country and resided at Bezvāḍa, in a Buddhist monastery, for several months in A.D. 639. The Chalukyas were succeeded in A.D. 1023 by the Cholas, under whom the worship of Śiva appears to have received a fresh impetus. They seem to have been zealous builders of temples, structural not rock-cut. A number of these remain, though many have been rebuilt. The Cholas were, about the year A.D. 1228 (as to this date I follow Burnell), succeeded by the Gaṇapatis of Oraṅgal for a period of 100 years till the defeat and downfall of Pratāpa Rudra II before the Mussulmans in A.D. 1323. It was during the reign of the grandmother of this king, named Rudramma Devī, that Marco Polo visited the coast at Motupalle, south of the river. It has been conjectured, though as yet there is no proof forthcoming, that, previous to the visit of Marco Polo, there had been Venetian or Genoese settlements on the coast. At any rate the establishment of a colony of *some* Europeans on the coast at Frānguladibba (or Faringhiḍibba) in very early days seems to be a matter of certainty. They traded in diamonds from the mines on the river, west of Bezvāḍa, and in fine cloths. The Gaṇapatis were liberal in their support of religious endowments and charities, and their inscriptions abound in the district. The Chola inscriptions are frequent, though less numerous. After the fall of the Gaṇapatis the district passed into the hands of the Reḍḍi chiefs of Koṇḍaviḍu, local lords who had risen to power. They established a dynasty that lasted till A.D. 1427, when they were overthrown by Muhammadans of the Bahmani dynasty.[1] To the period of the Reḍḍis belong many important works, strong hill-forts, temples, &c., including the small but handsome Śiva temple at Amarāvatī. In A.D. 1515 Krishṇadeva Rāya of Vijayanagar conquered the south of the district, but a few years later Sultān Kuli of Golkoṇḍa captured Koṇḍapalle and seized the districts south of the Godavāri. In 1565 the Vijayanagar sovereignty was overthrown, and the Mussulmans again obtained the country. Native tradition states that one of the Vijayanagar family,

[1] A short dynasty of Gajapatis held the Koṇḍapalle Sarkār till 1471, when it, as well as Rajahmundry, were made over as a personal fief to Nizām-al-Mulkh.

a few years after the battle of Telikōṭa (1565), came up from the south and drove the Mussulmans over the river, holding the country till 1580, when Ibrahim Kuṭb Shāh of Golkoṇḍa finally subdued it. The district passed under the sway of the English in 1759, having been the scene meanwhile of fighting between that power and the French.

A considerable number of Yānādis and Yerakalas, belonging to half wild jungle tribes, are to be found in this district. A paper on the Yerakala language was published by the Reverend J. Cain in *Ind. Ant.* IX, 210.

Colonel Yule (*Smith's Ancient Atlas*, 1874, p. 22) identifies the Kṛishṇā river with the *Mœsolus* of Ptolemy and writes: "The only surviving trace of *Mœsolus* and *Mœsolia* or *Masalia* (Periplus) is apparently the name Masulipatam"

NANDIGĀMA TALUK.

This taluk abounds with rude stone monuments, mostly circles and dolmens. They are generally found in the neighbourhood of hills or high, uncultivated ground. It is impossible to give lists of all these, but they will be found in many villages of the taluk. (*Ind. Ant.* IV, 305.)

ADIVI RĀVULAPĀḌU;—6½ miles south of Nandigāma, on the Muniyēru river. (*Ravalapaudoo.*) On a stone close to a stream which flows east of the village is an inscription of Ś.Ś. 1164 (A.D. 1242), recording a grant by a local chieftain to a temple.

ANUMAÑCHIPALLE;—18 miles north-west of Nandigāma, 2½ miles north-west of Jaggayyapēṭa. (*Annamunchpully.*) Four inscriptions on a slab in front of the *garbhālayam* of the Śiva temple. Of three I have incomplete copies. Two are dated Ś.Ś. 1125 (A.D. 1203). The fourth records a private grant in the year Ś.Ś. 1182 (A.D. 1260), giving the name of "Manma Bhūpati." On another slab close by is a grant dated Ś.Ś. 1134 (A.D. 1212), in which occurs the name of "Pōta Bhūpati."

BABBELLAPĀḌU;—6 miles south-west of Nandigāma. (*Bobellahpaudoo.*) A stone inscription north of the Śiva temple records the settlement of a boundary dispute in Ś.Ś. 1470 (A.D. 1548). In front of a small shrine north of the village is an inscription on a stone, dated in Ś.Ś. 1442 (A.D. 1520),—a private grant.

BHĪMAVARAM;—5 miles east of Jaggayyapēṭa, 11 miles north-west of Nandigāma. (*Beemawaram.*). On the side of the tank, east of the hill known as *Koṅgara Mallayyaghaṭṭu*, till recently a favorite resort of dacoits, is a slab with an inscription dated Ś.Ś. 1068 (A.D. 1146), recording a grant to a temple.

BŪḌAVĀḌA;—18 miles west by north of Nandigāma on the Pālēru river. (*Boodand.*) Ruins of an ancient village, said to be Buddhist. Pottery, &c., is strewn about. Near it are some stone circles and a number of interesting chambered dolmens, some of which are large and deep, with several kistvaens one above the other. In the yard of a private house west of the temple of Mutyālamma, which is on the east of the village, is an inscribed slab recording a grant to the temple made in Ś.Ś. 1367 (A.D. 1445).

GUḌIMETLA;—8 miles west by south of Nandigāma on the Kṛishṇā. There is a picturesque old ruined fort here on a hill, with remains of temples, walls and maṇḍapams, said to have been built by the Reḍḍi chiefs (A.D. 1328 to 1427). It is called *Turaṅga Rāyuḍu.*

The following list of inscriptions has been sent me. In one of these the fort is called the "Fort of Sāgi Pōta Rāzu Kākatīyya Rudra Mahārāzu," whatever that may mean.

(1.) On a stone east of a mosque, recording a grant of lands in Ś.Ś. 1190 (A.D. 1268) by "Kākatīya Rudra Mahādeva" and one Ganama Nāyuḍu to a temple. This was in the reign of Rudramma Devī.

(2.) On the same. An inscription of Pōta Nṛipa, "son of Rājendra Choḍa." Either the inscription or my copy is incomplete.

(3.) On the same. A private grant.

(4.) On the same. Ś.Ś. 1236 (A.D. 1314). A private grant.

(5.) On another slab lying near the former. An inscription recording a grant by the commander-in-chief of the forces of "Rudrayadeva Mahārāzu." The inscription is incomplete. The date appears to be Ś.Ś. 1217 (A.D. 1295).

(6.) On the same. Grant to the temple in Ś.Ś. 1086 (A.D. 1164) by the "son of Vāsta Nṛipa." I go entirely by the copy sent to me, for the accuracy of which I am not responsible.
(7.) Copy incomplete. It seems to be a grant by one of the Gaṇapatis.

Jaggayyapēṭa, or Bētavōlu;—15 miles north-west of Nandigāma. (*Batavole.*) A new Buddhist tope (?) has just been discovered close to this town on a hill, at least the description sent to me seems to be compatible only with the ruins of such a structure. It is described as 66 feet in diameter, and as having sculptured marbles all round. There are several stone circles over ancient graves all about the neighbourhood. In opening one I found nothing but the bones of a horse, which occupied the centre of the circle. It had been cut to pieces before burial and the bones of the head lay in different places. Large pots were placed at the four points of the compass. The remains are in the Ashmolean Museum at Oxford.

Jeyantipuram;—on the banks of the Pālēru river. On a stone on the *draja stambha* of the temple of *Āñjaneya* is an inscription dated Ś.Ś. 1528 (A.D. 1606), recording its erection by a private person.

Kañchala;—6 miles south of Nandigāma. (*Conchala.*) There is a fort here, age not known. Inside its walls is a broken stone bearing inscriptions;—
(1.) Ś.Ś. 1107 (A.D. 1185). A private grant.
(2.) Undated. A private grant.
(3.) Do. Do.
On a stone leaning against the image of Hanumān is another;—
(4.) Ś.Ś. 1107 (A.D. 1185). A private grant.
Another broken stone has an inscription;—
(5.) Undated. Private.

Kañchikacharla;—20 miles north-west of Bezvāḍa. Colonel Yule in *Smith's Ancient Atlas* (p. 22) identifies this place with the *Kontakossyla Emporium* of Ptolemy, which was on the river *Mæsolus.* The close proximity of this place with the diamond mines of Partiyāla renders this identification exceedingly probable.

Kautāvāri Agrahāram;—14 miles west-north-west of Nandigāma. An inscription near a temple on the banks of the Pālēru river dated Ś.Ś. 1670 (A.D. 1748), records the endowment of the temple by "Śrī Narasiṁha Nṛipati."

Konakañchi;—6 miles north-west of Nandigāma. (*Conacunchy.*) There are four inscriptions here;—
(1.) Undated. A private grant in the reign of Śrīman Mahāmaṇḍaleśvara Pōta Rāja at Guḍimetla.
(2.) Ś.Ś. 1068 (A.D. 1146). Grant by Rājendra Chola.
(3.) Undated. A private charity.
(4.) Ś.Ś. 1699 (A.D. 1777). Records the fixing of a boundary stone.

Malkāpuraṁ;—17 miles north-west of Nandigāma, close to the Muniyēru river. (*Mulkapoor.*) Remains of an ancient village and temple with lines of stone walls and some sculptures. The people call the place *Jainulapāḍu.* Possibly it was a Buddhist village, subsequently occupied by Śiva worshippers. A figure of *Gaṇeśa* stands amongst the ruins.

Mukhtiyāla.—On the Krishṇā river, 14 miles west by north of Nandigāma, the residence of the Zemindar of Chintapalle. (*Moogetalah.*) An ancient village site with remains of the foundations of a temple. Pottery and brick fragments abounding. Close by are several dolmens and stone circles. There are five inscriptions here, the first two in the Vishṇu temple, the latter three in that of Śiva.
(1.) Of this I have copy of only a portion. This gives no date, but contains a portion of a genealogical table with the names Durjaya, Rāja Pōta, Dorabhūpa, and Tyāgi Pōta Rāja.
(2.) Undated. Grant by Tyāga Pōta Rāja, to whom are accorded the titles *Śrīman Mahāmaṇḍaleśvara Śrī Narasiṁhavardhana.* The copy is incomplete.
(3.) Undated. Copy probably incomplete. A genealogy is given with the following names;—Paṇḍa Bhīmeśvara, Kanta Bhūpa, Keśava Dharaṇīśa, Goṅka Dharādhinātha, Śrī Keśava Nṛipa.
(4.) Undated. Grant by the last-mentioned Keśava Nṛipa.
(5.) Ś.Ś. 1129 (A.D. 1207). Copy incomplete. The name of the same Kaṇḍrapāṭi Keśava Nṛipa.

MUNAGĀLAPALLE ;—3 miles south-west of Nandigāma. (*Moonagalapully.*) There are three inscriptions here on two stones west of a tamarind tope which is east of the village.

(1.) Ś.Ś. 1180 (A.D. 1258). Grant by Manama Chāgi Rāja, son of Bhīma Rāja, and grandson of Pedda Chāgi Rāja.
(2.) Undated. A private grant.
(3.) Undated. Records the erection of some stone figures by a private party.

MUPPĀLLA ;—2½ miles south-west of Nandigāma. (*Moopaulah.*) There is an inscription near the prākāra-wall of the temple of *Malleśvarasvāmi.* It is dated in Ś.Ś. 1168 (A.D. 1246), and narrates a grant by the commander of the forces of Chāgi Manma Rāja. (*See under* MUNAGĀLAPALLE.)

NAVĀBPĒṬA ;—5 miles north-west of Nandigāma. (*Nabobpett.*) There are six inscriptions here, at the temple of *Somanāthasvāmi.*

(1.) Ś.Ś. 1152 (A.D. 1230). Grant by Chāgi Pōta Rāja.
(2.) Undated. Grant by Chāgi Gaṇapatideva.
(3.) Ś.Ś. 1152 (A.D. 1230). Grant by Chāgi Pōta Rāja.
(4.) Do. do. Do.
(5.) Ś.Ś. 1216 (A.D. 1294). A private grant.
(6.) Undated. Do.

PARTIYĀLA ;—17 miles north-west of Bezvāḍa. A Nizām's village. This and some other villages, forming a small block, are the old diamond villages whence the celebrated diamonds of Golkoṇḍa were derived. The mines are not now worked, but the old workings are to be seen in every direction. They have been long deserted. (See *Asiatic Researches* XV, 126.) Marco Polo speaks of the diamonds (*Yule's Edition*, II, 295), giving an account of the natives' method of acquiring them; the same story that is told in "Sindbad the Sailor" of the eagles and the raw meat.

PEDDAVARAṀ ;—8 miles west of Nandigāma. Three inscriptions ;—

(1.) Ś.Ś. 1236 (A.D. 1314). Grant by a private person. This is at the temple of *Āñjaneya.*
(2.) Ś.Ś. 1190 (A.D. 1268). Grant by a private person with the consent of Sāhiṇi Gannama Nāyuḍu, commander-in-chief of the forces of Kākatīya Rudradeva Mahārāja. (This should be Rudramma Devī.) This is on a stone south of the village on the road to Guḍimeṭla.
(3.) Undated. A private grant. It is south of the temple of *Nīlakaṇṭha.*

PENUGAÑCHIPRŌLU ;—10 miles north of Nandigāma. (*Pennagunchyprole.*) An inscription in "Koṭla Narasiṁha's garden." It is dated Ś.Ś. 1542 (A.D. 1620), and records the placing of an image in the garden by a private person.

POKKUNŪRU.—There is an inscription east of the garbhālaya of the temple of *Rāmaliṅgasvāmi.* It is dated Ś.Ś. 1115 (A.D. 1193), and records a grant by a private person.

PŌLAMPALLE ;—17 miles north-north-west of Nandigāma, on the Muniyēru river. (*Pollumpullu.*) Close to this place is the site of an old village called *Ambalaipāḍu*, dating, I think, from Buddhist days. I found there a quantity of massive fragments of broken pottery, beads, a broken terracotta figure, &c. The remains were very like those found at Guḍivāḍa. Close by are a number of stone circles marking ancient graves.

RĀMIREḌḌIPALLE, or ZONNALAGAḌḌA HILL ;—7 miles north by east of Nandigāma. (*Jennelgudda Hill.*) The Board of Revenue, in their Order, No. 4847 of 26th October 1877, giving a rough List of Antiquities, mention "the carved stone of the Rāmireḍḍipalli hill." This place ought to be carefully examined.

RĀVIRĒLA ;—5 miles south of *Jaggayyapēṭa* (*Bēṭavōlu*), on the river near Muktiyāla. A number of rude stone circles and menhirs. Mr. Vanstavern opened several (*see Ind. Ant.* IV, 305). A quarter of a mile inland from the village is a small shrine, in which is a stone carving representing two dancing girls. On the opposite side of the river is an old temple in the enclosure of which is a *vīrakal.*

RĀVULAPĀḌU, or TŌṬA RĀVULAPĀḌU ;—7½ miles south of Nandigāma. (*Ravalapaudoo.*) There are five inscriptions here.

(1.) Ś.Ś. 1164 (A.D. 1242). Copy incomplete.
(2.) Undated. Grant to the temple by "Śrīman Mahāmaṇḍaleśvara Kōṭa Guṇḍra Rāja."

(3.) Copy incomplete. Stone broken.
(4.) Do. do.
(5.) On a *nandi* figure in front of the house of Mulkalapalle Lakshmaṇa, dated Ś.Ś. 1275 (A.D. 1353), a grant by a private party.

TSAVUTAPALLE ;—8 miles east by north of Nandigāma. (*Choutapully.*) On a pillar in front of the *Āñjaneya* temple in the centre of the village is an inscription dated Ś.Ś. 1144 (A.D. 1222), regarding the erection of the pillar.

VEDĀDRI ;—10 miles west by north of Nandigama, on the river. (*Vadadry.*) On a hill near this village are the ramparts of an old fort, and foundations of buildings. Near a small temple is a fine statue. There are three inscriptions here ;—
(1.) Ś.Ś. 1548 (A.D. 1626). A private grant.
(2.) Ś.Ś. 1395 (A.D. 1473). Do.
(3.) Ś.Ś. 1181 (A.D. 1259). Grant by Tyāgi Manma Gaṇapatideva. (*See above,* MUKTIYĀLA *inscriptions.*)

ZUZZŪRU ;—8 miles east by south of Nandigāma. An old village, dating certainly from before the tenth century A.D. as it is mentioned in an Eastern Chalukyan inscription of that date. (*See Ind. Ant.* VIII, 76.) There are three unimportant inscriptions here.

MUNAGALA ZEMINDARI.

KŌKIRĒNI ;—36 miles west-north-west of Nandigāma, 6 miles south-west of Munagala (*Moonagalah, Kakeerana.*) Some stone circles, and the remains of an ancient village, by tradition Buddhist or Jain.

TĀḌAVAYI ;—2 miles west of Munagala, 20 miles north-west of Jaggayyapēta. (*Taudrey.*) Two inscriptions in the temple of *Mallikārjuna.* One is dated Ś.Ś. 1228 (A.D. 1306), in the time of "Annayya Reḍḍi." The other is dated Ś.Ś. 1222 (A.D. 1300), in the reign of Kākatīya Pratāpa Rudradeva of Orangal. Both of these evidence private grants to the temple. The acknowledgment of a Reḍḍi as chief in A.D. 1306 is curious and perhaps significant. The Reḍḍis obtained absolute power on the downfall of Pratāpa Rudra in A.D. 1323.

LIṄGAGIRI ZEMINDARI.

LIṄGAGIRI.—The residence of a zemindar, isolated from British territory and entirely surrounded by Nizām's villages, 23 miles west of Jaggayyapēṭa, or *Bēṭavōlu* (*Batavole*). On a black granite slab west of the village is an inscription, bearing date *Śaka* 1096 (A.D. 1174), recording a grant of land to the Liṅgagiri temple. South-west of the village there is a stone pillar on which is an inscription. The copy sent to me of this last is unintelligible.

UNDRAKOṆḌA or UNDRAKŌṬA.—Hill fort in the Nizām's dominions, 30 miles west-north-west of Nandigāma, 10 miles west of Munagala. (*Oondrakoṇḍa.*) As this place is only 4 miles from British territory and is highly interesting, I think it is advisable to notice it. There are several forts on the hills with strong lines of fortification and gateways, and a rock staircase for the ascent. There is a tank at the foot of the hill, of which the water is always pure, and it is highly prized by the neighbouring villagers. When they take water from it for their fields they invariably drop a small coin into the tank in payment. Near this is an old deserted temple on a rock surrounded by walls and gates. This place is now covered with forest. Not far off is a building on the summit of a lofty and almost inaccessible peak. The building is said to have been the "residence of a dancing-girl." It is important that this should be inspected, as, for some reason or other, the inhabitants of this tract always confer that appellation on the remains of Buddhist topes. On another hill near are the remains of wells and lines of fortification. In the midst of these hills is said to have been a town, probably the residence of the garrison, defended by walls and gates. The villagers state that the fort has been in ruins for 500 years, but that in older days the Reḍḍi chiefs occupied it. There are large and deep caves in these rocks overgrown with forest and difficult to get at. Whether these are natural or excavated, I have not been able to learn. Undrakōṭa is easily reached from Munagala.

Five miles south by east of Undrakōṭa, and 2 miles west of Nēlamarri in the Munagala Zemindari (*Neallamurry*), are two small caves in a hill. It seems doubtful whether they are natural or rock-cut. They are said to be unornamented, but to have rounded roofs.

BEZVĀḌA TALUK.

ĀTUKŪRU;—11 miles north of Bezvāḍa. (*Autcoor.*) A short inscription in the Śiva temple records a grant. No date is given in figures. The grantor appears to be a private person.

BEZVĀḌA (*Bezwada, Bezavāḍa*);—on the north bank of the Kṛishṇā River, 40 miles north-west from Masulipatam. This is a flourishing little town, and one of great historical interest. It teems with antiquarian remains. It seems to have been one of the most important towns in this tract of country early in the Christian era, and was the religious centre of the kingdom of Veṅgi, Vegi (or Veṅgi) being the capital. In 605 A.D. or thereabouts it was captured by the Chalukyans from Kalyāṇa under Kubja Vishṇuvardhana, who established the Eastern Chalukyan dynasty. Hiwen Thsang, the Chinese pilgrim, resided here for several months in A.D. 639 at a Buddhist monastery on a hill east of the town.[1] He describes Buddhism as at that time losing ground. In A.D. 1023 the Cholas obtained possession of *Veṅgi deśa*, and held the country till about 1228 A.D. (*See Introductory Remarks to the Notes on the Godāvari District.*) They lost it then to the Gaṇapati dynasty of Oraṅgal, who ruled here till 1323 A.D., when that kingdom was overthrown by the Mussulmans. On its ruins rose a dynasty of local Reḍḍi (Raṭṭa) chiefs who ruled at Koṇḍavīḍu till A.D. 1427, when they, in their turn, were overthrown by the Mussulmans of the Golkoṇḍa Ḳuṭb Shāhi dynasty. Between this date and A.D. 1515, when Kṛishṇadeva Rāya of Vijayanagar conquered the place, there is a rather doubtful period, the question being whether the country was held by the Mussulmans, or was under the sway, as the Hindus assert, of, first, a Gajapati named Lāṅgūla, then two of the early Vijayanagar sovereigns, and then a succession of four Gajapatis, the last of whom was conquered by Kṛishṇadeva Rāya in 1515 A.D. In 1565 the Mussulmans again gained possession after the battle of Telikōṭa, and held the country (continuously?) till the British occupation, ruling from the neighbouring hill fortress of Koṇḍapalle.

The following are some of the remains at Bezvāḍa:—

Of the Buddhist period (?)—rock-cut steps on the hill east of the town, formerly the site of the "*Pūrvaśilā*" Buddhist monastery;[1] rock-cuttings on the hill west of the town[2] (the "*Indranīlādri*" or "*Arjunakoṇḍa*" of the natives, "*Telegraph Hill*" of the English); 2 marble statues of Buddha found on the west side of the western hill; and a granite statue at the library, which is said to have come from the top of the eastern hill.

There are some nondescript remains on the top of the western hill which should be examined.

Of the old Brahmanical period there are the temples of Malleśvara, of Arjuna, and of Kanaka Durga, with a large number of old inscriptions, sculptured pillars, maṇḍapams, and figures, besides rock-cuttings in the hills, and cave-temples of small size. Excavations below the town have brought to light many ancient remains underlying the modern town. (*Boswell's Second Report, printed with G.O. of 14th December* 1871; *Ind. Ant. I,* 374.) There are the traces of a fort north of the town.

At the library are a number of copper images which belong to the Buddhist period. Mr. Boswell says they were discovered at Buddhavāni, a village in the Repalle Tāluk. Several of the Amarāvati marbles also are here.

"*Si-yu-ki*" I, X., or "*Voyages des Pélerins Bouddhistes,*" by Stanislas Julien II, 110. "*Vie et Voyages de Hiouen Thsang*" of Hoeili L. IV. Julien, p. 188. Fergusson's "*Tree and Serpent Worship,*" p. 169. Cunningham's "*Ancient Geography of India*" I, 533. Boswell's Report to the Madras Government, printed with G.O. of 7th November 1870, reprinted in the *Indian Antiquary* I, 151, 186, 374. "*Cave Temples of India,*" by Fergusson and Burgess, 95, 403. *Journal of the Royal Asiatic Society*, N.S., XII, 98. Sewell's Report to the Madras Government, printed with G.O., No. 1620, of 1st November 1878, and Supplement printed with G.O., No. 212, of 18th February 1881.

The following is a list of the inscriptions at Bezvāḍa, besides several belonging apparently to about the seventh century, which are to be found scattered here and there on the rocks and cliffs surrounding the town, and are mostly illegible, or at least difficult to decipher.

In the *Malleśvarasvāmi* temple;—

(1.) On a pillar south of the *nandi maṇḍapam*. Dated Ś.Ś. 1331 (A.D. 1409). Records the erection of the maṇḍapam by a "ruler of Śrī Vijayavāḍapura" (Bezvāḍa). This was during the period of domination of the Reḍḍis of Koṇḍavīḍu.

(2.) Ś.Ś. 1348 (A.D. 1426). Records the erection of the *mukha maṇḍapam* by the same chief. This is on another pillar.

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[1] A short time ago I should have left this statement to stand without qualification, but I am bound to state that the best authorities differ from me at present. Further research and discussion will doubtless settle the point.

[2] I have always been of opinion that this was the site of the *Avaraśilā* monastery; but as Mr. Fergusson differs, due weight must be given to his conviction that the "*Avaraśilā* monastery" was the Amarāvati tope (*see* Discussion in the J.R.A.S. XII, N.S., p. 98, "*On Hiouen Thsang's Dhanakacheka,*" and "*Cave Temples,*" p. 96).

(3.) On the same pillar is an inscription of Ś.Ś. 1475 (A.D. 1553) by chiefs bearing the same title as the above, stating the terms of a marriage settlement.

(4.) On another pillar is an inscription of Ś.Ś. 1713 (A.D. 1791), testifying to the erection of a maṇḍapam near the eastern gopura by the daughter of a dancing-girl.

(5.) On a stone across the gateway of the *Vīrabhadra* shrine. Ś.Ś. 1743 (A.D. 1821), recording the erection of the shrine.

(6.) On a stone north of the *dhvaja stambha*, and in front of the *garbhālaya*. Ś.Ś. 1359 (A.D. 1437). A grant to the temple by a dancing-girl.

(7.) On a slab of black granite standing in front of the *garbhālaya*. Date illegible. A donation to the temple.

(8.) On the same. Another grant. Date illegible.

(9.) On the north side of the same. Date illegible.

(10.) On a pillar of the *Gaṇeśa maṇḍapam*. Ś.Ś. 1341 (A.D. 1419). The erection of the maṇḍapam in that year by a private person.

(11.) On a slab over the doorway of the *garbhālayam* of the *Gaṇeśa* shrine. A pillar which has been utilized for building purposes, only one side of the inscription being now visible. It records a grant by one of the Chola kings (1023 to *c.* 1228 ?). The date does not appear.

(12.) On another pillar of the *Gaṇeśa maṇḍapam*. Dated only in the cyclic year. A private charity.

(13.) On a stone across the water channel, north of the *nandi maṇḍapam*. A private grant in Ś.Ś. 1097 (A.D. 1175).

(14.) On the same, western side. Ś.Ś. 1193 (A.D. 1271). A grant by some Reḍḍis.

(15.) On the same, north side. Ś.Ś. 1189 (A.D. 1267). A grant by some Nāyuḍus, people of some importance judging by their titles.

(16.) On a black granite pillar, lying north of the principal *garbhālaya*. Ś.Ś. 1160 (A.D. 1238). Only a fragment is to be seen, and little can be gathered from it.

(17.) On a pillar of the *nandi maṇḍapam*, north of No. 16. Grant by a charitable individual who also made the bathing tank and tope at *Ākiripalle*, Nūzivīḍu Division. Date not given.

(18.) On a slab of black granite lying north of the *dhvaja stambha* in Kanaka Durgā's temple. Ś.Ś. 1440 (A.D. 1518). A very long inscription recording the erection of a large number of temples, maṇḍapams, and other buildings in various places (including Vijayanagar) by a family of Kshatriyas, of whom a long and succinct genealogy for eight generations is given. The charities seem to have been performed at various times. The dates Ś.Ś. 1400 (A.D. 1478) and Ś.Ś. 1440 (A.D. 1518) are given, the latter during the reign of Krishṇadeva Rāya of Vijayanagar,—Sālva Timmarasu, whose name frequently occurs in inscriptions, being prime minister (see No. 37).

(19.) On a pillar of the eastern gateway. Ś.Ś. 1227 (A.D. 1305). A private grant.

(20.) On a pillar of the *kalyāṇa maṇḍapam* of *Kanaka Durga Malleśvarasvāmi's* temple. Ś.Ś. 1077 (A.D. 1155). According to our present lights an inscription of this year should acknowledge the Cholas as supreme lords; but here the grant is made by Sōmanna Peggaḍa, minister of "Śrīman Mahāmaṇḍalika Boddana Nārāyaṇadeva." (*Compare Nos.* 28, 30, 34, 35.)

(21.) On the same pillar. Ś.Ś. 1100 (A.D. 1178). A private grant by some merchants.

(22.) On the same. Ś.Ś. 1175 (A.D. 1253). A private grant.

(23.) On the same. Ś.Ś. 1154 (A.D. 1232). Do.

(24.) On the same. Ś.Ś. 1150 (A.D. 1228). This is the year in which, according to Dr. Burnell (*South Indian Palæography* 40, note 4), this country of Kaliṅga was lost to the Cholas. Here the grantor is "Śrīman Mahāmaṇḍaleśvara Śrī Jana Pallava Sittiyadeva Mahārāja."

(25.) On the same. Ś.Ś. 1121 (A.D. 1199). A private grant.

(26.) On the same. Ś.Ś. 1135 (A.D. 1213). Do.

(27.) On the same. Ś.Ś. 1121 (A.D. 1199). Grant by a king (?) Pōta Bhūpāla whose genealogical descent for a few generations is given (*see under* GUḌIMEṬLA, Nandigāma Taluk). The use of the word *Tyāga*, which is common in the Chola country, as a title for Śiva is suggestive.

(28.) On the same. Ś.Ś. 1069 (A.D. 1147). Grant apparently by the Sōmanna Peggaḍa mentioned in No. 20 (*above*), but the titles and name of his sovereign seem to be different (*see Nos.* 20, 30, 34, 35).

(29.) On the same. Ś.Ś. 1164 (A.D. 1242). A private grant.

(30.) On the same. Ś.S. 1072 (A.D. 1150). Grant by Nārāyaṇadeva, son of Mahāmaṇḍalika Boddanna, mentioned in No. 20 (*above*).
(31.) On the same. Ś.Ś. 1165 (A.D. 1243). A private grant.
(32.) On the same. Ś.Ś. 1146 (A.D. 1224). Do.
(33.) On the same. Ś.Ś. 1165 (A.D. 1243). Do.
(34.) On the same. Ś.Ś. 1177 (A.D. 1255). Grant by a private person, and by Kūchana Peggaḍa, Prime Minister of "Śrīman Mahāmaṇḍalika Goṇṭūri Nārāyaṇadeva Rāja" (*compare Nos.* 20, 28, 30, 35).
(35.) On the same. Ś.Ś. 1138 (A.D. 1216). Grants by Bollana, a Brahman "minister," and by Rāyaṇa Peggaḍa, commander of the forces of Śrīman Mahāmaṇḍalika Goṇṭūri Oḍaya Rāja (cf. *Nos.* 20, 28, 30, 34).
(36.) On a pillar of a maṇḍapam opposite the house of Govindarāja Veṅkayya. Date Ś.Ś. 1123 (A.D. 1201). Grant by a brother-in-law of Kākatīya Gaṇapatideva of Orangal. This is 27 years earlier than the date assigned by Burnell for the Orangal conquest. The inscription must be carefully examined.
(37.) On a pillar of the *Kanaka Durgā* temple, on the hill called *Indranīlādri*, west of the town. Date Ś.Ś. 1440 (A.D. 1518), recording the erection of some temple buildings in the reign of Krishṇadeva Rāya of Vijayanagar by a chief named Siṅga Rāja who gives his genealogy for eight generations (compare No. 18).
(38.) In an old fort, half a mile north-west of Bezvāḍa, is an inscription on a slab of black granite, recording a grant to a temple by "Rāja Gaṇapati Rāja" in Ś.Ś. 1387 (A.D. 1465).

I have details of nine more inscriptions, but am not certain of their localities. This gives a total of 47 inscriptions at Bezvāḍa, and I am disposed to think that this does not exhaust the list. They all require careful examination.

CHIGGIREḌḌIPĀḌU ;—10½ miles north of Bezvāḍa. Four stones, having ancient sculptured figures on them, south of the village, to the west of the irrigation channel.

GAṆAPAVARAṀ ;—16½ miles north of Bezvāḍa. (*Ganapauram.*) North of thevillage, on the road to Chandrāla, on the west side of a tank, is a stone *nandi* having an old Telugu inscription on it with a sun and moon. The characters are much worn away.

KAULŪRU or KĀVULŪRU ;—8 miles north-west of Bezvāḍa. (*Cowloor.*) There are five inscriptions in this village—

(1.) On a stone standing on the bund of the tank. Ś.Ś. 1648 (A.D. 1726). Recording the construction of the tank.
(2.) On a stone at the end of the village north of the Koṇḍapalle road. Undated. Recording the construction of a well by permission of the Mussulman governors.
(3.) In a pool on the west of the village lies a stone with an inscription on it.
(4.) To the north of the village in a palmyra tope is a slab with an inscription bearing date Ś.Ś. 1305 (A.D. 1383). Recording a private grant to the temple.
(5.) Undated. A grant to the temple.

KOṆḌAPALLE ;—8 miles north-west of Bezvāḍa. A fine hill-fortress very picturesquely situated amongst hills and forest. It is said to have been originally built by the Reḍḍis. An inscription of the tenth century (*Indian Antiquary* VIII, 76, *and Note* 26) leads me to think that it was not then in existence. It probably dates from about the fourteenth century when the Reḍḍis were in power.[1] It was attacked by the Mussulmans and finally passed into their possession about the year 1471. There is a fort and handsome palace on the top of the hill. The latter was redecorated by the Mussulman governors, who called the place Mustafānagar after Mustafā, the first governor. There are lines of strong fortifications and a number of bastions on points commanding the plains. The remains are extensive. There are several buildings still standing besides the palace which is in ruins. Below the hill is a second fort guarding the main approach. A Mussulman legend is current regarding this place which strongly resembles that related of the capture of the Krishṇagiri fort in the Salem District as told by Mr. LeFanu in *Ind. Ant.* X, 191. There is an inscribed slab let into the wall of the first gateway of the lower fort. It is dated Ś.Ś. 1358 (A.D. 1436), and records the erection of a temple on the banks of the Krishṇā by a private person. It has apparently been brought from elsewhere and placed where it now is seen. It is said to have been

[1] One of my correspondents gives the exact dates within which the fort was completed, viz., A.D. 1334-1362.

brought from Koṇḍavīḍu. There is a copper-plate grant in the village of which I have a copy and rubbing. It is dated in the reign of Ana Vema Reḍḍi of Koṇḍavīḍu, Ś.Ś. 1272 (A.D. 1350). It records a grant of a village to a Brahman. On a slab lying on the boundary between the villages of Koṇḍapalle and Malkāpuraṁ is an inscription of date Ś.Ś. 1450 (A.D. 1528), a grant of land to a choultry by a Muhammadan overjoyed at the capture of Koṇḍapalle. Another copy gives the date as Ś.Ś. 1452 (A.D. 1530), the date of Krishṇadeva Rāya's death. (*See the introductory notice to the Godāvari District Lists, p. 19 above.*) This was on the occasion when Sultān Ḳuli, of the Ḳuṭb Shāhi Dynasty of Golkoṇḍa, defeated a number of Hindu chiefs at Koṇḍapalle and acquired the districts south of the Godāvari. There is an inscription on a slab north of the Pariah hamlet on the way to Īlaprōlu, dated Ś.Ś. 1392 (A.D. 1470) (?). My copy is imperfect. It seems to evidence a private grant, but refers to the conquest of Koṇḍapalle by the Mussulmans. There are three old documents or histories relating to Koṇḍapalle in the possession of Gollapūḍi Tirumala Rāvu of Gollapūḍi, two miles west of Bezvāḍa. They are said to give full particulars relating to the history of the place. One of my correspondents tells me that on the top of the Koṇḍapalle hills are many inscriptions in Hindustāni, written in Telugu characters. This may be so, but I did not see any during my several visits to the place. Two or three old English guns are to be seen, broken, amongst the jungle. There are several old ruined mosques and tombs in the plain at the foot of the hill.

On the boundary between Koṇḍapalle, Kāvulūru and Īlaprōlu villages is a stone with an inscription, undated, evidencing a grant to a temple by a Rāja named Jagannātha Prasāda, "acting under orders of Malla Māra Rāja." There is another east of the village, dated Ś.Ś. 1106 (A.D. 1184), recording the digging of a well, and other pieties, by "Pōli Kōśa Birrāja." Between Bezvāḍa and Koṇḍapalle is a group of Mussulman tombs, erected after one of their battles.

Mr. Boswell gave a description of Koṇḍapalle in his Report to Government, printed with G.O. of 7th November 1870, reprinted in *Ind. Ant.* I, 184.

KOṆḌŪRU ;—11 miles north by west of Bezvāḍa. (*Condoor.*) An ancient temple on a hill.

MALKĀPURAṀ ;—8 miles north-west of Bezvāḍa. An inscription in Telugu on a pillar of a Mussulman choultry, recording a grant to the choultry in Ś.Ś. 1457 (A.D. 1535) by *Masanadaya Alīku Ḍupan Malaku* (*sic*), the Muhammadan conqueror of the hill fort of Koṇḍapalle. (Compare the inscription at Koṇḍapalle of Ś.Ś. 1450.)

MOGALRĀZAPURAṀ ;—2 miles east of Bezvāḍa. (*Mogalrajapoor.*) A village situated under a lofty hill with other hills near. There are many rock-cut shrines here, and cells. High up on the hill is a Buddhist or Jaina sculpture which the natives call a blocked-up doorway. There are fragments of inscriptions of, apparently, the seventh or eighth century here and there on the rock. The remains are fully described in my Report to Government, printed in G.O., No. 212, of 16th February 1881.

PŌTAVARAṀ, or NAVĒ PŌTAVARAṀ ;—11 miles north-west of Bezvāḍa. (*Potawaram.*) There is an inscription on a stone on a mound called "*Fakīr Takya,*" at this village. It is dated Ś.Ś. 1079 (A.D. 1157), and records a grant by Prōlamma Devī, daughter of "Śrīman Mahāmaṇḍaleśvara Pōta Rāja."

TĀḌĒPALLE ;—7 miles north of Bezvāḍa. (*Toddapully.*) An inscription on a stone near a deserted temple, on a low hill called *Vasantarāyalagaṭṭu*, half a mile east of Tāḍēpalle. It is a private grant dated Ś.Ś. 1312 (A.D. 1390).

VELAGALĒRU ;—9 miles north of Bezvāḍa. (*alagalaroo.*) There are some carved stones, *vīrakals*, nāga-stones, and *śakti* figures in this village. Two slabs have inscriptions said to be "illegible."

YENIKĒPĀḌU.—There are three inscriptions here, on stones. Two are undated. The first relates a grant to a temple by Kulottuṅga Chola. The second records another grant by "Śrī Komāra ... ? ... Vīra Deva Mahā Pātrulu." The third is dated Ś.Ś. 1096 (A.D. 1174), and records a grant by Rājendra Chola, who has the name Kulottuṅga prefixed to his own. If the date is rightly copied, this inscription is very important, as it will help to fill up a blank in the history of the Cholas. (Burnell's *S. Ind. Palæog.*, 40.)

ZAKKAMPŪḌI ;—4 miles north of Bezvāḍa. (*Tuckumpoody.*) An inscription on a stone west of a small tank. Undated. It records a grant by Ambideva, son of "Śrī Vīra Gajapati Gaureśvara Pratāpa Kapileśvaradeva Mahārāja." In the street of the village is an inscribed slab recording a grant in Ś.Ś. 1079 (A.D. 1157) by "the son of Prolāmbā."

ZŪPŪḌI ;—9 miles west-north-west of Bezvāḍa. (*Toopoody.*) On the hill is an ancient temple, close to the river, which should be examined.

NŪZIVĪḌU ZEMINDĀRI.

Ākiripalle;—16 miles north-east of Bezvāḍa. (*Augerpully.*) There is a very sacred temple on the summit of a high rock here, with stone steps up to the top, and a number of small shrines along the ascent. A fine temple below the hill. The copper-plate grants belonging to both these temples are in the possession of the manager of the Nūzivīḍu estate, which is under the Court of Wards. They are both dated in Ś.Ś. 1550 (A.D. 1628), and record private grants to the temple. There are several temples and images of village goddesses. In the Śiva temple, on a pillar, is an inscription in Telugu not understood by the residents. Mr. Boswell mentions it in his Report to Government, printed with G.O. of November 7, 1870 (*Ind. Ant. I*, 154). He states that there are some cave-temples close to the main temple on the hill.

Āvaṭapalle;—3 miles east of Gannavaram. (*Pedda* or *Chinna Auvatypully.*) On the tank-bund is an inscription stone, but I have no information as to its contents.

Ayilūru;—6 miles south of Vuyūru, 22 miles south-east of Bezvāḍa. (*Iyeloor.*) On a stone near the *Rāmaliṅgeśvara* temple is an unimportant inscription dated Ś.Ś. 1563 (A.D. 1641).

Gollanapalle;—12 miles north-east of Bezvāḍa. On a stone in the tank of this village is an inscription said to be "illegible."

Īdara;—17 miles north-east of Bezvāḍa. (*Eedra.*) A few years ago a ryot here dug up a copper-plate grant in three plates, which was sent by the Zemindar of Nūzivīḍu to the Madras Museum, where it now lies. (See No. 179 of the *List of Copper-plates* in Volume II.)

Koṇḍa Nāyaṇivaraṁ;—5 miles from Gannavaram. On a tank-bund is a temple. Near this is a stone engraved with three inscriptions;—

(1.) Ś.Ś. 1179 (A.D. 1257). Grant by Manma Rāja.
(2.) Ś.Ś. 1173 (A.D. 1251). Partly illegible. The name of "Śrīmaṇ Mahāmaṇḍaleśvara Vīra Nārāyaṇa Buddiga (*sic*) Deva Rāja" is read on it.
(3.) Ś.Ś. 1358 (A.D. 1436). A grant by a Rāja, whose name must, I think, have been wrongly copied. My copy gives it as "Chāta Baddi."

On a stone in the inner chamber of the temple is an inscription dated Ś.Ś. 1165 (A.D. 1243), recording a gift by a merchant.

Mallavilli;—22 miles north-east of Bezvāḍa, 9 miles south-south-east of Nūzivīḍu. (*Mullaily.*) Here and at Bōravañcha (8 miles north-north-east) are some old diamond mines still retained by the Nizām (*see M.J.L.S.*, V, 47, Dr. Benza's Article; and *Marco Polo's* account of the diamonds of the district (*Yule's Edition*, II, 295). (See Partiyāla of this list, in Nandigāma Taluk.)

Mēdūru;—6 miles south of Vuyūru bungalow, 22 miles south-east of Bezvāḍa. An inscription on copper attached to the *dhvajastambha*. It is said to be in ancient characters. A stone in a street bears an inscription of Ś.Ś. 1438 (A.D. 1516), recording a battle that took place there between Kṛishṇadeva Rāya of Vijayanagar and some one whose name is obliterated. The former was victorious. (*See Godāvari District Manual*, pp. 214, 215.) The stone is an important one and deserves careful examination. It seems to give an account of Kṛishṇa Rāya's operations in the Sarkārs.

Mustābāḍa;—5 miles west of Gannavaraṁ, 8 miles east by north of Bezvāḍa. (*Mustabadah.*) There is an inscription here dated Ś.Ś. 1482 (A.D. 1560) by a Mussulman chief. North of the village some ancient carved stones; south of the village is a stone bearing some ancient letters, "illegible."

Nūzivīḍu;—26 miles north-east of Bezvāḍa, the residence of a wealthy zemindar. There is a small fort here, modern; a temple of *Veṅkaṭeśvarasvāmi* built 400 years ago; a mosque of the same age, but of no importance.

Pedda Maddāli;—16 miles south-west of Gannavaraṁ, 24 miles west-south-west of Bezvāḍa. A copper-plate grant in three leaves, of the early Chalukyan Jayasiṁha I, has recently been found here. (See No. 3 of the *List of Copper-plates*, Vol. II, p. 1.) Two others are said to be in possession of Tāḍaṅki Gōpanna of this village.

Purushottapaṭṇaṁ;—2 miles north-west of Gannavaraṁ, 10 miles east-north-east of Bezvāḍa. (*Poorooshotaputtum.*) There are two inscriptions here—

(1.) On a stone in a tank east of the village. Ś.Ś. 1055 (A.D. 1133). It records an act of piety by "Śrīman Mahāmaṇḍalika Bhīmayya," son of "Boryana Kulottama."
(2.) On a stone near a shrine on the tank-bund. Illegible.

Rāvulapāḍu;—9 miles north-east of Vuyūru. (*Ravulpaud.*) There is an inscription on a stone (no particulars given).

Śūrasēna Kōṭa;—10½ miles north by east of Bezvāḍa. In the heart of a forest tract are the remains of an old ruined fort with the above name. Little is to be seen but the bare walls, and little is known about it. The walls are now very low.

Śūravaraṁ;—18 miles north-east of Bezvāḍa. A mile distant from the village is an old stone fort. Half a mile from this is an old Śiva temple; on four pillars of this are long inscriptions, difficult to read; outside the temple, near a figure of *Nandi*, is a pillar with an "illegible" inscription.

Vuyūru;—12 miles west-south-west of Guḍivāḍa, 18 miles east-south-east of Bezvāḍa. (*Weeyoor.*) An inscription (date not given) in the *Somēśvara* temple.

GUḌIVĀḌA TALUK.

Guḍivāḍa;—20 miles north-north-west of Masulipatam. (*Goodywada.*) Head-quarters of a Tahsildar. (*Bungalow.*) A ruined Buddhist tope not long since demolished by the local Engineers is to be seen in the heart of the village. Only a small portion of the structure remains. It is now simply a mound of brick debris. Four caskets are said to have been found in it. No trace remains of rails. To the west of the village is a fine Jaina statue in excellent preservation. Further west is the site of the old village on a rising knoll. A large quantity of Andhra coins, beads of all kinds in metal, stone, and glass, of good workmanship, and other articles including heaps of massive pottery have been found amongst the gravel and earth. At the temple of *Bhīmeśvara*, west of the village, are two inscriptions; one dated Ś.Ś. 1165 (A.D. 1243), recording a private grant, the other dated Ś.Ś. 1159 (A.D. 1237), recording a similar act of piety.

(*See Boswell's Report*, G.O. of 7th November 1870, *Ind. Ant.* I, 152. *Sewell's Report* in G.O., No. 1620 of 1st November 1878, p. 32. *Sir Walter Elliot's Letter* in *Ind. Ant.* I, 347. For accounts of the Andhra coins, of which so many are found here, see *Thomas' Papers in Ind. Ant.* VI, 276, and IX, 61.)

Kaikalūru;—16 miles north-east of Guḍivāḍa. A Sub-Magistrate's station, close to the Kollēru Lake. (*Kyekaloor.*) An inscription in the temple of *Veṅkaṭeśvara* states that in Ś.Ś. 1550 (A.D. 1628) a private person made a donation to the temple.

Kaldindi;—21 miles east-north-east of Guḍivāḍa. (*Culdindy.*) There is a mud fort here, built by the Muhammadans. A temple built about 250 years ago over a place held sacred for many years previous. There is a stone, carved with feet-impressions, near the *dhvaja stambha.*

Kānukōḷḷu;—9 miles east-north-east of Guḍivāḍa. (*Concole.*) A mud fort said to have been built by the Reḍḍi chiefs. It was occupied by the Mussulmans. Mussulman coins are found in it.

Kautaraṁ;—10 miles north by west of Masulipatam. (*Cowtaram.*) Possible remains of a Buddhist tope. Doubtful. (*See my Report to Government in G.O., No.* 1620, of 7th November 1870, p. 35.) The tradition of the village seems to show that the place was Buddhist. The principal temple is said to have been built by the Reḍḍi chiefs (1328–1427 A.D.).

The Kollēru Lake;—At the north of the Taluk Sub-Magistrate's station at *Kaikalūru* (*Kyekaloor*), 16 miles north-east of Guḍivāḍa. Somewhere in or near this lake was found the copper-plate grant of the Śālaṅkāyana dynasty of kings of Veṅgi, published by Sir Walter Elliot in *M.J.L.S.* (XI, 304), by Burnell in *South Indian Palæography* (plate xxiv, and p. 135), and by Mr. Fleet in *Ind. Ant.* (V, 177).

Kollēṭikōṭa;—An old fort situated in the *Kollēru* Lake; 24 miles north-east of Guḍivāḍa. (*Colaitycotta.*) The fort is said to have been built by Lāṅgulya Gajapati (1237–1282, *Hunter*), and to have been the site of a battle. Nothing now appears to mark the place but a mound. There is an old figure of a female deity (*Śakti*) on the mound.

Manḍapāḍu.—There are two inscriptions here, both on one stone, in the middle of the village. One is dated Ś.Ś. 1176 (A.D. 1254), and evidences a private grant in the reign of "Kākatīya Gaṇapatideva Mahārāja" (*i.e.*, Pratāpa Rudra I); the second is undated, except "in the thirty-seventh of the increasingly glorious years of Śrī Vishṇuvardhana." It records a grant by Nārāyaṇa Peggaḍa.

Śiṅganapūḍi;—8 miles north-east of Guḍivāḍa. (*Shinganapoody.*) On a black granite slab close to the tank is an inscription, "illegible."

VINNAKŌṬA ;—7 miles south-east of Guḍivāḍa. (*Vinnacotta.*) There is an inscription on a stone in a field north-east of the village. It is dated Ś.S. 1360 (A.D. 1438), and records an act of piety by a private person.

MASULIPATAM TALUK.

AVANIGAḌḌA;—17 miles south-west of Masulipatam. (*Auvinnagudda.*) On the pillars of the gopura of the Vishṇu temple are some inscriptions.

(1.) No date. Copy imperfect. Apparently a grant by a Chola.
(2.) Ś.S. 1090 (A.D. 1168). Private grant in the reign of a Chola. Copy imperfect.
(3.) Ś.S. 1075 (A.D. 1153). Grant by a private person. My copy mentions the name "Śrī Dhanadaprōli Chōḍa Nārāyaṇadēva," as also does No. 2.
(4.) Ś.S. 1074 (A.D. 1152). Grant by a private person, mentioning the name of "Chanda Chōḍa Nārāyaṇadēva."
(5.) Ś.S. 1074 (A.D. 1152). Grant by another private person, mentioning the name in Nos. 2, 3.

GŪḌŪRU ;—4 miles west-north-west of Masulipatam. (*Goodoor.*) Colonel Yule (*Smith's Ancient Atlas,* p. 22) identifies this place with the *Koddura* of Ptolemy described as a trading mart on the *Mæsolus* river.

MASULIPATAM.—On the sea-coast north of the delta of the Kṛishṇā, head-quarters of the district. There is little here of antiquarian interest. It seems to have been a place of no great importance previous to the settlements of European traders. There is a fort and some old Dutch tombs. These last are to be found in the cantonment; in the compound of the present District Court; and near the house of Durgāchala Mudaliyār in Rāmanapēṭa. Some of the stones are very handsomely carved with elaborate coats of arms and inscriptions, the letters being raised instead of sunk. They date from A.D. 1649 to 1725. The place was first visited by the English in 1611. A factory was established in 1621, when the place was called Metchlepatnam. The local governors being very troublesome, the English left the place in 1628. They returned in 1632 under a *farmān* from the Mussulman king of Golkoṇḍa, Abdullah. In 1689 the Emperor of Delhi seized the place, but granted a new *farmān* in 1690. It was captured by the French in 1750, and ceded to France by the Nizām in 1753. Taken from the French by Colonel Forde in 1759, it was in the same year ceded to the English by the Nizām.

(*M.J.L.S.* for 1879, 105; *Orme's History of Hindostan*; *Fryer's Travels in A.D.* 1672, p. 25; *Boswell's Report* printed with G.O. of 7th November 1870, reprinted in *Ind. Ant.* I, 187.)

From the Collector's office in 1878 I procured two Eastern Chalukyan copper-plate grants of the tenth century, and published them in the *Ind. Ant.* for March 1879 (VIII, 73). They now lie in the Madras Museum. In the temple of *Ekāmbranāthasvāmi* in the fort, at the door of the *garbhālayam*, is an inscription of Ś.S. 1319 (A.D. 1397), recording a grant by a private person.

In Robertson's Pettah, on a pillar of the maṇḍapam of the temple of *Rāmaliṅga* are three inscriptions dated respectively Ś.S. 1070, 1051, 1071 (A.D. 1148, 1129, 1149). They are not easily read, and my copies are defective.

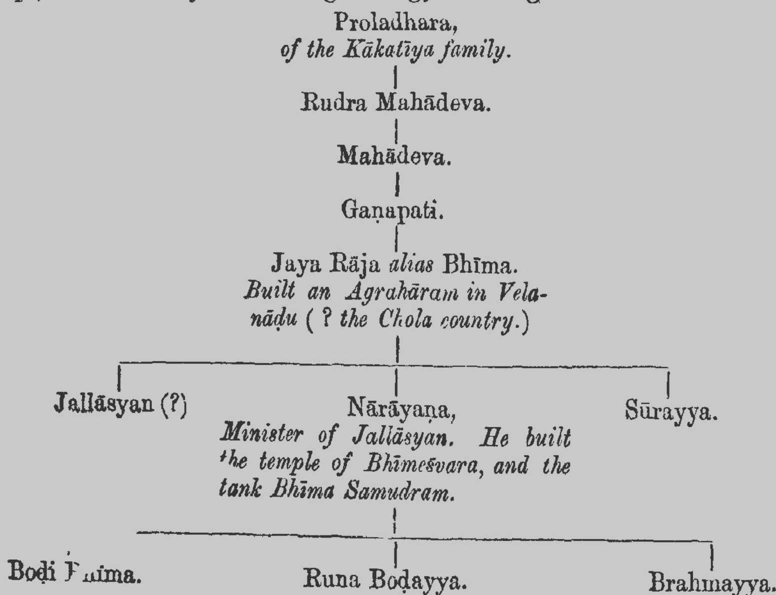
In the possession of the family of Yerraṁ Śeṭṭi Vīranna are two copper-plate deeds, each dated Ś.S. 1428 (A.D. 1506), and each having reference to a settlement of caste customs and disputes.

A number of the marbles of the Amarāvatī Tope were brought here and placed up in the square of Robertson's Pettah to beautify the place. Dr. Benza saw them here in 1835. (*Madras Journal,* V, 44.) Twenty-eight of them appear to have been in existence as late as 1861. (Congreve in *Madras Journal,* XXII, 44.) Only seven have been now recovered. Where are the rest? The local authorities are unable to trace them, and yet there must be plenty of people in Masulipatam who have resided there for the last twenty years.

PEDANA ;—5 miles north of Masulipatam. (*Padennah.*) There are four inscriptions here, all in the temple of *Agastyeśvarasvāmi* ;—

(1.) Ś.S. 1225 (A.D. 1303). A grant by the commander-in-chief of "Śrīman Mahāmaṇḍalēśvara Vuttuṅga Jaggan Mahādēva Rāja."
(2.) Ś.S. 1225 (A.D. 1303). A grant by Santāna Mahārāja, son of "Śrīman Mahāmaṇḍalēśvara Yeduvatan (*sic*) Mahārāja."
(3.) Ś.S. 1220 (A.D. 1298). A grant by Mahāsēna Peggaḍa, a servant of "Eruvattu Gaṇḍa Peddadēva Rāja."
(4.) Ś.S. 1225 (A.D. 1303). A grant by Kāma Reḍḍi, a servant of "Eruvattu Gaṇḍa Peddadēva Rāja."

TALAGAḌA DIVI;—22 miles south-west of Masulipatam in the Divi Pergunnah. (*Tallaguddah Davy.*) In the hamlet of Gaṇapeśvaraṁ (*Ganapaishwar*) is an inscription on a stone pillar in front of the temple of Durgāṁbā. It is dated Ś.S. 1153 (A.D. 1231), and states that a certain man named Gaṇapati built the temple of *Gaṇapeśvara* in that year. His genealogy is thus given:—



Boḍi Bhīma had two daughters and three sons. One of the latter was Gaṇapati, who built the temple in question.

There are four other inscriptions on the same stone;—

(1.) Ś.S. 1690 (A.D. 1768). Private.
(2.) Ś.S. 1265 (A.D. 1343). A grant by Velanāṭi Chōḍayya Nāyuḍu.
(3.) Ś.S. 1278 (A.D. 1356). Private.
(4.) Ś.S. 1005 (A.D. 1083). Grant by the Chola king, name not given.

TSALLĀPALLE ZEMINDĀRI.

AYYAṄKI;—14 miles west-north-west of Masulipatam. (*Auyinkee.*) In the centre of the village is a slab on which is an inscription recording a grant by Balla Bhūpati in Ś.S. 1077 (A.D. 1155) to the Śiva temple at Śrīkākulaṁ. There is a stone lying between this village and Pāmarru bearing an undated inscription recording a grant to the Śiva temple at Bezvāḍa.

GHAṆṬAŚĀLĀ;—13 miles west of Masulipatam. (*Guntasalah.*) A ruined Buddhist tope, mentioned by Mr. Boswell in his Report to Government of 7th November 1870. (*Ind. Ant.* I, 153.) I have no information about this place, nor have I visited it.

KĀZA;—8 miles west of Masulipatam. (*Cauza.*) There are two inscriptions here. The first is dated Ś.S. 1146 (A.D. 1224). My copy of it is incomplete. The second is undated and merely records a private charity.

NIḌUMŌLU;—11 miles north-west of Masulipatam, on the Bezvāḍa canal. (*Needoomoloo.*) There are three inscriptions here;—

(1.) Ś.S. 1148 (A.D. 1226). Grant to the temple of *Keśava* by "Gokarṇa Indumauḷḷi," "in the fourteenth of Rāja Rāja." I distrust the accuracy of my copy.
(2.) Ś.S. 1100 (A.D. 1178). A private grant in the reign of "Kulottuṅga Rājēndra Chōḍa."
(3.) Ś.S. 1095 (A.D. 1173). A private grant.

PEDDA KALLEPALLE;—8 miles south-west of Masulipatam. (*Peda Cullapalle.*) An inscription on the wall of the *prākāra* of the *Nāgeśvarasvāmi* temple, dated in Ś.S. 1214 (A.D. 1292), states that it was erected by a private person during the reign of "Kumāra Rudradeva"; *i.e.*, Pratāpa Rudra II.

Besides this there are fourteen inscriptions at this place; some are modern. The more important ones are as follows:—

(2.) Ś.Ś. 1118 (A.D. 1196). A private grant to the temple.
(3.) Ś.Ś. 1076 (A.D. 1154). Grant by the wife of "Ballū Narēndra."
(4.) Do. Grant, apparently, by the same.
(5.) Ś.Ś. 1108 (A.D. 1186). A private grant.
(6.) Ś.Ś. 1210 (A.D. 1288). Do.
(7.) Ś.Ś. 1213 (A.D. 1291). Do.
(8.) Ś.Ś. 1225 (A.D. 1303). Do.
(9.) Undated. Grant by "Kulōttuṅga Chōḍa Dēva Goṅkayya" in the thirteenth of the years of the Kingdom of Vishṇuvardhana.
(10.) Undated. Mention is made of a sovereign abdicating in favour of his son.
(11.) Ś.Ś. 1262 (A.D. 1340). (Copy incomplete.)

Śrīkākuḷaṁ;—19 miles west of Masulipatam. (*Sreewacolum*). There is an important temple here, considered very sacred.

In the temple of *Śrīkākuleśvarasvāmi* are the following eighteen inscriptions:—
(1.) Ś.Ś. 1440 (A.D. 1518). Grant of villages by Krishṇadeva Rāya of Vijayanagar.
(2.) Ś.Ś. 1275 (A.D. 1353). Grant by the wife of "Gajapati Vīra Narasiṁhadeva." This date is important.
(3.) Ś.Ś. 1178 (A.D. 1256). A private grant.
(4.) Undated. Grant by Prolamma, wife of "Śrīman Mahāmaṇḍalēśvara Kōṭa Manma Gaṇapatidēva Rāya."
(5.) Undated. Grant by a private person.
(6.) (Copy incomplete and unintelligible.)
(7.) Ś.Ś. 1224 (A.D. 1302). A private grant.
(8.) Ś.Ś. 1183 (A.D. 1261). Do.
(9.) Ś.Ś. 1192 (A.D. 1270). Do.
(10.) Ś.Ś. 1010 (A.D. 1088). Do.
(11.) Undated. Grant by Pennama Nāyaka, minister of Kākatīya Gaṇapatideva's minister (*sic*) Gajasāhini Bhāskaradeva.
(12.) Undated. Grant by the same.
(13.) Ś.Ś. 1266 (A.D. 1344). Grant by Ananta Lakshmī, mother of Mahādeva. This ought to be examined.
(14.) Ś.Ś. 1228 (A.D. 1306). Grant by the minister Annayya Preggaḍa, in the reign of Kākatīya Pratāpa Rudradeva II.
(15.) Ś.Ś. 1225 (A.D. 1303). Grant by the same.
(16.) Ś.Ś. 1229 (A.D. 1307). A private grant.
(17.) Ś.Ś. 1357 (A.D. 1435). Do.
(18.) (Copy incomplete and unintelligible.)

Besides these there are eleven others in various places:—
(19.) Ś.Ś. 1188 (A.D. 1266). A private grant.
(20.) Undated. (Copy incomplete and unintelligible.)
(21.) Ś.Ś. 1202 (A.D. 1280). A private grant.
(22.) Ś.Ś. 1022 (A.D. 1100). Grant by a servant of "Kulōttuṅga Chōḍa Goṅka Rāja," in the seventh of the victorious years of Rāja Rāja Deva.
(23.) Ś.Ś. 1028 (A.D. 1106). A private grant.
(24.) Ś.Ś. 1029 (A.D. 1107). Do.
(25.) Do. Do.
(26.) Ś.Ś. 1090 (A.D. 1168). Do.
(27.) Ś.Ś. 1080 (A.D. 1158). Grant by a private person in honor of "Kulōttuṅga Rājēndra Chōḍa."
(28.) Ś.Ś. 1094 (A.D. 1172). A private grant.
(29.) Ś.Ś. 1324 (A.D. 1402). Grant by Balla Rāja, son of "Śrīmat Annamāṁbā and Mādayya."

Yanamalakuduru;—4 miles south-east of Bezvāḍa. (*Anamalakoodroo.*) There are eleven inscriptions in this village. The positions of the last ten have not been sent to me.
(1.) On a fallen stone in front of the temple of *Keśavasvāmi*. Ś.Ś. 1163 (A.D. 1241). A private grant.

(2.) Undated. A grant by Bhīmana Maṇḍalika, son of "Śrīman Mahāmaṇḍalika Boddana."
(3.) Undated. A private grant.
(4.) Ś.Ś. 1162 (A.D. 1240). A private grant.
(5.) Ś.Ś. 1167 (A.D. 1245). Do.
(6.) Ś.Ś. 1182 (A.D. 1260). Do.
(7.) Ś.Ś. 1137 (A.D. 1215). Grant by a private party in honor of "Tulukam Velanāḍu Sāgi Doraya Rāja."
(8.) Undated. Copy incomplete.
(9.) Ś.Ś. 1054 (A.D. 1132). Grant by the son of "Boddanna Maṇḍaleśvara."
(10.) Ś.Ś. 1058 (A.D. 1136). Grant by "Śrīman Mahāmaṇḍalika Bhīmayya."
(11.) Ś.Ś. 1163 (A.D. 1241). A private grant.

PALNĀḌ TALUK.

(*For the Local Chronicle of this tract, see Appendix A, where also an account is given of several places visited in* 1879. *The head-quarters of the taluk are at Dāchepalle.*)

Ākurājampalle;—7 miles east of Dāchepalle. (*Akoorāzpalle.*) Several ruined temples. In one of them is an inscription said to be in unknown characters.

Alugurājampalle;—27 miles west-south-west of Dāchepalle, 6 miles west of Māchaṛla. (*Ulloogarazpalli.*) This village takes its name from King Alugu Bhūpati (*see the Chronicle, Appendix A*, p. ii). Inscriptions on a pillar south of the village, too old to be deciphered.

Ātmakūru;—20 miles south-west of Dāchepalle. (*Atmakoor.*) Two old temples. Date not known. On the boundary between the villages of Ātmakūru and Durgi is a stone bearing an inscription described as "illegible."

Bōḍanapāḍu;—28 miles west by south of Dāchepalle. Three deserted temples. Near the Śiva temple is an inscription said to be "illegible."

Bodilivīḍu;—1 mile north of Guṇḍlapāḍu. Three old stone images.

Būḍavāḍa;—3 miles south of Dāchepalle. (*Boodawala.*) Two ruined temples, but no inscriptions.

Bugga;—10 miles south-south-east of Tumṛikōṭa. (*Booga.*) Some interesting deserted temples, with inscribed stones, sculptures, &c. (*see Appendix A*, p. xix, *where they are fully described*).

Chinna Gārlapāḍu;—2 miles south of Pedda Gārlapāḍu (*q.v.*). Two ruined temples.

Chinna Kōḍamaguṇḍla;—4 miles north of Kāreṁpūḍi, 7 miles south of Dāchepalle. (*Chinna Kodumgoondla.*) A ruined temple of Śiva. Near a well south of the hamlet called Vēpakaṁpalle is a stone with an inscription in Telugu, unimportant, and two nāga stones.

Chintapalle;—1½ miles north-east of Kāreṁpūḍi; 11 miles south-south-west of Dāchepalle (*see Appendix A*, p. xvi). The temples of Vishṇu and Śiva are of considerable antiquity. There is an inscription dated Ś.Ś. 1224 (A.D. 1302), recording the erection of a temple. It is on one side of a stone placed south-east of the temple; on another side of the same is an inscription dated Ś.Ś. 1226 (A.D. 1304), recording a grant made in honour of Pratāpa Rudra II. There is a third dated in Ś.Ś. 1674 (A.D. 1752), stating that in that year a temple of Hanumān was built.

Dāchepalle.—Taluk Head-quarters, on the high road to Haidarābād. (*Datchapully.*) In the town are several small temples and shrines. There is an inscription of Ś.Ś. 1177 (A.D. 1255). The town is the site of an old ruined fort, stated to have been built by the Reḍḍi chiefs of Koṇḍavīḍu (1328–1427 A.D.). One of the temples in the town is, like that at Kāreṁpūḍi, dedicated to the Palnāḍ Heroes. The Vishṇu temple is said to be a very ancient one. To the Śiva temple is assigned an antiquity of 700 years. If, as others assert, it was built by the Reḍḍi chiefs, this must be reduced to about 500 years. On a stone close to the *kalyāṇa maṇḍapam* of one of the temples is an inscription of Ś.Ś. 1135 (A.D. 1213), recording a grant by the sons of the prime minister of "Śrī Tripurāntakadeva." The date of this document renders it a very important one. It should be carefully examined. Two miles north of the town are several ruined forts and temples with sculptures and inscriptions (*see Appendix A*, p. xxv, under *Ubbepalle, Śaṁbhuniguḍi*, and the temple of *Nāyakurāla*). They lie in the village of *Gāmala*.

pāḍu. An inscription at the *Śaṁbhuni* temple records a grant made during the reign of one of the Orangal sovereigns. My copy is imperfect. On the same stone is an inscription of Ś.Ś. 1292 (A.D. 1370), and another of which I have an unsatisfactory copy. In the *garbhālayam* of the same *Śaṁbhuni guḍi* is an inscription dated Ś.Ś. 1371 (A.D. 1449) of a private nature. There are two inscriptions on a stone in the field belonging to the Karaṇam of the village. At the *Nāyakurāla* temple is an inscription over a doorway, of which I have an imperfect copy. In the village of Gāmalapāḍu, near the Vishṇu temple, is a stone having figures of *nāgas*, and bearing an inscription of date Ś.Ś. 1599 (A.D. 1677) of a private nature.

Dārivēmula ;—7 miles south-east of Mācharla (*see Appendix A*, p. xix). Two ruined temples close together, near which is an inscription dated Ś.Ś. 1241 (A.D. 1319), in the reign of Pratāpa Rudra II of Orangal.

Durgi ;—8 miles south-east of Mācharla, 11 miles south-south-east of Tumṛikōṭa. (*Doogee.*) A village full of interesting remains (*see Appendix A*, p. xix, *where they are fully described*). There are several inscriptions here ;—

(1.) On a stone near the north *prākāra* of the temple of *Gopīnāthasvāmi*, recording a grant during the reign of Pratāpa Rudra II in Ś.Ś. 1219, *Hevilambi* (A.D. 1297).

(2.) On the same stone another inscription records a grant, but it is injured.

(3.) On a large stone close by this is an inscription of some importance, dated Ś.Ś. 1191, *Śukla* (A.D. 1269), recording the consecration and endowment of the temple by a Brahman in that year, Śrī Rudramma Devī being sovereign of Orangal, and Jannigadeva Rāja being her governor of this province (*see Kārempūḍi Inscriptions, No.* 11).

(4.) On a pillar in the temple of *Vankeśvārasvāmi*, dated Ś.Ś. 1180 (A.D. 1258). This is another important inscription. It records a grant made during the reign of "Kākatīya Gaṇapatideva Mahārāja" and the governorship of Jannigadeva. It is understood that Pratāpa Rudra I died in A.D. 1257, and the title here given to the sovereign may possibly apply to his successor Rudramma Devī, or perhaps she carried on the government for a certain time in her husband's name till she felt herself secure. If neither of these hypotheses be found tenable, we must postpone for a year the date of the death of Pratāpa Rudra I.

(5.) On another pillar of the same temple. An inscription dated Ś.Ś. 1177 (A.D. 1255) during the reign of Pratāpa Rudra II. His minister Nuvvulu Mañchi Rāja granted for temple purposes the taxes of a village.

(6.) On a stone south of the maṇḍapam of the *Nandi*. Dated Ś.Ś. 1440 (A.D. 1518), a private donation to the temple during the reign of Kṛishṇadeva Rāya. This was two years after his conquest.

(7.) On a small stone outside the *mukha maṇḍapam* of the same temple. Dated Ś.Ś. 1219 (A.D. 1297), during the reign of Pratāpa Rudra II of Orangal.

(8.) On a large stone outside the same *mukha maṇḍapam*. Dated Ś.Ś. 1173 (A.D. 1251), *Virodhikṛit*. A grant during the reign of Kākatīya Gaṇapatideva Mahārāja, Gangayya being governor of the province.

(9.) On another side of the same stone. A long and valuable inscription giving a genealogy of the Gaṇapatis from Proli Rāja, father of Pratāpa Rudra I, and apparently evidencing the building of the temple by the governor Gangayya. But my copy is defective.

Ēlēśvaraṁ ;—18 miles south-west of Tumṛikōṭa, on the Nizām's side of the Kṛishṇā. Mr. Boswell, in his Report printed with G.O. of 7th November 1870 (*Ind. Ant.* I, 154), describes a rock-cut temple here. I have not seen it, and when I was in the neighbourhood could hear nothing of it, but I had no leisure for a protracted search.

Gaṅgavaraṁ ;—3 miles east of Gurzāla, 4 miles west-south-west of Dāchepalle. A ruined temple.

Gōgulapāḍu ;—6 miles south-south-west of Dāchepalle. A ruined temple. An inscription recording a grant, date unknown ; it is too old to be read properly. Two of the temples in present use are said to be very old.

Gōli ;—4 miles north-east of Tumṛikōṭa. (*Golee, Timmery Cota.*) West of the village are 3 dolmens. Several ruined temples, but none of them sculptured. The village abounds in small temples now in use. South-west of the village is an old fort.

Four Inscriptions.—One on a pillar east of the *Malleśvarasvāmi* temple, in a character too old to be deciphered by the people. Another near the Hanumān temple dated Ś.Ś. 1547 (A.D. 1625).

Near this is another, dated Ś.Ś. 1577 (A.D. 1655). The fourth is to the west of the village and is quite modern. The villagers connect the history of their village with Viśvāmittra and point out his *homakuṇḍa*, or pit for the sacrificial fire. The name of the village is probably derived from the contiguity of the dolmens or "graves (*gōli*) of the Rākshasas."

Goṭṭimukkula ;—12 miles west-north-west of Dāchepalle, on the river. (*Goteemookla.*) Two old temples.

Goṭṭipōḍla ;—32 miles west-south-west of Dāchepalle, 18 miles south-west of Tumṛikōṭa. (*Goteepoadla*). There is a temple dedicated to Śiva as *Mārkaṇḍeya* here, fabled to have been built by Rāma. On one of the stones of a deserted Śiva temple is an "illegible" inscription. (*See Appendix A*, p. xxiii.)

Guṇḍlapāḍu ;—10 miles south-west of Mācharla, 18 miles south-west of Tumṛikōṭa. (*Goondlapad.*) Here there are two old ruined temples. An injured inscription, on a stone west of the village near the temple of *Śivakeśava*, said to date from A.D. 1175 or 1115. The other, on a slab east of the Śiva and Vishṇu temples, is dated Ś.Ś. 1243 (A.D. 1321) *Durmati*, and records a private grant to the temple.

Gurzāla ;—8 miles west-south-west of Dāchepalle. (*Goorjal.*) This is the capital of the king mentioned in the story of the "Palnāḍ Heroes" (*see Appendix A*, v, xxiv). There are four ruined temples, and three in present use, all ancient ones. There are three inscriptions. (1) On the *Vīreśvarasvāmi* temple is one, said to contain the name of Rāja Rāja Narendra who built the temple. If so it dates between A.D. 1023 and 1064; but my informant adds that he cannot read it, and of course no assumption can be based on such a foundation. (2) One is on a stone east of the *dhvaja stambha* of the temple. It is dated Ś.Ś. 1430 (A.D. 1508) and mentions "Nanda Rāja Rāmayyadeva." (3) The other is at the *Vīrabhadrasvāmi* temple. It is much injured, but is dated in the reign of Tirumaladeva "most excellent in the family of Satyāśraya, and the gem of the Chalukyas." (! ?) Mr. Boswell, in his report to Government, printed with G.O. of 7th November 1870 (*Ind. Ant.* I, 155), mentions a maṇḍapam built in Mussulman style "but evidently of a date long before the Muhammadan era," and a temple into which stones "taken from more ancient structures of Buddhist origin" have been let. The fort here is said to be of great antiquity.

Guṭṭikoṇḍa ;—12 miles south of Dāchepalle, 6 miles south-west of Piḍugurāla bungalow. (*Gootikonda.*) Two ruined temples, one in the village, one on a hill near. Here is the great cave mentioned in the story of the "Palnāḍ Heroes" (*see Appendix A*, xi, xvii). The Śiva temple is said to be old. The cave is a remarkable one. (*See Mr. Boswell's Report to Government published with G.O. of 7th November* 1870, *reprinted in Ind. Ant.* I, 149.)

Inupurāzupalle ;—6 miles south of Dāchepalle ; a deserted Śiva temple.

Jettipāleṁ ;—4 miles north-east of Tumṛikōṭa. (*Jettypolliam.*) Mr. Boswell in his report to Government, printed with G.O. of November 7, 1870 (*Ind. Ant. I*, 154), describes a rock-cut temple here. I have not seen it. The Satraśela temple close by is an ancient and very sacred one (*Suttrasalla*). There are a number of ruined shrines besides those now in use.

Jonnapāḍu ;—1½ miles south of the Piḍugurāla bungalow; 13 miles south-east of Dāchepalle. (*Jannupad.*) Two inscriptions at the Śiva temple ; both so old as not to be legible. A deserted temple of Vishṇu with an "illegible" inscription, which should be examined.

Kaṁbhaṁpāḍu ;—18 miles west-south-west of Dāchepalle, 4 miles south by east of Tumṛikōṭa. (*Kumbumpad.*) Two old temples, one of which, viz., that dedicated to Śiva, is fabled to have been built by Paraśu Rāma. Also an old ruined fort east of the village. North of the path leading to Mācharla is an inscription recording a gift of lands in Ś.Ś. 1549 (A.D. 1627) by a private person. There are four other inscriptions, "illegible," in the courtyard of one of the temples.

Kāmepālle ;—11 miles east by north of Dāchepalle. The Śiva temple and some minor shrines are said to be very old. There are two ruined temples here. In a maṇḍapam east of the village is an inscription of Ś.Ś. 1598 (A.D. 1676), but it is said to be "illegible." North of a well west of the village is an inscription of a private nature dated Ś.Ś. 1564 (A.D. 1642).

Kañcharakuṇṭla ;—12 miles south of Tumṛikōṭa. (*Kunchurkoontla.*) Some *Vīrakals*, &c. A small temple of Vishṇu. (*See Appendix A*, p. xxi.)

Kaṇḍlaguṇṭa ;—30 miles west-south-west of Dāchepalle, 16 miles south-west of Tumṛikōṭa. (*Kundlakoonta.*) An ancient temple of Vishṇu, date not known, and a deserted temple of Śiva. In a temple of Hanumān is an inscription said to be "illegible."

Karālapāḍu ;—8 miles south-south-east of Dāchepalle. A ruined Vaishṇava temple said to have been built by the Cholas. There is an inscription here in Telugu dated Ś.Ś. 1544 (A.D. 1622), a private grant. In the temple in present use is another unimportant inscription—date not given. The Śiva temple in present use is also said to have been built by the Cholas—*i.e.*, 1023 to *c.* 1228 (?) A.D.

Kārempūḍi ;—13 miles south of Dāchepalle. An interesting town, renowned in the story of the "Palnāḍ Heroes" (*see Appendix A*, x, xiii). Here are a group of temples erected in their honor, besides other temples of Vishṇu and Siva, containing sculpture and inscriptions. The execution of the temples of Heroes is poor and rough. The other temples are decidedly older. There are a number of detached pillars, carved slabs, manḍapams, &c., about the town, and several inscriptions ;—

(1.) On a stone fixed south of the manḍapam of the temple of the Heroes, recording the erection of a pillar in Ś.Ś. 1536 (A.D. 1614) by a private person.

(2.) On a stone near the eastern prākāra wall of the same temple, dated Ś.Ś. 1318 (A.D. 1396).

(3.) On a stone east of a small manḍapam behind the *dhvaja stambha* of the same temple. Ś.Ś. 1246 (A.D. 1324).

(4.) On a pillar of the *mukha manḍapam* of the same temple, dated Ś.Ś. 1255 (A.D. 1333), recording the erection of the said manḍapam.

(5.) Another on a stone fixed north-east of the north gate of the same temple, dated only in the *Nala* year, mentioning *Allu Rāja* and others (*see the Story*, *Appendix A*, ix, x).

(6.) Another on a pillar of the north gate, dated only in the year *Parīdhāri*, apparently recording a visit to the temple by the son of some Rāja whose name is not decipherable.

(7.) In another manḍapam called the "*Nāyuḍu mēḍa*," dated Ś.Ś. 1367—most of it illegible.

(8.) In the Vishṇu temple in the town, on a stone fixed in the outer prākāra, dated Ś.Ś. 1549 (A.D. 1627), stating that a Nāyuḍu, in that year, rebuilt this temple which was "formerly established by the Heroes."

(9.) In the *Sūreśvarasvāmi* temple, on a slab in the eastern prākāra, dated Ś.Ś. 1076 (A.D. 1154), a grant of temple lights by the Prime Minister of "Kulōttuṅga Chōḍa Goṅka Rāja." (*Choḍa* = *Chola*.)

(10.) Another stone close to No. 9, only partially legible from its antiquity.

(11.) On a pillar of the *mukha manḍapam* of the same temple. A grant dated Ś.Ś. 1186 (A.D. 1264), in the time of Rudramma Devī, the Gaṇapati Queen of Oraṅgal, by Jannigadeva Mahārāja, the governor of this province (*see Durgi Inscriptions*, No. 3).

(12.) On another pillar of the same ; dated Ś.Ś. 1239 (A.D. 1317). A grant during the reign of Kākatīya Pratāpa Rudra II.

(13.) On another pillar of the same ; dated Ś.Ś. 1227 (A.D. 1305). During the reign of Kākatīya Pratāpa Rudra II.

(14.) On the same pillar ; an inscription, much damaged by weather, apparently of the age of the "Heroes," one of whom seems to be mentioned.

Mr. Boswell opened several dolmens and sepulchral circles here, which he described in his Report to Government of November 7, 1870 (*reprinted in Ind. Ant. I*, 150). He also writes, "It is said that many years ago a ryot dug up in this field of tombs a large bell-metal wheel, but he kept his discovery a secret and had the wheel broken up. There are persons living who say they have seen pieces of it. This must have been a Buddhist relic." There are some two-storeyed manḍapams here, architecturally interesting since they are so uncommon in Southern India. (Fergusson's "*Indian and Eastern Architecture*," 274.) I am, however, uncertain of their number. Mr. Boswell says "several." (*See also Mr. Boswell's Second Report, printed with G.O. of December* 4, 1871, *Ind. Ant. I*, 373.)

Kāvelapalle ;—5 miles west of the Piḍugurāla bungalow, 9 miles south-south-east of Dāchepalle. Two ruined temples. West of the village is a ruined fort. There is an inscription in the Hanumān manḍapam which the people say is "illegible." Near a well is another, recording a grant in Ś.Ś. 1564 (A.D. 1642). There are several stone statues and figures, one bearing an inscription.

Kōlagutla ;—20 miles south-west of Dāchepalle ; 6 miles south-east of Māeharla. (*Kotagootla.*) A number of old temples. In the field of Mañchala Rāmuḍu, half a mile from the village, is an inscription on stone, said to be "illegible." Some ancient stones let into a modern temple (*see Appendix A*, p. xxi).

Kottapalle ;—2 miles west of Māeharla. (*Kotapully.*) Four ruined temples. A stone inscription. Whether this is of any value or not I cannot say, as my informant reports that though it is not legible (presumably from age), it yet bears the date Ś.Ś. 1850 ! There are four deserted temples here.

MĀCHARLA ;—6 miles south of Tumṛikōṭa, 21 miles west-south-west of Dāchepalle. This is the capital city of the "Palnāḍ Heroes" (*Appendix A*, ii). Vattem Sītā Rāmayya, a resident, is in possession of a copper-plate inscription of Ś.Ś. 1549 (A.D. 1627), which seems to be only of local interest. The Vishṇu temple in this town is said to have been built by Brahma Nāyuḍu, the hero of the story of the Palnāḍ. There is a fine monolithic *dhvaja stambha* opposite the gate. The inscriptions at Mācharla are as follows :—

(1.) On a pillar in the *mukha maṇḍapam* of the Vishṇu temple. Dated Ś.Ś. 1319 (A.D. 1397). A private person repaired a temple slab.

(2.) On another part of the same pillar. Dated Ś.Ś. 1541 (A.D. 1519). A private grant to the temple.

(3.) On the *garuḍa stambha*. Dated Ś.Ś. 1566 (A.D. 1644), stating that a private person erected the pillar.

(4.) A long inscription on a stone fixed in the *prākāra* of the Vishṇu temple. My copy is imperfect. It seems important.

(5.) In the *prākāra* of the temple of *Vīrabhadrasvāmi*, on a stone. Another long inscription belonging, I think, to the Vijayanagar period ; but my copy is imperfect.

(6.) On a stone near the stream called the "Chandravaṅka." Dated Ś.Ś. 1710 (A.D. 1788). Recording the erection of a temple.

(7.) On a stone close to the temple of *Poleramma*. Dated in Ś.Ś. 1215 (A.D. 1293). A grant during the reign of Kākatīya Pratāpa Rudra II of Oraṅgal.

(8.) In a palmyra tope between Mācharla and Mutukūru. A grant dated Ś.Ś. 1171 (A.D. 1249). My copy is imperfect.

(9.) On a slab before the temple of the Heroes. A grant in the reign of Pratāpa Rudra (I or II) of Oraṅgal. Undated.

MĀCHAVARAṀ ;—8 miles east-south-east of Dāchepalle. Two old temples.

MĀDUGALA ;—13 miles west-south-west of Dāchepalle. (*Madagoola.*) There are several old temples here, in one of which is an inscription said to be "illegible."

MALLAVARAṀ ;—4 miles north of Tumṛikōṭa. 6 *Rākshasa gūḷḷu* (? dolmens) and 2 "stone pillars" (? menhirs). (*Mullawarum.*) In a mound in a field near this place have just been discovered, while this notice was in the Press, two sculptured slabs of white marble similar to those at Amarāvati. On one is a seven-headed *nāga*, with attendants surrounding it. It seems that there are others in the mound. It is desirable that the place should be carefully watched, and examined as soon as possible. The discovery may be one of great importance.

MAÑCHIKALḶU ;—5 miles south-east of Tumṛikōṭa. (*Munchakull.*) A ruined Śiva temple. Some "illegible" inscriptions on a stone 150 yards north-east of the village.

MANDĀDI ;—6 miles south of Mācharla. (*Mandadee.*) An ancient Śiva temple. There are several deserted shrines here, and an inscription, said to be "illegible," on a stone north of the temple of Hanumān.

MĒLVĀGU ;—20 miles north of Vinukoṇḍa. A deserted temple of Vishṇu, having sculptures also of Śiva emblems (*see Appendix A*, p. xii, *where it is fully described*). There are several *Vīrakals*, *Nāgakals*, and figures of village goddesses in the village.

MIRIYĀLA ;—12 miles south-west of Dāchepalle, 6 miles west-north-west of Kāreṁpūḍi. (*Mirrial.*) An inscription under a pillar records the erection thereof in Ś.Ś. 1570 (A.D. 1648).

MORZAMPĀḌU ;—10 miles east of Dāchepalle. (*Morejumpad.*) Two inscriptions—one "illegible," the other a private grant, dated Ś.Ś. 1562 (A.D. 1640).

MUTUKŪRU ;—23 miles south-west of Dāchepalle, 8 miles south of Mācharla. A Vishṇu temple 400 years old. In the *Sītā Rāmasvāmi* temple, east of the village, is an inscription "partly legible," on a slab, recording a grant by a private person to the temple in Ś.Ś. 1576 (A.D. 1654). There are two other inscriptions in the yard of a house belonging to Kāndra Vīrayya. One is dated Ś.Ś. 1190 (A.D. 1268) "during the reign of Rudradeva," yet, according to our present information, this must have been the eleventh year of Queen Rudramma. (*See remarks on the fourth inscription at Durgi.*) Another is dated in the same year and records another grant. In this the sovereign's name is given as "Gaṇapatideva Mahārāja."

NADIKŪDE ;—2 miles west of Dāchepalle. (*Nuddookooda.*) Four ruined temples. In one of these are two inscriptions. Both record grants by private parties. One only is dated, Ś.Ś. 1134 (A.D. 1212). There is another unimportant one in the public street near a temple. Both the Vishṇu and Śiva temples are said to be ancient. The inscriptions are stated to be barely readable, and I strongly doubt the capability of the residents reading the characters of A.D. 1212 so as to say whether the grant is of a private or public character. If the latter, it may be very important as it is just at the period about which we need information.

NĀGALAVARAṀ ;—28 miles west by south of Dāchepalle, 10 miles west-south-west of Tumṛikōṭa. (*Nagoolawarum.*) An old temple of Vishṇu and another of Śiva. In the latter is an inscription in characters said to be "illegible."

NARAMĀLAPĀDU ;—5 miles west of Kārempūḍi, 12 miles south-south-west of Dāchepalle. (*Nermullapad.*) Two ruined temples. There are some words inscribed near a shrine of a village goddess, but they cannot be read. An inscription on one of the ruined temples records a private grant in Ś.Ś. 1609 (A.D. 1687).

OBALEŚVARAPALLE ;—11 miles south-south-east of Tumṛikōṭa, close to Durgi. (*Obuleshnapully.*) An old ruined temple of small size and some sculptured stones (*see Appendix A*, p. xix).

OPPICHARLA ;—1½ miles west of Kārempūḍi. (*Vopeecharla.*) A ruined temple. Near a well is an inscription dated Ś.Ś. 1221 (A.D. 1299), recording a grant made during the reign of Pratāpa Rudra II. In or near a well called "*Dēvatala Bhāvi*" is an inscription dated Ś.Ś. 1233 (A.D. 1311), in the same reign. There are two others, one dated Ś.Ś. 1560 (A.D. 1638), recording the sinking of a well, and the other in the temple relating to a private grant made in Ś.Ś. 1541 (A.D. 1619), (*see Appendix A*, xviii). Some of the temples are said to be of great age.

PALLIGUṆṬA ;—1½ miles south-east of Gurzāla, 8 miles south-west of Dāchepalle. (*Pullygoonta.*) There is an inscription here, as yet unread on account of its age, near the entrance of the temple of *Rāmaliṅga*. West of the village are some stone statues to which the people can put no name. Two of the principal temples and several small ones are said to be very old.

PĀLVĀYI ;—3 miles south-east of Tumṛikōṭa. (*Palvoy.*) A ruined temple.

PASSARLAPĀDU ;—3 miles east-north-east of Tumṛikōṭa. (*Pussurlapad.*) A ruined temple. An inscription dated Ś.S. 1547 (A.D. 1625), north of the temple of Hanumān, recording a private grant.

PAŚVĒMULA ;—25 miles west by south of Dāchepalle. (*Pushaimla.*) Two or three old temples in use and three deserted. In one of the latter is an inscription recording a gift by a Nāyuḍu to the temple in Ś.Ś. 1556 (A.D. 1634).

PATLAVĪDU ;—6 miles south of Mācharla, 11 miles south of Tumṛikōṭa. (*Putlaveed.*) Inscription on a stone half a mile south of the village recording a grant to the temple at Mācharla by Kṛishṇadeva Rāya of Vijayanagar in Ś.Ś. 1440 (A.D. 1518).

PEDDA GĀRLAPĀDU ;—6 miles south of Dāchepalle. A finely-sculptured temple in present use, rebuilt in Ś.Ś. 1695 (A.D. 1773) according to an inscription. There is another inscription which the people cannot read. There are some sculptured *vīrakals* and *nāgakals*. Two other temples are said to be very old.

PĒṬASANNIGAṆḌLA ;—*see* SANNIGAṆḌLA.

PIDUGURĀLA ;—12 miles south-east of Dāchepalle on the Haidarābād road. (*Bungalow.*) Two ruined temples and an inscription (*see Appendix A*, p. xxvi). The inscription records repairs to the temple in Ś.Ś. 1472 (A.D. 1550). There is another older inscription north of the temple, in characters too archaic to be read by the people. An old fort. Some *nāga* stones and many images. The temple of Śiva is said to be ancient. (*See Boswell's Report of* 7*th November* 1870, *reprinted in Ind. Ant. I*, 154; *Sewell's Report in G.O., No.* 1620, *of* 1*st November* 1878.)

PŌLEPALLE ;—10 miles south-south-west of Dāchepalle. Three ancient Śiva temples. One is fabled to have been built by *Paraśu Rāma*. Three other temples are deserted, and the Natives affirm that in one of them is an "emerald lingam." There are two inscriptions here, which the Natives cannot read, in the temple of *Siddheśvarasvāmi*.

PONDUGALA ;—7 miles north-west of Dāchepalle. (*Pondugole.*) A village at the point where the Haidarābād road crosses the Kṛishṇā. There are some "Jaina" remains here; whether rock-cut or structural I cannot gather from the description. West of the village, near the river, is an ancient deserted temple with an inscription. There are one or two other inscriptions, but unimportant. On

the Nizām's side of the river are said to be some ancient Jaina or Buddhist remains, besides the extensive ruins of an old Mussulman city. One of the inscriptions records some unusually high freshes in the Krishṇā river in Ś.Ś. 1672 (A.D. 1750).

Rāchamallapāḍu ;—28 miles west-south-west of Dāchepalle, 6 miles in the same direction from Māeharla. (*Ruchamillypad.*) Some ancient temples. That dedicated to Śiva is deserted.

Rāyavaram ;—2 miles south-east of Māeharla. Four ruined temples. Two serpent stones.

Rentachintala ;—12 miles west by south of Dāchepalle. Two old temples. Date not known. In the temple of *Mallesvarasvāmi* is an "illegible" inscription.

Rentāla ;—12 miles west-south-west of Dāchepalle, 5 miles east-south-east of Tumrikōṭa. (*Rentallah.*) A (private) inscription of Ś.Ś. 1595 (A.D. 1673) at the Hanumān temple. Some Nāga stones. Three ruined temples. Remains of a Reḍḍi fort. Inscription of Ś.Ś. 1596 (A.D. 1674). The temples in present use are old.

Sannigaṇḍla or Pētasannigaṇḍla ;—1½ miles east of Kārempūḍi. (*Sunnagundla.*) Some old temples. West of the village is a stone which the people call "*Pōṭa Rāzu.*" Some ceremonies are performed here during the annual festival of the "Palnāḍ Heroes." There is a curious natural cave here. (*See Appendix A*, p. xvi, *and in Mr. Boswell's Report in G.O. of 7th November* 1870, *reprinted in Ind. Ant. I*, 150, *where the place is erroneously called Sanagallu.*)

Śiṅgaruṭla ;—14 miles south of Dāchepalle, 4 miles south-east of Kārempūḍi. (*Singarootla.*) Natural spring and temples (*see Appendix A*, p. xvi). There is an inscription north-west of the temple which no one can decipher from its antiquity. (*Mr. Boswell's Report to Government of 7th November* 1870, *reprinted in Ind. Ant. I*, 150, *where the place is erroneously called Stirugurata.*)

Śrīgiripāḍu ;—20 miles south-west of Tumrikōṭa. (*Sreegerrypad.*) A group of abandoned temples. An inscription of Ś.Ś. 1220 (A.D. 1298), of Manivāḍi Gopināyuḍu, who describes himself as "grandson of Kākatīya Pratāpa Rudra." There are two other inscriptions by private people, without date. Besides these there are four others, all said to be "illegible." One is in the village, two in the fields in demarcation Nos. 510 and 370 respectively, the fourth in a Śiva temple east of the village. There is a Śiva temple here said to have been built by the Cholas.

Tāduṭla ;—12 miles north-east of Dāchepalle, on the river. An old ruined temple, of which no particulars have been sent me. The Śiva temple in present use is said to be an ancient one.

Tāḷḷapalle ;—5 miles south-west of Tumrikōṭa. Two old temples. Date not known. On a deserted temple of Vishṇu are two inscriptions said to be "in Telugu," but "illegible."

Taṅgeḍa ;—7 miles north-east of Dāchepalle. (*Tunguda.*) An old fort containing 16 deserted temples. There are three inscriptions at the *Gopālasvāmi* temple, north-west of the village. The villagers cannot read them. One is of Aliya Vema Reḍḍi of Koṇḍavīḍu in Ś.Ś. 1294 (A.D. 1372). Another inscription, west of the temple of Durga, records a grant by a private person in Ś.Ś. 1474 (A.D. 1552), during the reign of Sadāśiva of Vijayanagar, mentioning also the names of Rama Rāja, Rāmadēva, and Tirumaladeva. There is an ancient mosque here which the people hold in great veneration. They say that the two *Pīrs* were brought from Mecca. The three old temples here are said to have been built by the Nāyuḍu Heroes of the Palnāḍ, and hence probably date from the fourteenth century.

Tērāla ;—6 miles south of Macharla. (*Tegralla.*) On a stone posted before the temple of *Siddhesvarasvāmi* is an inscription, but it is injured, and my copy is imperfect. On another stone at the same place is an inscription dated Ś.Ś. 1165 (A.D. 1243), recording a grant by a private person. There is another inscription of the date of one of the Pratāpa Rudras on the same stone, but my copy is not good. On a third slab is an inscription of Ś.Ś. 1366 (A.D. 1444), recording a private grant. There is another inscription said to be very old and illegible. A mile north of the village is an interesting little group of deserted temples called "*Siddappa gūḷḷu*," and, close by, a temple built in a Northern or Orissan style, the only one I have seen in this part of the country. It is called "*Rāpalumma guḍi.*" (*See Appendix A*, p. xxiii).

Tummalacheruvu ;—6 miles south-east of Dāchepalle. (*Toomullacheroo.*) An inscription in a temple dated Ś.Ś. 1575 (A.D. 1653), of no public importance. The temple is said to be an old one. There is a deserted temple here, and an inscription, partly legible, dated Ś.Ś. 1575 (A.D. 1653).

Tumrikōṭa ;—Head-quarters of a Deputy Tahsildar, 18 miles west of Dāchepalle. (*Timmerycota.*) There is a ruined fort here and some old temples. Also a deserted temple of Vishṇu. Four tombs of English officers who died in 1766, 1773, 1774, 1778. Mention is made in them of the Navāb

Muhammad 'Ali. In a temple is an "illegible" inscription stated to be in Telugu. There are other tombs of French and English soldiers near here, where a battle is said to have been fought. To the north of the village is a fine mosque, and in the centre of the village a *Dargah*.

Uppalapādu;—10 miles south of Mācharla, 28 miles south-west of Dāchepalle. (*Oopullapad.*) An old temple of Vishṇu and a deserted temple of Śiva.

Veludurti;—10 miles south of Mācharla. (*Veldoortee.*) Two ancient stone burying-places, close to the village, over women who became *satīs*. (*See Appendix A*, p. xxii.) There are some *Vīrakals* and *Nāgakals* here. The Vishṇu temple is an old one and there are several deserted temples and shrines. There are two "illegible" inscriptions in the village. One is said to be dated Ś.Ś. 1087 (A.D. 1165); but I am doubtful, as the cyclic year given, *Sādhāraṇa*, does not agree with the *Śaka* year.

SATTENAPALLE, OR KRŌSŪRU TALUK.

(*Head-quarters at Krōsūru.*)

Amarāvatī;—20 miles north-north-west of Guṇṭūr. (*Umarawutty.*) The celebrated Buddhist tope first discovered by Rāja Veṅkaṭādri Nāyuḍu's servants in A.D. 1796. Visited by Colonel Mackenzie and his Survey staff in 1797; greatly demolished by the Rāja, who utilized the sculptured marbles for building materials, up to the year 1816. Again visited by Colonel Mackenzie, who made large excavations, in 1816. Further excavations, 1835 (?) Examined by Sir Walter Elliot, who unearthed the ruins of the western gateway in 1840. Excavations recommenced in May 1877. Further excavations under orders of the Duke of Buckingham and Chandos in 1880.

[Mackenzie's volume of manuscript drawings of Amarāvatī in the India Office, London, of which there ought to be a copy at Calcutta, but it seems to have disappeared; *Asiatic Researches* of 1807, IX, p. 272; *Asiatic Journal* for May 1823, XV, p. 464; *Asiatic Researches* for 1832, XVII, pp. 561 and 582, with plate; Wilson's Paper on Coins, some of which were found at Amarāvatī; Prinsep's Paper in *Journal of the Asiatic Society of Bengal* for 1837, VI, p. 218; Wilson's "*Ariana Antiqua*," 1841, pp. 32, 33; Benza's Journal, 1835, in Vol. V of the *Madras Journal of Literature and Science*, p. 49; Balfour's Report on the Government Central Museum, 1854, printed in *Selections from the Records of the Madras Government* for 1854, No. II; Mr. Taylor's Report on the Slabs at Madras, published in "*Selections from the Records, etc.*" for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "*Ancient Geography of India*," I, 530, 543; Fergusson's "*Indian and Eastern Architecture*"; "*Cave Temples of India*" by Fergusson and Burgess; *Journal of the Royal Asiatic Society*, N.S., III, 132, an article by Mr. Fergusson which preceded his "*Tree and Serpent Worship*"; A Notice of the Marbles at Masulipatam, by Colonel Congreve, in *Madras Journal of Literature and Science*, XXII, 44; Sir Walter Elliot's letter published in *Ind. Ant.* I, 347; Thomas's Paper on Buddhist Symbols in *Ind. Ant.* IX, 135; Fergusson "*Tree and Serpent Worship*"; Boswell's Report printed with G.O. of November 7th, 1870, reprinted in *Ind. Ant.* I, 150; Sewell's "*Report on the Amarāvati Tope*," 1880.]

The tope stands at the south of the town of Amarāvatī. Close by is a temple, and a mosque for the construction of which many of the marbles from the tope were used. To the west is a mound called *Kūchi dibba*, which Mr. Boswell thinks may contain something of value. A number of rude stone burying-places, circles, dolmens, &c., are scattered about the neighbourhood of Amarāvati, especially near the hills a few miles south-east of the town. In the town on the river bank is the handsome temple of *Amareśvara*, built in the end of the last century by Rāja Veṅkaṭādri Nāyuḍu. There was a much older temple here, which was repaired by Ana Vema Reḍḍi of Koṇḍaviḍu in Ś.Ś. 1228 (A.D. 1306). There are a number of inscriptions which will be noted separately. Near the temple are the remains of Veṅkaṭādri Nāyuḍu's palace. Half a mile to the west is the old fort of Dharaṇikōṭa on the river. It dates from many centuries back, though it is not yet certain how old it is. The ancestors of the Reḍḍis of Koṇḍaviḍu who commenced to rule in A.D. 1328 are said to have lived here. Near the Amarāvatī tope is a well into the sides of which many of the marbles from the tope have been let. The *Śivagaṅga* tank contains a number more. A mile west of Dharaṇikōṭa, on a rock in a field, is an inscription which I conjecture to belong to about the seventh century. On the rocks in the bed of the river opposite the *Amareśvarasvāmi* temple are many rough sculptures and inscriptions. Many leaden Āndhra coins have been found here.[1]

There is an inscription of Ana Vema Reḍḍi on a stone east of a maṇḍapam of the *Amareśvara* temple,

[1] In connection with these coins a passage from Pliny may be interesting (*Hist. Nat.* XXXIV, *cap.* 48, *old editions*): "India neque æs neque *plumbum* habet, gemmisque ac margaritis suis hæc permutat." This was pointed out to me by General G. Pearse, R.A. But Mr. Boswell writes in his Report: "I may mention that lead is found in considerable quantities near Karempūḍi in the Palnad, but the mines are not now worked. Copper is found both in the Palnad and Vinukoṇḍa Taluks."

also one of Krishnadeva Rāya, in Ś.Ś. 1437 (A.D. 1515), recording the grant of two villages and the erection of a maṇḍapam. On a stone of the wall of the *mukhamaṇḍapam* in front of the *garbhālayam* is an inscription dated Ś.Ś. 1548 (A.D. 1626), recording the reconsecration of the temple by Pedda Appayya Gāru. There are several inscribed stones fixed to the east of the temple outside.

Inscriptions.—At the *Amareśvara* temple are the following:—

(1.) On a pillar on the east of the *gopura*, Ś.Ś. 1283 (A.D. 1361). Ana Vema Reḍḍi of Koṇḍavīḍu.

(2.) On the wall east of the above, Ś.Ś. 1308 (A.D. 1386). Defaced.

(3.) (4.) (5.) On a pillar to the west of the *gopura*. Three inscriptions by Koṭa Keta Rāja, one of which only can be made out clearly. It is dated Ś.Ś. 1104 (A.D. 1182). The grantor claims to be a conqueror of both Chola and Chalukya sovereigns and to have acquired the country south of the Krishṇā by the favor of "Trinayana Pallava."

(6.) On a pillar south-west of the *mukhamaṇḍapam*, Ś.Ś. 1030 (A.D. 1108). Grant by the wife of Prōli Nāyuḍu, a dependent of "Kulottuṅga Choḍa Goṅka Rāja." This is Kulottuṅga I, *alias* Koppara Keśarivarmā, *alias* Vīra Chola.

(7.) On the wall south of the east doorway of the *garbhālayam*, Ś.Ś. 1548 (A.D. 1626). Records the erection of a Śiva temple at Dharaṇikōṭa.

(8.) On a pillar of the *mukhamaṇḍapam* at the east door of the *garbhālayam*. An incomplete inscription.

(9.) On the *dhvaja stambha* of a Śiva temple south of the town is an inscription dated Ś.Ś. 1735 (A.D. 1813). It records the erection of the pillar by Vāsireḍḍi Veṅkaṭādri Nāyuḍu, the Rāja of Chintapalle who destroyed the tope.

(10.) There is an incomplete inscription on the north of the *Amareśvara* temple on a *nandi* figure.

(11.) On a stone to the east of the *Amareśvara* temple, near the wall which surrounds it is an inscription dated Ś.Ś. 1051 (A.D. 1129). This must be carefully examined. My copy is defective.

There are several other inscribed stones near this last, of which I have no copies. At the northern door of the *garbhalayam* is an inscription said to be "upside down, in characters of the Tretā Yuga" (!), but to contain nevertheless the date "Ś.Ś. 478, cyclic year Yuva." All this sounds thoroughly unreliable. The priests will allow no European even into the outer prākāra.

Amīnābād;—11 miles south-east of Sattenapalle. (*Aminubodu Vantu.*) Several inscriptions at the *Ammavāru* temple, west of the village. They are mostly "illegible." One bears date Ś.Ś. 1114 (A.D. 1192), another Ś.Ś. 1502 (A.D. 1580). The temple is highly sculptured, and is said to be very old. On a stone north of the temple are several inscriptions, of which I have no account. In a tank near the village is a maṇḍapam of two storeys, in which there is said to be an inscription. There is a chronicle of the village, in Telugu, in possession of the Karaṇam of the village, Naḍimpalle Sītayya. In a mosque east of the village are several Persian inscriptions.

Bellaṁkoṇḍa;—8 miles west of Krōsūru. (*Bellamkonta.*) A fine fort of stone on the summit of a hill, with several buildings and gateways. I have been able to learn very little about this fort, though it was evidently a place of great importance. The fortifications are extensive. Mr. Boswell gives a brief account of it in his Report printed with G.O. of 7th November 1870, reprinted in *Ind. Ant.* I, 185.

Chintapalle;—10 miles north of Krōsūru. An old fort on the river, once the property of the Chintapalle Zemindars. It is not known how old it is. Outside the village, on the south side is a stone which has fallen down. It bears an inscription dated Ś.Ś. 1161 (A.D. 1239), recording a grant by some private persons to the temple at Guḍimeṭla. There is another inscription, undated—a grant by a private person—but I am not informed as to its exact position.

Dharaṇikōṭa;—20 miles north of Guṇṭūr, 1 mile west of Amarāvatī. The well known old fort close to the Buddhist tope at Amarāvatī. It lies on the Krishṇā river. In the fort are two old temples with inscriptions and other interesting remains. The bibliography of the place is substantially the same as that of Amarāvatī (*q.v.*). A mile west of the village is an inscription on a rock in a field in characters of about the seventh century. The tradition of the village is that the fort was built by a king named *Mukunteśvara* in the time of the "Jains," and his name is well known throughout the Northern Sarkārs, being variously styled "Mukkunti Rāja," "Mukkunti Mahārāja" (Fergusson's "*Tree and Serpent Worship*," p. 171, where the name is spelt *Mokunti.*) Wilson calls him *Mukkunti Pallava.* He seems to have flourished about the second or third century of our era.

Faringipuram or Phirangipuram;—12 miles west of Guṇṭūr. At the temple of *Vīrabhadra* are three inscriptions:—

(1.) On a pillar, dated Ś.Ś. 1331 (A.D. 1409), recording the construction of a tank by the wife of "Vīra Nārāyaṇa Vema Vibhu," one of the Reḍḍi chiefs.

(2.) On the same. (The copy sent is so bad that nothing can be made of it.)

(3.) Do. do. do. do.

There are five inscriptions on copper plates in the possession of Rēpūḍi Bhujangarāyaḍu of this village. He has refused to shew them. There are a number of interesting remains near here testifying to great wealth and prosperity in former times. Sculptured stones, &c., are numerous, and figures of warriors and the like. Koṇḍavīḍu is only two miles off. The Christian settlement here is stated to be about 200 years old.

Guḍipūḍi;—9 miles south-west of Krōsūru. There are five inscriptions at the temple of *Bhīmeśvara Linga*:—

(1.) Ś.Ś. 1082 (A.D. 1160). Grant by Prolāsānī, wife of Śrīmat Kōṭappa Nāyaka.
(2.) Do. Do.
(3.) Ś.Ś. 1085 (A.D. 1163). A private grant.
(4.) Ś.Ś. 1165 (A.D. 1243). Do.
(5.) Ś.Ś. 1159 (A.D. 1237). Do.

Kāmēpalle;—15½ miles west-north-west of Krōsūru, on the Krishṇā. Inside the ruined temple of Vishṇu is an inscription, but I have no information as to its nature.

Kētavaram;—12 miles north-west of Krōsūru, on the Krishṇā. In an old fort here is an inscription on a slab dated Ś.Ś. 1474 (A.D. 1552), recording that "Śrī Nādha Rāja Rāmayyadeva Mahārāja," son of Lakshmipati Rāja, and grandson of "Śrī Nādha Rāja Rāmayya Sāmanta Śingāra Mahāpātra," granted to a private person the produce of certain taxes, in the reign of Sadāśiva of Vijayanagar.

Krōsūru.—The taluk head-quarters, 27 miles north-west of Guṇṭūr. There is a stone inscription here, but I have no information as to its whereabouts or contents.

Munugōḍu;—7 miles north-north-east of Krōsūru, near the river. There are two inscriptions here, both on a stone in the street of the village. One records the erection of a temple by "Gonka Nṛipa" (probably one of the Chola kings), but is without date. The other, also undated, records a grant by "Śrīman Mahāmaṇḍaleśvara Gonkayya, in the thirty-seventh of the increasingly glorious years of Sarvalokāśraya Śrī Vishṇuvardhana Mahārāzulu."

Paṇidem;—6 miles south-south-east of Krōsūru. There are four inscriptions here. On a stone pillar east of the village is an inscription dated Ś.Ś. 1153 (A.D. 1231), recording a grant by Prōlu Devī, a Rānī, wife of "Śrīman Mahāmaṇḍaleśvara Kōṭa Doḍḍa Gēṭa Rāja." On a pillar in the temple of *Viśvanāthasvāmi* is an inscription dated Ś.Ś. 1204 (A.D. 1282), a private grant. There is another private grant on the same pillar, dated Ś.Ś. 1024 (A.D. 1102), and another on the same, without date.

Peddamakkena;—10 miles south-east of Krōsūru. There are two inscriptions here on a pillar east of the village. One, dated Ś.Ś. 1097 (A.D. 1175), records a grant by "Malla Bhūpati," son of Prōlana Nāyaka; the other is dated Ś.Ś. 1082 (A.D. 1160), and records a gift to the temple by Bhūtama Devī, wife of "Śrīman Mahāmaṇḍaleśvara Kōṭa Gaṇḍapa Rāja."

Rāzupāḷem;—17 miles east-south-east of Krōsūru, 12 miles west by north of Guṇṭūr. (*Razupalem.*) On a stone in the middle of a small jungle is an inscription recording a grant to a temple by "Śrīmat Muchhe Nāyaka," son of Soṇṭe Nāyaka, in Ś.Ś. 1167 (A.D. 1245).

Śiripuram;—13 miles north-west of Guṇṭūr. On a stone in front of a ruined temple near the tank is an inscription of Ś.Ś. 1087 (A.D. 1165), recording a grant by "Rājendra Choḍa Kumāra ...... son of Mahāmaṇḍaleśvara Kulōttunga Chōḍa Gonkayya Mahārāja." It relates how the Chalukya kingdom passed into the hands of the Cholas.

VINUKOṆḌA TALUK.

Agnigunḍula;—9½ miles north of Vinukoṇḍa. Temple of Śiva, said to be very old. A *Vīrabhadra* temple, described as beautifully sculptured, and very old. An old stone fort in ruins on a hill called *Kotukoṇḍa*, east of the village. There are some "illegible" inscriptions on a stone a quarter of a mile north-east of the village. North of the village is an image and shrine of a god called "Tirumaladeva." (?) There are several serpent-stones here and there, and several images of deities.

BOGGARAṀ;—10 miles north-east of Vinukoṇḍa. Dolmens. A stone inscription "in unknown characters," east of *Gurrālamma's* temple.

BOLLĀPALLE;—10 miles north of Vinukoṇḍa. Dolmens. A ruined fort, said not to be old.

CHINTALACHERUVU;—10 miles south-west of Vinukoṇḍa, on the road to Cumbum. Dolmens. An inscription on the temple of *Chennakeśavasvāmi* (Vishṇu), states that it was built and endowed by Ellappa Nāyuḍu in Ś.S. 1472 (A.D. 1550). The Śiva temple is said to be older.

DONDAPĀḌU;—6 miles west of Vinukoṇḍa. Dolmens. Inscriptions on a black granite stone in the temple. The language is not known.

GANDIGANAMALA;—20 miles north-west of Vinukoṇḍa. Dolmens. Two deserted temples, on one of which is an inscription (copy not sent). Several sculptured images are to be seen about the village, and there are many shrines of village goddesses. In the Mādiga hamlet south of the village is an "illegible" inscription.

GARIKEPĀḌU;—19 miles north of Vinukoṇḍa. Dolmens.

GOKAṆAKOṆḌA;—10 miles south-east of Vinukoṇḍa. Dolmens. There are two ruined stone temples here, not much sculptured, but believed to be old. Some other temples seem, by the information sent, to be worthy of notice. On the north of the hill near the village is a stone with an inscription of 12 lines, which the people cannot read. A twelve-headed *Nāga* is cut on a rock a quarter of a mile west of the village.

GUMMAṆAṀPĀḌU;—18 miles north-north-east of Vinukoṇḍa. (*Gummadampad.*) There is an old ruined fort here.

GUṬLAPALLE;—15 miles north-west of Vinukoṇḍa. Dolmens.

INIMEḶḶA;—16 miles north-north-east of Vinukoṇḍa. (*Yinimella.*) There are five ancient and deserted temples here, said to be of great antiquity. There are several inscriptions in and about the village. One is dated Ś.S. 1176 (A.D. 1254), and, so far as can be gathered from the imperfect copy in my possession, records a victory gained by a general of the forces of the Gaṇapati sovereigns of Orangal over the Chola king. The date is three years before the death of Pratāpa Rudra I. If so, it is very important. Burnell places the date of the change of sovereignty of this tract at A.D. 1228 (*Palæog.*, 40, *note* 4). There is another inscription of a still earlier date by a "supporter of the Cholas" and "Ruler of Vengi," but unfortunately my copyist omitted, or could not decipher, the Śaka date. There are some *nāgakals* or serpent-stones in the village.

In the hamlet of *Bhaṭṭepāḷem* are three stones said to be elaborately sculptured.

ĪPŪRU;—13 miles north of Vinukoṇḍa. (*Yipur.*) There are seven deserted temples here. On two of them are inscriptions (no copy sent). There are two inscriptions on a temple of *Viśveśvarasvāmi*, half a mile east of the village. There are others also. The whole should be examined. One is dated Ś.S. 1200 (A.D. 1278), another Ś.S. 1574 (A.D. 1652). Close to the east of the village is a serpent-stone; one mile west, a *Vīrakal*; four miles east, a sacred place with a stone pillar and two serpent-stones. One of the inscriptions, said to be undecipherable, is close to the temple of *Gopālasvāmi*.

KANUMARLAPŪḌI;—6 miles north-east of Vinukoṇḍa. Dolmens. On a stone pillar are some inscriptions said to be illegible. Others are to be seen on a detached stone. They have not been examined. Copy has been sent me, but it is manifestly imperfect. They are dated A.D. 1080, 1150, respectively.

KĀRUMAÑCHI;—10 miles east of Vinukoṇḍa. An inscription east of the Śiva temple, broken and illegible. The temple is said to be an ancient one.

KOCHARLA;—7 miles north of Vinukoṇḍa. An old ruined fort. No one knows who built it, or how old it is.

KOTTALŪRU;—8 miles north-east of Vinukoṇḍa. Dolmens.

MADAMAÑCHIPĀḌU;—6 miles east of Vinukoṇḍa. There is an inscription north of the temple of Hanumān. It is said to be difficult to read from its antiquity.

MUKKELLAPĀḌU;—10 miles south-west of Vinukoṇḍa, on the road to Cumbum. (*Mukkillapad.*) Dolmens.

MULAKALŪRU;—8 miles south-east of Vinukoṇḍa, on the Gundlakama river. A Śiva temple, said to be very old.

NŪZAṆḌLA;—9 miles south of Vinukoṇḍa. (*Nuzanla.*) An "illegible" inscription on a pillar near a maṇḍapam, and another similar on a pillar in front of the *Ammavāru* temple. A mile north of the village is an old ruined fort.

Pedda Kañcharla ;—4 miles east of Vinukoṇḍa. An inscription of Ś.S. 1071 (A.D. 1149) near the *Bhīmeśvara* temple. It has not been fully read. There are two ruined temples here.

Pichikelapāḷem ;—6 miles east of Vinukoṇḍa. Dolmens.

Potlūru ;—8 miles north-east of Vinukoṇḍa. Dolmens. In a Śiva temple north of the village is an illegible inscription on a stone.

Ravvavaram ;—12 miles south of Vinukoṇḍa. (*Ravaram.*) There is an inscription on a temple of *Gurunāthasvāmi*, but an incomplete copy only has been sent me, and I can make nothing of it. The Śiva temple is said to be an ancient one.

Remidicharla ;—18 miles north-north-west of Vinukoṇḍa. Dolmens. There are three ruined and deserted temples here, on one of which are some inscriptions. There is an inscription near a well east of the village dated in Ś.S. 1557 (A.D. 1635). Part of it is said to be "illegible." In the jungle between this place and Rāvulāpuraṁ is an old ruined fort. It is said to be infested with wild beasts.

Sānampūdi ;—7 miles east of Vinukoṇḍa. There are some "illegible" rock-inscriptions behind the shrine of Hanumān.

Sarikoṇḍapāḷem ;—6 miles north-north-west of Vinukoṇḍa. (*Surikondapalem Aggm.*) Dolmens.

Śivapuram ;—6 miles west of Vinukoṇḍa. (*Sivaparam Aggm.*) Dolmens.

Talārlafalle ;—6 miles south of Vinukoṇḍa. Dolmens.

Timmāpuram.—The Tahsildar tells me that some ancient kadjan documents of value are in possession of Bhāskaruni Bhāskara Rāyaniṅgāru, a resident of this village, amongst others the *Sthala Purāṇa* of the temple at Chēzarla, which ought to be interesting. His family distinguished themselves under Kṛishṇadeva Rāya. The books are said to throw light on the history of the country.

Timmayapāḷem ;—2 miles south-west of Vinukoṇḍa. (*Timmapalem.*) Dolmens. An ancient temple.

Tirupurāpuraṁ ;—6 miles south-east of Vinukoṇḍa. Dolmens.

Ummaḍivaraṁ ;—10 miles east-south-east of Vinukoṇḍa. (*Vummadavaram.*) Two old temples. No inscriptions.

Vaḍḍemkuṇṭa ;—8 miles north of Vinukoṇḍa. A temple near the tank north of the village, said to have been built by a Chola Rāja. Close by this is a rock bearing an inscription, which should be examined.

Vanikuṇṭa ;—12 miles north of Vinukoṇḍa. Near a well, a mile to the west of the village, is a stone with an old and "illegible" inscription.

Velatūru ;—8 miles north-west of Vinukoṇḍa. An old stone fort with bastions. It is quite ruined.

Vēlpūru ;—11 miles north-east of Vinukoṇḍa. (*Velupur.*) South of the *Rāmaliṅgeśvara* temple is a stone having an inscription said to be "illegible." Both the Śiva and Vishṇu temples are said to be old.

Vinukoṇḍa.—Head-quarters of the Taluk. There is a fine hill-fort here, said to have been built by Sāgi Gannama Nāyuḍu, governor under Vīra Pratāpa Purushottama Gajapati (A.D. 1462-1496) ; as well as a temple and finely sculptured maṇḍapam built by the same man. In the *Raghunāthasvāmi* temple is a stone with an important inscription. The fort was captured by Kṛishṇadeva Rāya of Vijayanagar during his victorious march along the Eastern Coast. There is a large mosque here, built by one of the Mussulman governors in A.D. 1640, Hijra 1050, during the reign of Abdullah Kuṭb Shāh of Golkoṇḍa (1611-1672). There are a number of dolmens about the place. The oldest fort at Vinukoṇḍa is on the west side of the hill, and is said to date from A.D. 1145, and to have been built by Viśvambaradeva, a Gajapati. It was repaired by Poliya Vēma Reḍḍi of Koṇḍavīḍu. On the same hill are two inscriptions said to be in ancient and therefore unreadable characters. Lower down is the fort of Pochinīḍu Gannamanīḍu. He is believed to have been one of the Reḍḍi chiefs. The ruins of the palace testify to its once having been a very fine one. The third fort at the foot of the hill is said to date from about 400 years back. It is the one first mentioned, built by Sāgi Gannama Nāyuḍu. There is another fort, built 250 years ago, which surrounds the town. In the temple of *Narasiṁha* are some inscriptions, one of which testifies to the maṇḍapam having been built by Sāgi Gannama in Ś.S. 1399 (A.D. 1477). On a stone south-east of the maṇḍapam near the Travellers' Bungalow is an inscription recording a gift made by "Kumara Koṇḍrājayyadeva Mahārāya" in the

reign of Sadāśiva of Vijayanagar in Ś.Ś. 1483 (A.D. 1561). An inscription in Persian on the mosque records its erection by Aulyā Rajān *Khān* in Hijra 1050 (A.D. 1640). The *Kodaṇḍa Rāmasvāmi* temple is richly sculptured. The temple of *Rāmaliṅga* on the hill is of immemorial antiquity. It has two inscriptions, neither of which can be read fully. North-west of the town on a hill is an image of Hanumān said to have been placed there by one of the Mussulman kings of Golkoṇḍa. There are several very old inscriptions about the rock, &c. Others of the temples are old.

YĒNUGAPĀḶEṀ ;—6 miles east of Vinukoṇḍa. Dolmens. A temple 300 years old.

NARASARĀVUPĒṬA TALUK.

(*Head-Quarters, Narasarāvupēṭa, or Aṭlur.*)

ANNAVARAṀ ;—5 miles west of Narasarāvupēṭa. An old temple of Vishṇu.

APPĀPURAṀ ;—9 miles south-east of Narasarāvupēṭa. An inscription, "illegible," on a stone standing in front of the figure of Hanumān in the middle of the village. North of the village is a temple of a village-goddess, near which is another "illegible" inscription.

BABBĒPALLE ;—20 miles south-east of Narasarāvupēṭa. A *nāgakal* bearing an inscription in "illegible" characters. Some old temples, date not known.

BOPPŪḌI ;—11 miles south-east of Narasarāvupēṭa. An old temple. On the north of the Vishṇu temple, on a stone pillar called the *nāgala stambha*, is an "illegible" inscription. There is also an inscription close by this on a stone carved with a three-headed serpent. West of the village are some dolmens. The people say that they are tombs of Buddhists.

BUKKĀPURAṀ ;—4 miles east of Narasarāvupēṭa. An early French Jesuit settlement, founded in A.D. 1733.

CHĀGALLA ;—8 miles north of Narasarāvupēṭa. (*Bagallu.*) North of the village, near a well, is an inscription on a stone, said to be "illegible." Two deserted temples.

CHALLAGUṆḌLA ;—8 miles north-west of Narasarāvupēṭa. Five temples. In one are several sculptured figures and, on two pillars, two inscriptions. One is "illegible," the other bears date Ś.Ś. 1740 (A.D. 1818). There is a ruined temple here, deserted.

CHENNUPALLE ;—16 miles south by west of Narasarāvupēṭa. (*Channupalle Aggm.*) A Śiva temple, said to be 400 years old. On the *nandi* is an inscription. The Tahsildar of Vinukoṇḍa Taluk tells me that some ancient kadjan documents, which are of historical value, are to be found in the possession of Guntupalle Rāma Krishṇayya, a resident of this village, whose ancestors distinguished themselves during the reign of Krishṇadeva Rāya of Vijayanagar.

CHĒZARLA ;—14 miles east-north-east of Narasarāvupēṭa. This is an important village, with a temple of high antiquity and great sanctity. The temple is dedicated to *Kapoteśvara.* This was the title given to the great king Sivi (renowned both in the *Mahābhārata,* where the story is told twice, and in the Buddhist *Jātakas*) after his sacrifice of his own flesh to redeem the life of a hunted pigeon. It is said that Chēzarla was the scene of the sacrifice; and here a temple was erected to the pious monarch under the title of *Kapoteśvara.* The temple would seem, from the description sent me, to be highly interesting. There are three caves in the rock—whether deep or not is not stated, nor whether they are excavated or natural. The village is said to have been granted for temple purposes in the reign of Pratāpa Rudra. The people tell many wonderful stories about the place. There is a very large tree close to the temple, which is declared to issue from a subterranean cave. One of my informants tells me that the image of the principal deity is simply a lingaṁ. There are two inscriptions on the *dhvaja stambha,* but they are too old to be easily deciphered, and my copy is very imperfect. An inscription of Krishṇadeva Rāya's reign is on a stone near the *dhvaja stambha,* dated Ś.Ś. 1440 (A.D. 1518). My copy is imperfect. An inscription, apparently recording a private grant, is to be seen on a stone close to the temple of *Mādhavasvāmi.* It is dated Ś.Ś. 1087 (A.D. 1165). There are two other inscriptions inside the courtyard in front of the shrine, both on the same stone. The people cannot tell me what character they are written in. I have reason to think that one at least is very old. An inscription in the temple records a grant made by a private person in Ś.Ś. 1551 (A.D. 1629); and another in Ś.Ś. 1168 (A.D. 1246).

Altogether I have heard of ten inscriptions here, one being on a white marble (*nāpa rāyi*) slab. The village seems to be filled with temples, statues, sculptures, &c. I have had sent me a list of 78 temples

(many of course mere petty shrines), 28 *nandis*, 62 figures of *Durgā*, 10 of *Bhairava*, 21 of *Vīralu* (heroes), 24 village goddesses, and so on. The people pretend that there were 1,000,001 lingams here once. (*See* TIMMĀPURAṀ, Vinukoṇḍa Taluk, for the *Sthala Purāṇa* of this temple.)

CHĪMALAMARRI;—8 miles north of Narasarāvupēṭa. Two inscriptions on slabs, one "illegible," the other "legible," but of which no particulars are sent. There is a deserted Vishnu temple here. One of the inscriptions is at a tank north-east of the village, the other at a tank south of the village.

CHIRUMĀMILLA;—9 miles east of Narasarāvupēṭa. A *nāgakal* bearing an inscription in "illegible" characters.

DĒGARAMŪḌI;—16 miles south of Narasarāvupēṭa. Two old temples, date not known. Inside the courtyard of the *Mallikārjuna* temple is an inscription on a stone bearing figures of the *Nandi* and a *Nāgendra*. It records a grant in Ś.S. 1002 (A.D. 1080) by "Śrī Sanni Chōḍa Mahārāja," son of "Tribhuvana Mallidēva Chōḍa." If the date is correctly copied, the grant was made during the reign of Kulottuṅga Chola I.

DRĀṆĀDALA;—22 miles south by east of Narasarāvupēṭa. (*Deranadula.*) Three temples, sculptured, two of which have inscriptions (particulars not given). East of the village is a small temple of a village goddess with an inscription on a stone carved with a female figure. South of the village are 20 dolmens.

ĒLCHŪRU;—*see* VĒLCHŪRU.

GAṆAPAVARAṀ;—10 miles south-east of Narasarāvupēṭa. On a stone north of the *dhvaja stambha* of the Śiva temple west of the village is an inscription said to be illegible.

GANNAVARAṀ;—20 miles south-east of Narasarāvupēṭa. A temple of *Veṇugopālasvāmi*, sculptured. East of this stands a stone bearing an inscription in "illegible characters."

GŌGULAPĀḌU;—13 miles west of Narasarāvupēṭa, 3 from Rompicharla. An old temple of Vishṇu.

GORIZAVŌLU;—8 miles east of Narasarāvupēṭa. An inscription, "illegible," on a stone east of the village.

GOVINDAPURAṀ;—6 miles south-south-east of Narasarāvupēṭa. Close to the west of the village is a temple with a number of statues, with inscriptions on two stones. The temple is said to have been built by a Chola Rāja (A.D. 1023 to *c.* 1228?) One of the inscriptions records a private grant in Ś.S. 1092 (A.D. 1170), made to further the prosperity of Kulottuṅga Chola. The other is dated Ś.S. 1082 (A.D. 1160), and records a grant by a private person. At the entrance of a Vishṇu temple in the village, said to have been built by Krishṇadeva Rāya, is an inscription in Telugu (no particulars sent me). There is also a deserted temple here.

GUṆṬA GĀRLAPĀḌU;—2 miles north of Narasarāvupēṭa. On two stones close to a tank south-west of the village are two inscriptions, both of which are said to be "illegible."

IKKURRU;—3 miles south-west of Narasarāvupēṭa. (*Yikurru.*) Close to the south-east wall of the temple is a stone bearing the figure of a serpent and an inscription which records a private grant made in Ś.S. 1038 (A.D. 1116) in honour of Kulottuṅga Rājendra Chola. This date falls in the reign of Vikrama Chola. On the same slab is another inscription of the same year, relating grants to the temple and Brahmans by the same sovereign. There are a number of stone statues and images in the village, *Nāgakals*, &c.

IRULAPĀḌU;—6 miles south-east of Narasarāvupēṭa. (*Yirlapad.*) A Śiva temple said to have been built by the Cholas (A.D. 1023 to *c.* 1228?). In front of it, on a stone sculptured with a *nandi*, is an inscription said to be difficult to read.

JĀLĀḌI;—14 miles south-east of Narasarāvupēṭa. Two temples said to have been built by the Cholas (A.D. 1023 to *c.* 1228?). On a stone pillar in the Vishṇu temple is an inscription that the villagers cannot read. On a pillar on the Śiva temple is another, similar.

KĀKĀNI;—7 miles west of Narasarāvupēṭa. In the temple under an old figure of the *garuḍa* is an "illegible" inscription. The temple is quite new. There is a deserted temple 100 yards north of the village with an inscription in characters that the people cannot read. Three other deserted temples stand near the village.

KĀMAPALLE;—12 miles south-west of Narasarāvupēṭa. There is a deserted temple here. On a high mound 200 yards north of the village is a pillar with an inscription that the people cannot read.

KANUPARRU;—4 miles south-east of Narasarāvupēṭa. In the centre of this village is an old statue

which the people call *Yēsunātha svāmi,* or Jesus Christ. There are two old temples here, and two others quite deserted.

KĀRUBŌLA ;—15 miles south-east of Narasarāvupēṭa. An old temple of Vishṇu. On a stone in front of the gate is an inscription in "illegible" characters.

KĒŚANUPALLE ;—2 miles south-east of Narasarāvupēṭa. At the temple of *Rāmaliṅga*, in front of the gate, is a stone with an "illegible" inscription. There are three others, equally illegible, in the fields. (Demarcation Nos. 104, 144, 151).

KOMMĀLAPĀḌU ;—16 miles south-south-west of Narasarāvupēṭa. (*Bungalow.*) A Vishṇu temple, built 400 years ago by one Adri Bhava Rázu—also a Śiva temple. A stone fort in ruins, about 300 years old. There is a "stone carved with a figure," two miles north of the village, but I have no information as to what it is intended to represent.

KONḌAKĀVŪRU ;—8 miles south of Narasarāvupēṭa. Near a figure of Hanumān, west of the village, is an inscription on a stone recording an act of worship done by Timmarasa Ayyaṅgār, minister (*pradhāni*) of Kṛishṇadeva Rāya in Ś.Ś. 1313 (A.D. 1391), *Bahudhānya.* If this is the sovereign of the Vijayanagar dynasty, the date must be wrong. During his reign there occurred a *Bahudhānya* year, namely in Ś. Ś. 1440 (A.D. 1518), and this must, I think, be the correct date, as it tallies with the historical fact of that sovereign's conquest of these parts about the year 1515 A.D. Timma Arasu is often mentioned in inscriptions, but this is the only place I remember where his caste as an Ayyaṅgār Brahman is stated. Compare an inscription at Kākāni (Guṇṭūr Taluk). In the hamlet of Pamidimarru is a deserted temple of Vishṇu.

KONḌAVĪḌU ;—13 miles south-west of Guṇṭūr. A fine hill fortress and range of hills. The fortifications are much overgrown with jungle, but are in excellent preservation. It is not known exactly when this fort was commenced, but it was the capital of a dynasty of Reḍḍi sovereigns who rose to power after the fall of the Gaṇapati kings of Oraṅgal and reigned for 100 years from 1328 to 1427 A.D., when they were overthrown by the Kuṭb Shāhi Mussulmans of Golkoṇḍa. Kṛishṇadeva Rāya got possession of the place in A.D. 1515, and the Mussulmans regained it at the fall of the Vijayanagar kings in A.D. 1565. It remained in their possession till quite recent times. There are two forts on the hill, and one below, which last is attributed to Kṛishṇadeva Rāya. Mr. Boswell described the place in his Report to the Madras Government, printed with Madras G.O. of 7th November 1870. (See *Ind. Ant.* I, 182, for a reprint of Mr. Boswell's paper.)

There is a Vishṇu temple on a hill three miles east of the village, where are two inscriptions stated to be in "unreadable" characters. Quite on the highest peak of the hills, three miles east of the village, is a little maṇḍapam built over what is supposed by Hindus to be an impression of Vishṇu's foot; but it has been adopted by the Mussulmans, who pronounce it to be "Adam's foot." There is an inscription on a pillar of a maṇḍapam close to the west of the village. East of the town is a large temple of Vishṇu, sculptured and ornamented with several inscriptions, said to be "illegible." It is said to have been built in the time of the Reḍḍi sovereigns, but is now greatly demolished. Not far from this is a building called the "Treasury," which, however, looks more like a temple. There are a number of small inscriptions here, so covered with whitewash as to be illegible. Inside the building is a small temple with a number of sculptured figures.

On the hill are a number of buildings, besides the mere lines of fortification. South of the oldest fort on the hill (said to have been erected by a king of Orissa) is a temple of *Vēmalamma* with a quantity of sculptured figures, but no inscription. Fifty yards west of this is an inscribed stone, of date Ś.Ś. 1447 (A.D. 1525), in the reign of Kṛishṇadeva Rāya. The inscription is a long one.

On a pillar of a maṇḍapam at the Śiva temple of *Rāmaliṅga*, north of the village, is an inscription, of date Ś. Ś. 1588 (A.D. 1666), recording its erection in that year. There is a figure of *Vīrabhadra*, said to be beautifully sculptured, in the same temple, and some other inscriptions. About 150 yards to the north of the village is a mosque built with pillars taken from some Hindu building, on one of which are four inscriptions of Ś.Ś. 1337 (A.D. 1415), recording gifts by private persons. It was erected during the reign of Kōmaṭi Veṅka Reḍḍi of Koṇḍavīḍu (1395-1423 A.D.) There is an inscribed black stone standing amongst a quantity of prickly-pear 500 yards north of the village. The inscription is dated Ś.Ś. 1473 (A.D. 1551). Not far from it in the middle of a tank is another dated Ś.Ś. 1460 (A.D. 1538).

In the Vishṇu temple south of the fort under the hill is an inscription of Ś.Ś. 1486 (A.D. 1564), dated in the reign of Sadāśiva of Vijayanagar. This is interesting, as it is dated in the year previous to the total disruption of the Vijayanagar monarchy, and proves that, though Rāma Rāya and his two brothers held all the real power, they still acknowledged Sadāśiva as their rightful lord. The temple is

highly sculptured. It was here that the Reḍḍi chiefs were so barbarously murdered. The history of the massacre is completely given by Mr. Boswell in his Report (*Ind. Ant.* I, 183). There seems, however, to be room for doubt whether the atrocity was really committed by Krishṇadeva Rāya. The local chronicle attributes it to Krishṇa's governor of this place. Some declare that it was the Mussulmans who committed the deed. On another pillar of the same temple is an inscription dated Ś.Ś. 1468 (A.D. 1546), stating that the pillar was raised by a Reḍḍi. There are other inscriptions also, one, near the *dhvaja stambha*, being declared "unreadable."

At Koṇḍapalle (Bezvāḍa Taluk), in the fort, is a stone which is said to have been taken from this fort of Koṇḍaviḍu, from the *Nādendla Darvāza* (Nādeṇḍla gate). It is said to bear an inscription in praise of Achyutadeva Rāya. Half a mile east of the village is a figure of a village goddess. Near this, on a stone, is a long inscription which the people cannot read. There are inscriptions, all said to be illegible, on three stones standing detached at different places. Two are north of the village and east of the road to Guṇṭūr; and one is near the bungalow in the fort on the top of the hill. Altogether the Tahsildar's list contains 12 inscriptions at Koṇḍavīḍu including two in a hamlet.

The first Muhammadan governor of the place was named Murtazā. He gave his name to the town and re-christened it Murtazānagar. In the same way Koṇḍapalle was named Mustafānagar. But in both cases the older name has outlived the newer.

There is an interesting historical Chronicle in Telugu regarding this place, called the *Koṇḍavīṭi Māhātmyaṁ*. A copy lies in the Deputy Collector's office at Vinukoṇḍa.

Konidena;—14 miles south of Narasarāvupēṭa. Some very old temples; date not known. To the south of the village is a temple of *Śaṅkarasvāmi*, sculptured. There are three inscriptions in the courtyard that can be read (they are unimportant), and others that the people cannot read, and which must be examined. There are two inscriptions in the temple of *Vināyaka*, south-east of the village, and many others said to be "illegible." There is another at a deserted temple 150 yards north-west of the village.

Kopparaṁ;—13 miles south-west of Narasarāvupēṭa, four miles north of Kommālapāḍu bungalow. (*Kapparam.*) On three sides of a pillar west of the principal entrance to the Vishṇu temple are inscriptions in a character which the people cannot read. They call it Telugu. On another pillar inside the Śiva temple is another similar inscription. And in the *Vīrabhadra* temple are two others. Some gold coins were discovered last year at this village, underground.

Kōṭappakoṇḍa;—8 miles south-west of Narasarāvupēṭa. A celebrated temple, held in high repute, where there is a festival every year, greatly thronged. The temple on the hill is ancient, but I have no particulars about it.

Kunkulaguṇṭa;—11 miles west-north-west of Narasarāvupēṭa. Three deserted temples, in one of which is an inscription which the people cannot read. In the temple of *Bhogeśvarasvāmi* are three inscriptions.

(1.) A grant of lands to the temple for the purpose of securing the health and prosperity of Kākatīya Pratāpa Rudra by his minister Mallayya. Undated.
(2.) Grant by a private person to the temple in Ś.Ś. 1261 (A.D. 1339).
(3.) Grant in Ś.Ś. 1119 (A.D. 1197). Most of this is illegible, but the names of Pratāpa Rudra and his minister Mallayya (or Bollayya) can be made out. This is a very important inscription as it may help to fix the date of Pratāpa Rudra's conquest of this country. Dr. Burnell fixes A.D. 1228 as the date when this tract was lost to the Cholas. The stone should be carefully examined.

In the temple of *Venugopālasvāmi* (Krishṇa) is an inscription on a pillar. It is said to be "illegible." There is another at the little *Gaṇeśa* temple.

Līṅgamguṇṭla;—2 miles south-west of Narasarāvupēṭa. (*Lingamgunta.*) Close to the south of the village is a group of stone statues, and a stone with an inscription that the villagers cannot read.

Māgulūru, or Santamāgulūru;—9 miles south-west of Narasarāvupēṭa. In the hamlet called "Pēṭa" are two old temples; date of erection not known. An inscription is to be seen on a stone 200 yards west of the village, and another 300 yards east. Both are said to be "illegible."

Mallayyapāḷem;—11 miles south of Narasarāvupēṭa. (*Mallayapalem.*) A Vishṇu temple; old; date not known. There is an inscription here, of which I have no particulars.

Mārutūru;—17 miles south by east of Narasarāvupēṭa. (*Maratur.*) An old Vishṇu temple (date not known), sculptured. Near an image of Hanumān is an inscription said to be "illegible." In the temple of *Someśvarasvāmi*, near the figure of *Nandi*, is an inscription said to be "illegible."

Mayidavōlu ;—12 miles east-south-east of Narasarāvupēṭa. An inscription, which the villagers cannot read, on a stone near a tank east of the village. A deserted Śiva temple.

Mulakulūru ;—4 miles north of Narasarāvupēṭa. An inscription north of the temple of Śiva, on a stone, said to be "illegible." A deserted temple of Vishṇu.

Murikipūḍi ;—16 miles south-west of Narasarāvupēṭa. On the carved stone base supporting a figure of *Nandi* at the Śiva temple is an inscription which the people cannot read. It is said to be ancient. There is another on the back of a slab which bears figures of a sun, moon, and a serpent.

Nādeṇḍla ;—8 miles east-south-east of Narasarāvupēṭa. A stone at *Poleramma's* shrine, carved with a *nāga* and an inscription said to be in "illegible" characters. Two ancient temples, in which are eight inscriptions, all "illegible." There are also inscriptions at a deserted temple west of the village, on four of its pillars, "partly legible." There are some "illegible" inscriptions on the wall of the temple courtyard, and one on a stone in the road close by.

Nāgarāzupalle ;—16 miles south of Narasarāvupēṭa. A *nāgakal* bearing an inscription in "illegible" characters. A Vishṇu temple; old; date not known. On a stone standing west of a figure of Hanumān is an inscription said to be "illegible." There is a deserted Śiva temple here.

Nakarikallu ;—10 miles north-west of Narasarāvupēṭa. A large village on the high road. In one of the temples are a number of sculptured figures; and two inscriptions on stones, both said to be "illegible." There is another unimportant donative inscription in the temple of *Tripurāntakasvāmi* (Śiva).

Narasarāvupēṭa ;—Head-quarters of the Taluk. (*See Appendix A*, p. xi.) There are some old temples here, and a Śiva temple said to have been originally built "by Jains." In the temple of *Bhīmeśvara* west of the town is an inscription on one of the stones of the roof, difficult to read. In front of the temple of *Pattābhi-Rāmasvāmi* there is an inscription on a slab in "unknown" characters. The remains of the fort and palace of the former Zemindars are interesting.

Pamidipāḍu ;—8 miles north of Narasarāvupēṭa. A Vishṇu temple said to be 800 years old. To the north of the *Vallabharāyasvāmi* temple is a *garuḍa stambha*, fallen down, on which is an inscription, "illegible."

Panumarru ;—13 miles east of Narasarāvupēṭa. A temple with a number of sculptured figures. There are inscriptions in this as well as in another temple. One is unimportant. The others are said to be "illegible."

Pōlūru ;—19 miles south-east of Narasarāvupēṭa. (*Polur.*) Three inscriptions, all in characters said to be "illegible." Two are on pillars, the other on a stone.

Purushottapaṭṇaṁ ;—12 miles south-west of Narasarāvupēṭa. On a *nāga* stone is an inscription, and another on a *nandi* figure. Both are said to be "illegible." The Tahsildar mentions a third "on the middle of the three stones buried in the village by blacksmiths ten years ago."

Rājāmpēṭa ;—10 miles south-south-east of Narasarāvupēṭa. (*Razapeta.*) A ruined temple said to be 1,000 years old, with sculptures. West of the village on a slab is an inscription (no particulars given). An old fort; date unknown. 17 dolmens.

Ravipāḍu ;—3 miles north-west of Narasarāvupēṭa. An old temple of *Hanumān*. In the Śiva temple, on four sides of a pillar, is a long inscription in characters said to be unreadable.

Rompicharla ;—10 miles west of Narasarāvupēṭa, on the high road. (*Bungalow.*) (*See Appendix A*, p. xi.) In the temple of *Śaṅkareśvarasvāmi* are three inscriptions on stones near the *dhvaja stambha*. One bears date Ś.S. 1479 (A.D. 1557), and records a grant to the temple. (No particulars about the others.) In a temple in the fort are two inscriptions; one said to be "illegible." I have no information about the second. The temple is said to have been built by Tirumala Devī, sister of Pratāpa Rudra. There is another inscription on a stone between the village and the fort.

Rūpaṇaguṇṭla ;—5 miles north-west of Narasarāvupēṭa. An old Vishṇu temple.

Santaguḍipāḍu ;—8 miles west of Narasarāvupēṭa, 4 miles north of Rompicharla bungalow, on the high road. On a pillar in the Vishṇu temple is an inscription said to be "illegible."

Santamāgulūru ;—*see* Māgulūru.

Sātulūru ;—4 miles east of Narasarāvupēṭa. An image of a village goddess with an inscription said to be in "illegible" characters. The Śiva temple here is said to have been built in the time of the

Cholas (A.D. 1023 to *c.* 1228). A long inscription on four sides of a stone standing close to the gate of the temple of *Rāmaliṅgeśvara.* The villagers cannot read it. Another in the Śiva temple over a doorway.

Sūravarapalle ;—13 miles south-south-east of Narasarāvupēṭa. (*Suravarapupalle.*) An old Vishṇu temple; date not known.

Taṅgeḍapalle ;—9 miles south of Narasarāvupēṭa. An inscription in Telugu on a stone in front of the Śiva temple. Another on a stone in the street of the village. No particulars sent as to the first. The latter said to be "illegible." A third near the temple of Hanumān.

Timmāpuraṁ ;—12 miles east-south-east of Narasarāvupēṭa. A stone carved with a number of figures and bearing an inscription on three sides of it in Telugu. A temple of Hanumān 300 years old.

Tūpāḍu ;—8 miles south-east of Narasarāvupēṭa. (*Tubadu.*) East of the Vishṇu temple, near a small shrine, is an inscription in characters unable to be deciphered, on a stone.

Turumilla ;—12 miles south-west of Narasarāvupēṭa. (*Turumella.*) A deserted temple with many sculptured figures.

Uppalapāḍu ;—3 miles south-west of Narasarāvupēṭa. (*Vuppulapad.*) An inscription on a stone near a statue of *Gaṅga*, a village goddess, in an open place 200 yards north-west of the village. It is too old to be deciphered by the villagers. There are some other old stone statues near.

Uppu Māgulūru ;—*see* Vuppu Māgulūru.

Vaṅkayalapāḍu ;—13 miles east by south of Narasarāvupēṭa. An image of Hanumān with inscription said to be in "illegible" characters. Two old Vishṇu temples. Two miles north of the village, near a tank, stands a stone with an inscription, partly legible.

Vayidana ;—20 miles south-west of Narasarāvupēṭa. (*Veidana.*) An inscription (copy not sent) on a stone at the Vishṇu temple.

Vēlchūru, Yēlchūru, or Ēlchūr ;—12½ miles south-west of Narasarāvupēṭa, 4 miles north of Kommālapāḍu Bungalow. There is an inscription here said to be "illegible." South-east of the village is a stone bearing what is described as an astrological diagram.

Vēlpūru, or Ēlpūru ;—13 miles west-south-west of Narasarāvupēṭa. (*Velupur.*) Three deserted temples. There are two inscriptions on stones near the village which the people cannot read.

Vēlūru ;—12 miles south-east of Narasarāvupēṭa. There is a *Nāgakal* here with an inscription on four sides of the stone said to be in illegible characters. Some of the temples are old. A local chronicle (*Daṇḍa kavile*) regarding the temples was lately filed in a case by the Karaṇam of the village. There are two other inscriptions in two of the temples.

Vēmavaraṁ ;—12½ miles south of Narasarāvupēṭa. An old temple of Vishṇu. Date not known.

Vipparla ;—8 miles west-north-west of Narasarāvupēṭa. Two deserted temples and several sculptured figures. There is an inscription on a stone in the temple of *Paṭṭābhi-Rāmasvāmi* (no particulars). There are three others at a Śiva temple (no particulars). East of the village, on a tank bund, is a stone with an inscription in Nāgarī (?) characters. The people cannot read it. Some dolmens south of the village. On the idol in a temple of Hanumān is an "illegible" inscription.

Vipparlapalle ;—6 miles south-west of Narasarāvupēṭa. An old Vishṇu temple.

Viśvanādhuni Khandrike ;—13 miles south-east of Narasarāvupēṭa. A temple said to have been built by the Reḍḍis (1328–1427 A.D.) Several detached images. An undated inscription, apparently regarding a private matter connected with fields.

Vuppulapāḍu ;—*see* Uppulapāḍu.

Vuppu Māgulūru ;—10 miles south of Narasarāvupēṭa. Two old temples, date not known. On the image of the *garuḍa* is an inscription said to be "illegible."

Yaḍavalle ;—9 miles south of Narasarāvupēṭa. An old Śiva temple, date not known. There is an inscription in "Telugu" characters which the people say they cannot read, on a pillar in the temple, and there is another on the wall of the temple of a similar nature. There is a deserted temple, date not known.

Yeddanapūḍi ;—16 miles south-south-east of Narasarāvupēṭa. (*Yadanapudi.*) Two old sculptured temples, date not known. There is an inscription near the gate of one of them said to be "illegible." There is another near the gate of the *Rāmaliṅgeśvara* temple, north of the village.

Yeḍlapāḍu ;—12 miles east-south-east of Narasarāvupēṭa. (*Yidlapad.*) A *Nāgakal* bearing an inscription said to be in "illegible" characters. A temple of Hanumān 400 years old. On a pillar in front of a temple of a village goddess is an "illegible" inscription.

Yēlchūru ;—*see* Velchūru.

Yellamanda ;—3½ miles south of Narasarāvupēṭa. (*Yallamanda.*) A temple 400 years old. At the top of a high hill, 2½ miles south of this village is a small temple with carved figures and a maṇḍapam. There are five inscriptions here ; one of Ś.Ś. 1672 (A.D. 1750) ; (no particulars as to the others.) Near a liṅgaṁ, on the road to the hill, is a stone pillar with an inscription (no particulars sent). At a deserted temple south of the village on a broken stone are some inscriptions (copy not sent). There are some other deserted temples in this village, and an ancient temple in present use. Kopparāz Narasiṅgayya of Krōsūru (Krōsūru Taluk) is in possession of the *Sthala Purāṇa* of the temple on the hill.

In the village, at the temple of *Rāmaliṅgasvāmi* are 8 inscriptions ;—

(1.) Ś.Ś. 1477 (A.D. 1555). Grant by Timma Rāja in the reign of Sadāśiva of Vijayanagar.
(2.) Undated. Grant by Guṇḍamma, wife of "Velanāti Rājendra Chōḍa Goṅkeśa."
(3.) Ś.Ś. 1053 (A.D. 1131). A private grant in the reign of one of the Cholas. The date is curiously worded, being given as follows : "In the 149th year of the victorious kingdom of Vikrama Chola, the Tribhuvana Chakravarti, that is to say, during the powerful government of the Chola kings." (*Śrīmat Tribhuvana Chakravartiyaina Vikrama Chōḍa Dēva vijaya rājya saṁvatsaraṁbulu* 149, *agu Śrīman mahāmaṇḍaleśvara Chōḍa Dēvula yakhaṇḍa maṇḍala baḷamandu.*)
(4.) Ś.Ś. 1055 (A.D. 1133). A private grant.
(5.) Copy incomplete. The names of Bhīma and his wife Biṁbamāṁbā are mentioned.
(6.) Copy incomplete. It seems to be of a private nature.
(7.) Ś.Ś. 1053 (A.D. 1131). Grant by Nalla Nāgi Reḍḍi, apparently in the reign of Rājendra Chola, but my copy is incomplete.
(8.) Ś.Ś. 1155 (A.D. 1233). A private grant.

Yenamadala ;—17½ miles south-south-east of Narasarāvupēṭa. (*Yanamaduli.*) Two old temples, date not known.

Zaggāpuraṁ ;—13 miles south-east of Narasarāvupēṭa. 500 yards south-east of the village, in a field, is an inscription in characters unable to be deciphered by the village people.

Zonnalagaḍḍa ;—2 miles east of Narasarāvupēṭa. Some ancient temples. Close to the temple of *Gopālasvāmi* stands a stone with an inscription which nobody can read.

Zonnatale ;—20 miles south of Narasarāvupēṭa. (*Zaunatali.*) Two stones in the middle of the village, each having an inscription too old to be read by the villagers.

GUṆṬŪR TALUK.

Enamadala ;—*see* Yenamadala.

Gārapāḍu ;—6 miles south-west of Guṇṭūr. In the hamlet of Chintapallepāḍu there is an upright slab bearing an "illegible" inscription.

Gorantla ;—4 miles north of Guṇṭūr. At the temple of *Āñjaneya* is an "illegible" inscription.

Guṇṭūr.—The head-quarters of the Sub-Collector of the district. There are inscriptions on a pillar of the maṇḍapam in the temple of *Lakshmī-Narasiṁhasvāmi* at Rāmachandrapuram Agrahāram ; and four at the temple of *Agastyeśvarasvāmi* at Old Guṇṭūr to the east of the Red Tank. One of the former records a private grant in Ś.Ś. 1140 (A.D. 1218). At the latter temple is a stone very like one at Bāpaṭla, sculptured with four feet-impressions, a snake, and worshippers. (*Boswell's Second Report, printed with G.O. of 14th December* 1871 ; *Ind. Ant.* I, 373.) There is a copper-plate in the possession of Pottūri Appayya of Old Guṇṭūr. It is a Chalukyan grant and should be examined. Some good carvings in greenstone lie about the compounds of some houses.

Kākāni, or Kukka Kākāni ;—5 miles north-east of Guṇṭūr on the road to Bezvāḍa. (*Peda Kakam.*) There is a carved stone here with a figure of a horseman and two dogs pursuing something. The people have a legend about it which has been narrated by Mr. Cain in *Ind. Ant.* V, 187. There is an inscription on a stone standing in front of the *Gopālasvāmi* temple, dated Ś.Ś. 1192 (A.D. 1270), of the reign of Rudra Mahādevī of Orangal. This inscription is important, as it states that she was the daughter of the

Kākatīya, Gaṇapatideva. On a stone in front of the *Vīrabhadra* temple is an inscription, dated Ś.Ś. 1440 (A.D. 1518), of Sāluva Timmarasu, minister of Kṛishṇadeva Rāya of Vijayanagar.

KARANŪTALA ;—6 miles south by east of Guṇṭūr. A temple of *Lakshmī-Narasiṁhasvāmi*, said to have been built by the Cholas. It has inscriptions said to be "illegible."

KĀZA ;—9 miles north-east of Guṇṭūr. There is an inscription in front of the Vishṇu temple, near the *dhvaja stambha*, dated in Ś.Ś. 1066 (A.D. 1144), recording a grant in the time of the Chola sovereign Kulottuṅga Chola II. There is another on the same stone dated Ś.Ś. 1171 (A.D. 1249), by the Kākatīya, Rudradeva, *i.e.*, Pratāpa Rudra I of Oraṅgal. On the north side of the same is an inscription, undated, by a private person. There are also said to be two other inscriptions in the same temple, "illegible."

KOṆḌAPĀḌU ;—6½ miles south-west of Guṇṭūr. (*Kondepadu.*) Near the tank-bund is an inscribed slab, the writing on which is "illegible." There is another on the west of the village near the temple of *Koṇḍalamma.*

KORITEPĀḌU ;—2 miles north-west of Guṇṭūr. (*Kopitepadu.*) On the southern boundary of this village, near the Guṇṭūr road, is a stone sculptured with feet-impressions and bearing an "illegible" inscription.

LĀṀ ;—6 miles north of Guṇṭūr. There is a stone bearing an "illegible" inscription in front of the temple of Śiva; and another, equally illegible, at the *Bhairavaguṇṭa* tank.

MAṆḌAPĀḌU ;—10 miles north-west of Guṇṭūr. On the tank-bund of this village, on a stone called "*Subbārāyuḍu Baṇḍa,*" is an inscription in "illegible" characters.

MĀRKĀPURAM AGRAHĀRAM.—In front of the temple of *Viśveśvarasvāmi,* on a pillar, is a long inscription of Kākatīya Rudradeva, undated. It should be examined. There is another inscription here, dated Ś.Ś. 1204 (A.D. 1282), recording a private grant to the temple.

MAṄGALAGIRI ;—12 miles north-east of Guṇṭūr. A flourishing town, head-quarters of a Deputy Tahsildar, on the high road between Bezvāḍa and Guṇṭūr. There is a high hill here, half way up which is a rock-cut platform on which stands a small temple. There is a cave in the rock behind, said to communicate with the Uṇḍavalle cave-temple 7 miles distant. It has fallen in, and I could not ascertain its original depth, but it looks perfectly natural. The ascent from the foot is by stone steps. Near the foot of these, on the west side, lies a stone pillar with inscriptions on all four sides. It records the grant of villages by a chief of Nādeṇḍla, and is very important as it is dated in Ś.Ś. 1442, and gives an account of the capture of Koṇḍavīḍu by the troops of Kṛishṇadeva Rāya of Vijayanagar in Ś.Ś. 1437 (A.D. 1515) under his general Timma Arasu. On a stone near a small temple of *Garuḍāḷvār* is an inscription dated in the reign of Sadāśiva Rāya of Vijayanagar, Ś.Ś. 1480 (A.D. 1558), recording a grant by Timma Rāja, described as son of the king of Orissa (*Odra*). On another side of the same is an inscription by the same donor regarding further gifts. On a third side is a record of a grant by a private person (date not given). On the fourth is a further record, but the copy is incomplete. Part of the inscription is buried in the ground. There is a fine temple here with a particularly tall and straight gopuram. It is modern, but it is a very striking object, and well worth more than a passing visit. (*Mr. Boswell's Report, published in G.O. of November 7th,* 1870, *reprinted in Ind. Ant. I,* 150, *and Sewell's Report in G.O., No.* 1620, *of November 7th,* 1870, p. 35.)

MUKKĀMULA ;—12 miles north-north-west of Guṇṭūr. An inscription on a slab standing erect at the ruined Śiva temple, "illegible."

NALLAPĀḌU ;—15 miles north of Guṇṭūr. (*Nelapadu.*) An inscription on a pillar of the *kalyāna maṇḍapam* of the temple of *Sītā-Rāmasvāmi.* Another on a stone lying south of the Śiva temple. A third on two stones of the Kṛishṇa temple. None of these are legible.

NAMBŪRU ;—6 miles north-east of Guṇṭūr. On a stone outside the Śiva temple is an "illegible" inscription.

NIDUMUKKULA ;—11 miles north-north-west of Guṇṭūr. There are some inscriptions here.

(1.) In a street of the village, on a slab. Dated Ś.Ś. 1431 (A.D. 1509), during the reign of Kṛishṇadeva Rāya of Vijayanagar. Most of it is "illegible." If the date is correctly given, the inscription ought to be important as this was the first year of that sovereign's reign and *previous* to the date of his conquest of this tract.

(2.) Near a tank to the south of the village is a building of somewhat peculiar shape, said to have been built by the Reḍḍis (1328 to 1427 A.D.) Close to it, on a stone, is an inscription said to be "illegible."

(3.) To the east of the village is an inscription near the *mukhamaṇḍapam* of the *Someśvarasvāmi* temple. It is dated Ś.Ś. 1751 (A.D. 1649), but is said to be mostly "illegible."

PĀMULAPĀḌU;—13 miles north-west of Guṇṭūr. An inscription said to be "illegible," on a stone east of the *Mallesvarasvāmi* temple. The temple is said to have been built by the Reḍḍi chiefs (1328 to 1427 A.D.).

PENUMĀKA;—16 miles north-north-east of Guṇṭūr, 4 miles north of Maṅgalagiri. There is an inscription of Ś.Ś. 1710 (A.D. 1788) at the temple of Śiva. Another report gives me the date as Ś.Ś. 1210 (A.D. 1288).

POTTŪRU;—5 miles west-south-west of Guṇṭūr. South of the Vishṇu temple is an inscription said to be illegible.

PRATTIPĀḌU (Bungalow);—11 miles south-west of Guṇṭūr on the high road. There are two temples here. At the *Daṇḍeśvarasvāmi* temple are the following inscriptions:—

(1.) Ś.Ś. 1156 (A.D. 1234). Grant of lands to the temple by a sovereign, of whose name I am doubtful. The Telugu copy calls him "Kodakasopati Dīpa Mahārāja." Dīpa is probably *Deva* in the original. This is likely to be an important inscription, as the date is just that when the country was changing, or had shortly before changed, rulers.
(2.) Ś.Ś. 1435 (A.D. 1513). Erection of a maṇḍapam by a private party.
(3.) Ś.Ś. 1144 (A.D. 1222). Grant to the temple by a private party.[1]
(4.) Ś.Ś. 1560 (A.D. 1638). Gift of a bell by a private party.
(5.) "Illegible." On a stone bearing the figures of a *nāga*, a *liṅgam*, and a *nandi*.
(6.) Ś.Ś. 1450 (A.D. 1528). Grant of a *chakra* by a private party.
(7.) Ś.Ś. 1476 (A.D. 1554). Donation to the temple by a private party.

At the *Veṇugopālasvāmi* temple, on a stone pillar, is an inscription said to be "illegible," but a king of Karṇāṭa is said to be mentioned therein. The Śiva temple is said to have been built by a Chola Rāja (1023 to *c.* 1228 A.D.). The Vishṇu temple was built by the Reḍḍi chiefs (1328 to 1427 A.D.).

RĀVELA;—11 miles north-west of Guṇṭūr. A stone in the right-hand wall of the Kṛishṇa temple bears an "illegible" inscription.

RĀYAPŪḌI;—18 miles north of Guṇṭūr. Close to a temple of Hanumān is an inscription on a stone pillar, partly legible. There is an old inscription on four sides of a stone, near a Śiva temple, said to be "illegible." There are a few other carved stones in the village.

REḌḌIPĀLEṀ;—1 mile north of Guṇṭūr. Near a tank is a slab with an inscription, dated Ś.Ś. 1172 (A.D. 1250), mostly "illegible."

SEKŪRU;—7 miles west-south-west of Guṇṭūr. There are seven inscriptions here, all "illegible." (1.) In front of the temple of *Someśvara*. (2.) North of the temple, in the street. (3.) South of the village in a field belonging to Sūryadevara Vissayya. (4.) North of the tank, near the temple of *Mārlamma*. (5.) At a place called *Saṅgaṁguṇḍlu*, north-east of the temple of *Veṅkaṭeśvara*. (6.) On a pillar of the *Veṅkaṭeśvara* temple. (7.) On the south wall of the *Chandraśekhara* temple at Selapāḍu, a hamlet of Sekūru.

SUDDĀPALLE;—6 miles east-south-east of Guṇṭūr. An inscribed slab, characters "illegible," near the field of Vajrala Rāmi Reḍḍi.

TĀDIKONḌA;—10 miles north of Guṇṭūr. There are many interesting remains in this village. On a pillar north-west of a temple is an inscription. On a stone in front of a temple of Gaṇeśa is another. Both are "illegible." There are several temples in present use, some of which are old. A deserted temple is asserted to have been built in the days of the Jains or Buddhists. "It contains Jaina or Buddhist figures." At a temple of a village goddess more pretentiously built than most, east of the village, are figures of *Bhairava* and other gods, and an inscription. North of the village, in a field, is a black granite pillar with inscriptions on four sides, "illegible." There are several figures and shrines of village deities, &c. A Śiva temple, built by the Reḍḍis in the middle of a small pond, has now entirely disappeared. North of this on a stone pillar is a *nāga* figure, and others are grouped round it. There is a village Chronicle of the place which is now with the Revenue Settlement Department.

UNḌAVALLE (*Vuṇḍavalle, Vuṇḍavelli*);—16 miles north-east of Guṇṭūr, 2 miles south-west of Bezvāḍa. (*Vundapalle.*) The four-storeyed rock-cut cave-temple. This is a poor specimen of the

[1] Another correspondent informs me that this is an inscription of a Chola king.

Hindu religious art of the seventh or eighth century as compared with the rock-temples of Western India, or the Māvalivaram caves, of about the same age. The most reasonable hypothesis as to its construction is that it was excavated by the Chalukyas from Kalyāṇa, who were Vaishṇavas, after they had conquered the Śālaṅkāyana dynasty of this country (Veṅgī). The temple is dedicated to Vishṇu as Nārāyaṇa or Anantasena, a colossal sculpture of whom, recumbent, is seen in the third storey. There are many other rock-cut shrines and maṇḍapams about the hill.

(See Mr. Boswell's Report to Government, printed with G.O. of November 7th, 1870; reprinted in *Ind. Ant.* I, 153; Sir Walter Elliot's Paper in the *Ind. Ant.* for March 1876, V, 80; Sewell's Report to Government, G.O. 1620. of November 1st, 1878, where the cave is fully described in detail; A discussion on the subject of Bezvāda and Amarāvati before the Royal Asiatic Society, published in their *Journal*, XII, Part I, p. 98; "*Cave Temples of India*" by Fergusson and Burgess, p. 95, with illustrations.)

In the rock-cut temple are three inscriptions. Two are undated, and record private grants to the temple. The third is dated, but the date is illegible. It records a grant by a Reḍḍi.

South of the village is the temple of *Bhāskareśvarasvāmi.* In front of it is a pillar with inscriptions.

(1.) Ś.Ś. 1448 (A.D. 1526). Recording the erection of the temple by a Reḍḍi during the reign of some one at Koṇḍavīḍu.

(2.) Undated. Evidencing the digging of a well in the reign of Kṛishṇadeva Rāya. (1508–1530 A.D.).

(3.) Undated. "Illegible."

At the *Bhīmeśvarasvāmi* temple, on a stone near a pillar, is an illegible inscription. No date.

Vejandla;—7 miles south-east of Guṇṭūr. (*Vizen.*) On a stone fixed in the south side of the gateway of the *Gopālasvāmi* temple is an inscription.

Yenamadala;—10 miles south-west of Guṇṭūr. At the *Vīreśvarasvāmi* temple are some inscriptions:—

(1.) On the southern prākāra wall. Ś.Ś. 1453 (A.D. 1531). Erection of the maṇḍapam and prākāra by "Śrīman Mallayya Chinna Bomma Nṛipati." This falls in the reign of Achyutadeva of Vijayanagar.

(2.) At the same place, undated. Apparently an addition to the above grant.

(3.) At the same place. Same year as the first. Grant by "Chinna Bommayya Nāyuḍu, servant of Rāyasam Ayyappayya, Governor of Koṇḍavīḍu."

(4.) On a pillar at the east gate. Ś.Ś. 1163 (A.D. 1241). A private grant.

(5.) On the same. Ś.Ś. 1186 (A.D. 1264). A private grant.

(6.) On the same. Ś.Ś. 1116 (A.D. 1194). Do.

(7.) On a fallen stone outside the eastern court of the same temple. Ś.Ś. 1171 (A.D. 1249). "Illegible."

At the temple of *Veṇugopālasvāmi* are two inscriptions—

(1.) On a stone in the temple. "Illegible." Said to be in Uriya characters.

(2.) On the *garuḍa stambha.* Ś.Ś. 1170 (A.D. 1248). A private grant.

At the *Sītā Rāmasvāmi* temple are the following:—

(1.) Undated. A private inscription, unimportant.

(2.) Ś.Ś. 1310 (A.D. 1388). A private grant.

At the temple of Hanumān is an inscription of Ś.Ś. 1211 (A.D. 1289). A private grant.

In the bazaar is an "illegible" inscription on a stone.

Zonnalagaḍḍa;—5 miles north of Guṇṭūr. South-east of the temple is a slab inscribed in "illegible characters."

REPALLE TALUK.

Anantavaraṁ;—8 miles east of Tenāli, 16 miles north of Repalle. Inscription on a stone pillar of the *Saptapadeśvarasvāmi* temple. There are others in the village, of which I have no particulars.

Bhaṭṭiprōlu;—6 miles north of Repalle (not marked on the Ordnance map; close to Vellatūru). A ruined Buddhist tope. It was greatly demolished a few years ago for the purpose of making a road; and some of the marble sculptures were utilized in building a sluice on the Kṛishṇā Canal close by, where the road to Vellatūru crosses the canal. They may be seen let into the flooring of the sluice. I have it direct from the officer chiefly concerned in the demolition that the mound was between 30 and 40 feet high, of a circular shape, like a dome, but ruined at the top; that there was a marble pillar standing erect, and sculpture here and there in marble, but he does not remember rails or walls of marble. He found inside the dome a casket made of six small slabs of stone dovetailed into one another, measuring about

2½ feet by 1½ feet by 1 foot. Inside this was a common clay chatty, and inside the chatty a neat casket made of "soap-stone" [1] which contained a crystal phial. In the phial was a pearl, a few little bits of gold leaf and some ashes. Wishing to remove his discoveries, the stone casket was accidentally broken and the remains were left at Bhaṭṭiprōlu. The chatty was also broken. The "soap-stone" casket was smashed during a voyage to England and the fragments thrown away. The crystal phial was presented to Dr. Burnell. My informant added to his account an assurance that he had not at the time the slightest conception of the value of the structure he was engaged in demolishing. The villagers of Bhaṭṭiprōlu told me that they remember some railing or wall, which they described as about four feet high, surrounding the tope.

(See *Ind. Ant.* for April 1874, III, 124. Note by Mr. W. R. Norris with illustration. Boswell's *Reports* in G.O. of November 7th, 1870, and of Dec. 14th, 1871. *Ind. Ant.* I, 153, 374. Sewell's *Report* in G.O. 1620 of November 1st, 1878, pp. 33, 34.)

In the *Viṭṭalesvarasvāmi* temple are several inscriptions on stone pillars. In the temple of *Malleśvara-svāmi* are others, similar. My copies give the following :—

(1.) Ś.S. 1450 (A.D. 1528). Recording repairs to the temple, which, it is said, was built and endowed by Vishṇuvardhana Chakravarti.
(2.) Ś.Ṣ. 1066 (A.D. 1144). A private grant.
(3.) Ṣ.Ś. 1464 (A.D. 1542). *Do.*
(4.) Ś.S. 1174 (A.D. 1252). Grant by the son of the family priest of the Kākatīya king Gaṇapati Mahārāja, *i.e.*, Pratāpa Rudra I of Orangal.
(5.) Ṣ.Ś. 1182 (A.D. 1260). A private grant.
(6.) Ś.S. 1174 (A.D. 1252). Similar to No. 4.

BUDDHAVĀNI, or BUDDHĀNI ;—(*Buddhapāḍu*, 16 miles west by north of Repalle—*Bodapadu.*) Mr. Boswell, in his Report printed with G.O. of November 7th, 1870 (*Ind. Ant.* I, 153), stated that a number of copper Buddhist figures, part of them now in the Library at Bezvāḍa, had been found at this village. In my Report to Government, printed with G.O. No. 1620, of 1st November 1878, p. 34, I stated that search was being made in the Madras Museum for a number of inscribed bases belonging to these images, which were sent thither for examination. I regret to state that this has proved entirely unsuccessful. These valuable inscriptions seem to have been lost.

CHANDAVŌLU, or TSANDAVŌLU ;—15 miles west of Repalle. In the temple of *Śrī Liṅgodbhava* there are four inscriptions on stones .—

(1.) On a pillar at the east gate. Ś.Ś. 1093 (A.D. 1171). A private donation to the temple.
(2.) On a beam of the maṇḍapam. Undated. A private grant.
(3.) On a small stone near. Ś.Ś. 1076 (A.D. 1154). A private donation to the temple.
(4.) On the same. Ś.Ś. 1098 (A.D. 1176). Grant by Velanāṭi Goṅkayya, commander of the forces of "Vijaya Rāja." (Compare the Bāpaṭla inscriptions.) Taken together, it would seem that "Vijaya Rāja" was a title of Kulottuṅga II.

"Outside the village is a mound of immemorial antiquity," on which a number of stones are planted, like tombstones. This should be examined. The village used, so the people say, to have a large number of temples and tanks. There is a *Sthala Purāṇa*, which is with the Tādikoṇḍa Brahmans of Guntūr Taluk. See the story of the "Palnāḍ Heroes" (*Appendix A*, p. iii). Gold coins have been found here, and discoveries are constantly being made when excavations are carried on. Not long ago some pillars were dug up. A few years since an immense treasure was discovered by some tank-diggers near here. It consisted of several large masses of pure gold, which evidently was the residuum of the melting down, in chatties, of a quantity of gold, probably temple-ornaments. Some were recovered by Government. In the Vishṇu temple, here, are some Telugu inscriptions, said to be illegible.

CHĀVAḶI ;—10 miles south-east of Tenāli, 11 miles north-west of Repalle. An inscription on a stone at the entrance of the temple of *Pāpeśvara.*

CHILUVŪRU ;—9 miles north of Tenāli, 29 miles north-north-west of Repalle. Two temples said to have been built by the Cholas.

CHINNA PARIMI AGRAHĀRAṀ ;—4 miles south of Tenāli, 17 miles north-west of Repalle. (*China-param Aggm.*) Inscriptions on two stones of the *Rāmaliṅga* temple, recording grants.

CHULUMŪRU ;—9 miles east of Tenāli, on the river. An old temple, fabled to have been built by

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[1] By "soap-stone" I understand a material similar to that of which the Amarāvati casket at the Madras Museum is composed.

Rāma. On a stone in the temple is an inscription said to be "illegible," or "in Nāgarī characters." There is a *Sthala Purāṇa* of the temple.

Dāvalūru ;—6 miles east of Tenāli, 18 miles north-north-west of Repalle. In front of the temple of *Gokarṇeśvara* is an inscription said to be in "Nāgarī" characters, "illegible."

Duggirāla ;—7 miles north of Tenāli, 25 miles north-north-west of Repalle. Temple of *Kēśavasvāmi*, built by the Reḍḍis (1328 to 1427 A.D.) and rebuilt subsequently. There are some inscriptions on pillars, said to be "unreadable." One appears to be dated in Ś.Ś. 1056 (A.D. 1134).

Gūḍavalle ;—8 miles west-north-west of Repalle. The temple of *Lakshmī-Narasiṁha* is said to have been built 800 years ago. In the Śiva temple now in ruins is an inscription said to be illegible, on a stone.

Intūru ;—14 miles west by north of Repalle. (*Yintur.*) An ancient temple of *Vīrabhadra.*

Jampanni ;—6 miles south of Tenāli, 15 miles north-north-west of Repalle. In the temple of *Rāmeśvara* are some "illegible" inscriptions.

Kasuparru ;—20 miles west of Repalle, 1 mile west of Ponnūru. Inscription, said to be illegible, on a slab in front of the *Vēṇugopālasvāmi* temple.

Kolakalūru ;—5 miles north by west of Tenāli, 24 miles north-west of Repalle. On a slab east of the south gateway of the *Keśavasvāmi* temple is an inscription, dated Ś.Ś. 1240 (A.D. 1318). Grant by the son of Sōmayya Veṅkan, Commander-in-Chief of the armies of the Kākatīya king, Pratāpa Rudra II of Oraṅgal. Close by is another inscription commemorating a grant by the same man in Ś.Ś. 1241 (A.D. 1319). On a pillar of the *Agastyeśvara* temple is an inscription of Ś.Ś. 1163 (A.D. 1241), evidencing a grant by a private party. On another pillar is a second inscription of the same year. On another is an injured inscription of a Chola king, dated Ś.Ś. 1124 (A.D. 1202). On a slab south of the eastern gateway of the same temple is an inscription dated Ś.Ś. 1240 (A.D. 1318), evidencing a grant by the same son of Sōmayya Veṅkan (*see above*) to another temple.

Kollipara ;—8 miles north of Tenāli, 26 miles north-north-west of Repalle. Inscription near the gate of the *Mukteśvara* temple, "illegible."

Kollūru ;—12 miles west of Repalle. Several inscriptions on stones of both the Vishṇu and Śiva temples. I have copies of four :—

(1.) Ś.Ś. 1455 (A.D. 1533). A private grant.
(2.) Ś.Ś. 1094 (A.D. 1172). A private grant, "in the twenty-ninth of the years of Rāja Rāja Deva."
(3.) Ś.Ś. 1095 (A.D. 1173). A private grant, "in the twenty-seventh of the years of Rāja Rāja Deva." The copy, of course, is wrong.
(4.) Ś.Ś. 1099 (A.D. 1177). A private grant in honor of Kulottuṅga Chola, "in the twenty-first year of the kingdom of Tribhuvana Malla."

A resident of the village, Polipeddi Ayyappagāri Nāgayya, is said to possess eight copper-plates, which he does not wish to shew.

Kuchallapāḍu ;—7 miles east-south-east of Tenāli, 15 miles north-north-west of Repalle. An ancient Śiva temple.

Modukūru ;—8 miles south-south-west of Tenāli. In the temple of *Vīrabhadrasvāmi* are inscriptions said to be illegible. In the temple of *Rāma Chōḍeśvarasvāmi* are others similar. The temples are said to have been founded by one of the Cholas.

Mōparru ;—11 miles west-north-west of Repalle. There is an inscription on a stone bearing the figure of a *nāga* in the *Chōḍeśvarasvāmi* temple, which is said to have been built by the Cholas (1023–1228 A.D.).

Mulukuduru ;—20 miles west of Repalle. An old temple, said to have been built by the Rishi Atri. There is a copper-plate inscription with the villagers. In the temple is an inscription on stone recording a grant, but I do not know the date of it.

Nadiṁpalle ;—10 miles south-west of Repalle. An old temple of Śiva, said to have been built in the time of the Reḍḍis (1328–1427 A.D.)

Nandivelugu ;—4 miles north of Tenāli, 23 miles north-west of Repalle. An inscription of Ś.Ś. 1154 (A.D. 1132) (?) on a stone in the *Agastyeśvarasvāmi* temple. I doubt the date strongly. The inscrip-

tion is said to be much worn away, and only the first few lines are given, which seem to belong to an inscription of the period of the Gaṇapatis, giving the titles of Pratāpa Rudra of Orangal. Another inscription on the same slab records a private grant. The *Sītā-Rāmasvāmi* temple is said to have been built by the Cholas (1023 to c. 1228 A.D.) and subsequently repaired by the villagers.

Nidubrōlu ;—19 miles west of Repalle, 1 mile east of Ponnūru in Bāpaṭla Taluk. (*Nidubōlu.*) There is an inscription on a stone fixed in front of the temple of *Chōdeśvarasvāmi.* It is dated Ś.Ś. 1054 (A.D. 1132), and records the erection of the temple by a private person "in the seventeenth of the glorious years of Tribhuvana Chakravarti Śrī Vikrama Chōḍa Dēva."

Nizāmpaṭṇaṁ ;—14 miles south-west of Repalle, on the coast. Some temples, said to be very old.

Pedda Koṇḍūru ;—10 miles north of Tenāli, 28 miles north-north-west of Repalle. Three temples, said to have been built by Rāja Rāja Narendra Chola, with "illegible" inscriptions.

Peddapalle ;—14 miles south-south-west of Repalle, 4 miles north of Nizāmpaṭṇaṁ, on the coast. This place was formerly on the coast, which is perpetually encroaching on the sea hereabouts. It used to be the principal trading port, and was the site of the first English factory. It was known as *Pettipolee* when first established in A.D. 1611. Up to 1697 it was several times abolished and re-established. In 1753 it was ceded to the French by the Nizām as part of the Northern Sarkārs, but was bestowed on the English by the Nizām Salābaṭ Jang as part of the Nizāmpaṭṇaṁ Sarkār.

Peddapūḍi ;—7 miles south of Tenāli, 14 miles north-west of Repalle. A copper-plate inscription is in possession of a Karaṇam named Pāpayya. It is dated "Kaliyuga" (?!) 1326. Possibly this is an error of my informant for Ś.Ś. 1326 (A.D. 1404).

Pedda Rāvūru ;—2 miles south of Tenāli, 18 miles north-west of Repalle. In the temple of *Sītā-Rāmasvāmi* there is an inscription partly legible on a *garuḍa* stone. It is said to be undated, and to contain only the names of private people.

Peravali ;—9 miles south-east of Tenāli, 10 miles north-west of Repalle. Two temples said to have been built by the Cholas (A.D. 1023 c. 1228), with inscriptions said to be "illegible." Some copper-plate inscriptions of the Cholas are said to be in the possession of Bramhānandam of Ārādimmapuraṁ, a hamlet of Peravali. One of the inscriptions at the temple appears, by a copy in my possession, to record a gift to the temple by a private person in Ś.Ś. 1361 (A.D. 1439).

Pinnapāḍu ;—1 mile west of Tenāli, 20 miles north-west of Repalle. A temple of Śiva said to have been built by the Cholas (A.D. 1023 to c. 1228?).

Ponnapalle ;—9 miles west of Repalle. (*Ponapalle Vantu Aggm.*) Two Karaṇams of the village, Ponnapalle Kōtayya and Ponnapalle Jōgayya, are reported to be in possession of eight copper-plate inscriptions, but to be averse to showing them.

Pulivarru or Pedda Pulivarru ;—5 miles north of Repalle. Several inscriptions on a pillar of the *Narendreśvarasvāmi* temple. All of them seem to record private grants; one only bears a date, Ś.Ś. 1512 (A.D. 1590). There is an "illegible" inscription on a black granite slab near the *nandi* There is a *Sthala Purāṇa* at the temple. At the *Varadarājasvāmi* temple, said to have been built by Vyāghra Ṛishi, is an inscription recording a private grant in Ś.Ś. 1512 (A.D. 1590).

Tenāli ;—20 miles north-west of Repalle, head-quarters of the Deputy Tahsildar of the taluk. In the temple of *Rāmeśvara* is a copper image with a "Saṅskṛit" inscription, said to be illegible. On a stone at the south gate of the *Gopālasvāmi* temple is an "illegible" inscription; also, on a stone at the small temple of *Hanumān*, and on a stone at the temple of *Govardhana.* In the enclosure of a temple of *Rāmaliṅgeśvara* is a colossal image of Buddha (?) neglected and despised.

Tsandavōlu ;—*see* Chandavōlu.

Vallabhāpuraṁ ;—8 miles north-east of Tenāli, 24 miles north-north-west of Repalle. Two old temples.

Vellatūru ;—6 miles north of Repalle. An ancient temple of *Agastyeśvarasvāmi.* At the Vishṇu temple, on a pillar, is an "unreadable" inscription. The sluice of a channel here, over which the road runs, has been partly constructed of *sculptured marbles* from the Bhaṭṭiprōlu Buddhist tope. They are to be seen on the flooring of the sluice.

Vēmūru ;—8 miles south-east of Tenāli, 12 miles north-north-west of Repalle. Inscription, "illegible," on a stone bearing the figure of a *nāga* near a tank.

Vēṭapālem;—6 miles south-west of Tenāli, 20 miles north-west of Repalle. (*Vetapalem.*) A temple, said to have been built by the Cholas, with an "unreadable" inscription on a pillar.

Vōlēru;—3 miles north of Repalle. An inscription on the left side of the entrance to the *Madana-Gopālasvāmi* temple records a grant to the temple by a private person in S.Ś. 1460 (A.D. 1538) in honor of, and in the reign of, Achyutadeva Rāya of Vijayanagar.

Yedlapalle;—4 miles south-west of Tenāli, 19 miles north-west of Repalle. (*Yadlapalli.*) Some inscriptions, "illegible," on the temple of Vishṇu.

Yīvani;—6 miles north of Tenāli, 24 miles north-north-west of Repalle. A stone inscription in the *Agastyeśvarasvāmi* temple, said to be "illegible."

BĀPAṬLA TALUK.

Annavaram;—20 miles north-west of Bāpaṭla. Two inscriptions, "illegible," in front of the temple of *Gopālasvāmi.*

Appikatla;—6 milesnorth-east of *Bāpaṭla.* (*Appikalla.*) North-east of the village, close to the high road, is a temple, on the east of which is a slab bearing an inscription of "Kulōttuṅga Rājēndra Chōḍa Rāja," in Telugu characters. There are other grants by the same sovereign recorded on the slab, one of which calls him son of "Śrī Velanāṭigoṅka." Another inscription records that an inhabitant of Appikaṭla built the western prākāra of the temple in Ś.Ś. 1094 (A.D. 1172). On a stone near the temple of *Veṅkateśvara*, which bears the figure of a *nāga*, is an "illegible" inscription.

Bāpaṭla.—Head-quarters of the Tahsildar of the taluk, 48 miles west-south-west of Masulipatam. There is an old temple here with a number of inscriptions.

(1.) On the east wall of the second prākāra of the *Bhāva Nārāyaṇasvāmi* temple. A grant of money and lands by "Uttama Chōḍa Velanāṭa Goṅkayya," in Ś.Ś. 1078 (A.D. 1156), being the eleventh year of the reign of "Tribhuvana Chakravarti."

(2.) On the north wall of the same. Grant by the minister of "Kulōttuṅga Chōḍa Goṅka Rāja" in Ś.Ś. 1082 (A.D. 1160).

(3.) On the same. A grant of Ś.Ś. 1028 (A.D. 1106) by the same individual mentioned in No. 1. According to my copy, this year is called the sixth of the reign of Tribhuvana Chakravarti.[1]

(4.) On the same. A grant of Ś.Ś. 1078 (A.D. 1156) by the son of the grantor in Nos. 1 and 3, in the eleventh year of Tribhuvana Chakrāvarti's reign (so says my copy).

(5.) On the same. A grant of Ś.Ś. 1076 (A.D. 1154) by "Śrī Velanāṭi Rāja Rājadēvara," in the eleventh year of the reign of Tribhuvana Chakravarti.

(6.) On the same. A grant of Ś.Ś. 1076 (A.D. 1154) by the same individual as in Nos. 1 and 3, "in the ninth year of the reign of Tribhuvana Chakravarti."

(7.) On the same. Ś.Ś. 1076 (A.D. 1154). A grant by "Chōḍa Velanāṭi Kammanāṭi," in the ninth year of Tribhuvana Chakravarti.

(8.) On the same. Ś.Ś. 1076 (A.D. 1154). Grant by the minister of the "Goṅka Rāja," in the ninth year of the reign of Tribhuvana Chakravarti.

(9.) On the same. Ś.Ś. 1082 (A.D. 1160). A private grant, in the seventh year of the reign of Tribhuvana Chakravarti. (!) The dates given in my copies are manifestly inaccurate.

(10.) On the western wall of the same prākāra. Ś.Ś. 1014 (A.D. 1192). A private grant.

(11.) On the same. Ś.Ś. 1055 (A.D. 1133). A private grant in the eleventh year of the reign of "Tribhuvana Chakravarti Śrī Kulōttuṅga Chōḍa Dēva." These dates are clearly all wrong in my copies. It seems that this inscription and No. 12 identify "Tribhuvana Chakravarti" with Kulottuṅga Chola.

(12.) On the same. Ś.Ś. 1077 (A.D. 1155). Grant by Sāmādi Amma, wife of Kulottuṅga Chola Rāja, in the seventh year (!) of the reign of her husband, to whose name the title "Tribhuvana Chakravarti" is prefixed.

(13.) On the same. Ś.Ś. 1071 (A.D. 1149). A private grant, in the eleventh year of "Śrī Vijaya Rāja."

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[1] My notes on these inscriptions are taken only from copies made for me by a clerk who worked under Sir Walter Elliot, from copies taken by him from the originals for that gentleman. They are therefore entirely untrustworthy. I think it right however to note them as I have done, so that attention may be directed to them and the originals carefully examined.

(14.) On the eastern wall of the southern gateway of the same temple. Grant by "Śālva Timma Arasu," minister of Kṛishṇadeva Rāya, in Ś.Ś. 1440 (A.D. 1518).

(15.) On the south wall of the second prākāra of the same temple. Grant by "Śālava Timmayya," minister of Kṛishṇadeva Rāya, with the consent of his sovereign. Dated Ś.Ś. 1440 (A.D. 1518).

(16.) On the raised platform of the *garbhālayam* of the same temple. An inscription of which I much doubt my copy. It appears to be a grant by a Chola, but even of that I am doubtful, because of the title given him. I altogether disbelieve the date given, Ś.Ś. 732 (A.D. 810).

There are some interesting sculptured stones here, noticed by Mr. Boswell in his Report printed with G.O. of 4th December 1871 (*Ind. Ant.* I, 373).

Chēbrōlu ;—8 miles south by east of Guṇṭūr. (*Bebbralu.*) There are inscriptions here as follows; the first six at the *Nāgeśvarasvāmi* temple (*see Note, p.* 81).

(1.) An inscription of which I have an imperfect copy, but which apparently belongs to the reign of Pratāpa Rudra II of Orangal, and gives an account of his descent from Proli Rāja, and of his conquests. It is stated that he built a maṇḍapam and gopuram at the temple and endowed it. Further additions record other private endowments.

(2.) Dated Ś.Ś. 1475 (A.D. 1553). A private donation to the temple.

(3.) Another inscription, apparently by one of the Gaṇapati family, probably Pratāpa Rudra II, but the inscription has been very badly copied, and I can make little of it.

(4.) Another Gaṇapati inscription by a king who claims to have made certain conquests. Copy very bad. Date apparently Ś.Ś. 1157 (A.D. 1235). This would be in the reign of Pratāpa Rudra I of Orangal.

There are two other inscriptions at the same temple, of which I have no copy. There is another on a pillar of the *Vīrabhadra* temple; another near a tank; another near Keśavā-Chāri's house. An "illegible" inscription is reported close to a maṭh, and several inscriptions on stones near it, all "illegible." Another of my informants reports an inscription in the *Nāgeśvarasvāmi* temple, dated Ś.Ś. 1067 (A.D. 1145), recording a grant by a rāja. A find of old gold and silver coins was made here some time ago, dug up from three yards below the ground, together with a stone image. All were in a "stone box," which was broken by the laborers. The coins were at once seized. Fifteen of them are still, I am told, with Mogalinēni Prakāśaṁ of Chēbrōlu. I am told of an inscription in Chēbrōlu, dated Ś.Ś. 1135 (A.D. 1213), but cannot ascertain its exact whereabouts. Another correspondent tells me of an inscription by a Chola, dated Ś.Ś. 1076 (A.D. 1154), but I do not know where it is to be found; nor, similarly, another of Ś.Ś. 998 (A.D. 1076), which is stated to be a grant in the reign of Vishṇuvardhana Mahārāja.

Cherukūru ;—*see* Pedda Cherukūru.

Chinna Gañzām ;—24 miles south-west of Bāpaṭla. A salt station. Part of an inscribed marble from a Buddhist tope was lately found here (*see* Kollitippa). There is an inscription, undated, recording a grant to the temple, on a stone at the east of the village.

Daggupāḍu ;—18 miles west of Bāpaṭla, on the main road. (*Duggubadu.*) Two ancient temples, date not known; and three stone inscriptions (no particulars sent). Some *nāgakals.*

Dēvarapalle ;—17 miles west by south of Ponnūru, 3 miles north of Parutsūru bungalow on the high road, 13 miles west-north-west of Bāpaṭla. In front of the Śiva temple is an inscription said to be "illegible." This and another temple are said to have been built by a Chola king (1023 to *c.* 1228 A.D.)

Faringidibba ;—16 miles south-west of Bāpaṭla, on the coast. It is also called Frānguladibba. Tradition states that there used to be an European colony here as far back as A.D. 1224, probably Genoese or Venetian (*Boswell*). Two marbles, probably from one of the Buddhist topes in the district, were lately found here. They have been sent to the Bezvāḍa Library. (*Boswell's Reports printed with G.O. of November 7th,* 1870, *and of December* 14*th,* 1871. *Ind. Ant.* I, 187-375.)

Ganikepūḍi ;—22 miles north-west of Bāpaṭla. An inscription on a slab in the middle of the village in front of an image of Gaṇeśa. It is said to be "illegible."

Iṅkōlu ;—19 miles west by south of Bāpaṭla. (*Yinkole.*) A deserted temple, and four ancient temples still in use. Age not known. An inscription, said to be "illegible." Some stone statues, &c., and *Nāgakals.* One of the latter is remarkable. Sir Walter Elliot called attention to it in his Report to

Government printed with G.O. of 4th December 1871. (*Ind. Ant.* I, 372). In one of the temples sculptures belonging to some older building have been utilized.

INUGALLU ;—17 miles north-west of Bāpaṭla, 5 miles north of Parutsūru bungalow. An inscription in the Śiva temple, of which insufficient particulars have been sent me. The temple is said to have been built by the Cholas (A.D. 1023 to *c.* 1228).

JĀGARLAMŪDI ;—21 miles north by east of Bāpaṭla. (*Chagarlamudi.*) Some ancient temples.

KĀKUMĀNU ;—10 miles west of Ponnūru, 12 miles north-west of Bāpaṭla. (*Kakumanu Rachur Vantu.*) A temple, said to be very old. In the street is an old illegible inscription on a stone. A Vishṇu temple is said to have been built by a Chola rāja (1023 to *c.* 1228 A.D.)

KĀRIMCHĒḌU ;—9 miles west of Bāpaṭla. (*Karamchedu.*) Three old temples, date not known ; and an inscription on stone, "illegible."

KĒSAVARAPUPĀḌU ;—16 miles west of Bāpaṭla. An inscription on a stone said to be "illegible." Some stone statues.

KOLLIMARLA ;—14 miles north of Bāpaṭla, 8 miles north-west of Ponnūru. Near the entrance of the Vishṇu temple is an inscription, said to be "illegible," on a granite slab.

KOLLITIPPA ;—20 miles south-west of Bāpaṭla, a piece of high ground between Kadavakuduru and Chinna Gañzāṁ, east of the Kadavakuduru swamp, and to the west of the old coast road. Here was lately found half of an inscribed marble, presumably from the Buddhist Tope at Amarāvatī. The inscription is in the Amarāvatī character and is in Pāli. It might, however, equally have belonged to the Bhaṭṭiprōlu Tope. The other portion of the inscription was found lying near a temple in the village of Chinna Gañzāṁ.

KOMMŪRU ;—13 miles west of Ponnūru, 14 miles north-west of Bāpaṭla. There are several inscriptions here (*see Note p.* 81).

(1.) Undated. By a private person in the reign of Pratāpa Rudra.
(2.) Ś.Ś. 1041 (A.D. 1119). A private endowment.
(3.) Do. do.
(4.) Do. do.
(5.) "Illegible."
(6.) Ś.Ś. 1051 (A.D. 1129). A private grant.
(7.) Ś.Ś. 1438 (A.D. 1516). Records the building of the temple of *Vīrabhadra* by a private person in honor of Krishṇadeva Rāya of Vijayanagar.
(8.) Undated. A private grant.
(9.) Ś.Ś. 1470 (A.D. 1548). Grant by a rāja called "Śrīman Mahāmaṇḍaleśvara Rāma Rāzu Nīlandīma Rājayyadeva Mahārāja." It is a grant of some villages.
(10.) Ś.Ś. 1166 (A.D. 1244). A private grant.
(11.) "Illegible" in part, but a portion is dated Ś.Ś. 1056 (A.D. 1134), and records a grant by "Mahāmaṇḍaleśvara Goṅka Rāja." This is the title applied to the Chola kings in many of these grants.
(12.) Ś.Ś. 1056 (A.D. 1134). A private grant.
(13.) Undated. A private grant.
(14.) Ś.Ś. 1056 (A.D. 1134). A private grant.

KONDAPĀTŪRU ;—10 miles west by south of Ponnūru, 11 miles north-west of Bāpaṭla. Inscription on a granite slab in the temple, dated Ś.Ś. 1689 (A.D. 1267), recording the building of the shrine by a private person. Another inscription to the same effect is to be seen near the south door of the *Malleśvara* temple.

MARRIPŪDI ;—7 miles south-west of Ponnūru, 6 miles north-east of Bāpaṭla. An inscription in ancient characters, "unreadable," on a stone fixed in the village.

MŌTUPALLE ;—17 miles south-west of Bāpaṭla, on the sea. Marco Polo stopped here on his voyage up the coast, and describes the place (Yule's *Marco Polo*, II, 295, 272, 357). His visit occurred during the reign of the Oraṅgal Queen Rudramma Devī, whom he extols for justice and good government. He mentions the trade in diamonds and in very fine cloths. (See also Cunningham's *Ancient Geography of India*, I, 542.) There are two old temples here, dating from the time of the Cholas. On the stone pillars of one of them are some inscriptions, but no particulars have been sent me.

MUNUPALLE ;—4 miles north of Ponnūru, 16 miles north-north-east of Bāpaṭla. South of the village, an inscription said to be "illegible," in the land of a ryot, east of the Guṇṭūr road.

NĀGANILA ;—22 miles west of Bāpaṭla. Two temples about 300 years old. Some stone statues. An inscription said to be "illegible."

NANDŪRU ;—4 miles south-west of Ponnūru, 8 miles north by east of Bāpaṭla. An inscription in characters "unknown," on both sides of a stone in front of the temple. On another stone close by is another inscription said to be illegible, but stated nevertheless to be in "Telugu" characters.

PĀLAPARRU ;—8 miles north of Parutsūru bungalow, 18 miles north-west of Bāpaṭla. A stone, broken, containing an inscription said to be "illegible."

PARUTSŪRU (Bungalow) ;—14 miles west by north of Bāpaṭla, on the Madras Road. (*Parachur.*) Two old temples, and an "illegible" inscription.

PĀVULŪRU ;—20 miles west by south of Bāpaṭla. Three old temples. Eight stone statues in different parts of the village. Three inscriptions said to be "illegible." Some *Nāgakals.*

PEDDA CHERUKŪRU ;—10 miles north-west of Bāpaṭla. In the temple of *Trivikramasvāmi* are two inscriptions on the *garuḍa stambha.* (*See Note, p.* 81).

(1.) Undated. Grant by "Vishṇuvarddhana Mahārāja."
(2.) *Ślokas* in praise of the deity.

On a stone fixed in the bazaar of the village is another inscription :—

(3.) Grant to the temple by "Kākatīya Gaṇapati Rāya." No date.
(4.) There is an inscription somewhere (where, I am not informed), date Ś.Ś. 1131 (A.D. 1209), by "Cheta Mahārāja" (or "Bheta"?).
(5-8.) On the edge of a tank are four inscriptions recording charitable grants for temple purposes in Ś.Ś. 1066 (A.D. 1144).

There are three copper-plate inscriptions in the village in possession of Nōru Kṛishṇayya, a resident.

(1.) Grant of an Agrahāra by "Vishṇuvarddhana Mahārāja," no date. The commencement of the plate is in the Chalukyan style, and I imagine that the grant must be by one of the Eastern Chalukya sovereigns of that name, but I cannot ascertain which.
(2.) Ś.Ś. 1221 (A.D. 1299). Grant by one "Mallideva."
(3.) Grant by King Vēma—"Vēma Bhūmēśvara"—in Ś.Ś. 1296 (A.D. 1374). This is probably Ana Vēma Reḍḍi of Koṇḍavīḍu.

PONNŪRU ;—12 miles north-north-west of Bāpaṭla. This is the head-quarters of the Deputy Tahsildar of the taluk. There is a temple of considerable pretensions here. On a pillar at the east gateway is an inscription dated Ś.Ś. 1041 (A.D. 1119), recording a grant by Kulottuṅga Chola I. There is another recording a private grant to the temple in Ś.Ś. 1197 (A.D. 1275). Another, in the same temple, records a private donation in Ś.Ś. 1315 (A.D. 1393). And a fourth—a private donation—in Ś.Ś. 1535 (A.D. 1613), "made by permission of Guṇṭupalle Muttu Rāja."

PŪSAPAḌU ;—17 miles west of Bāpaṭla. Two old temples, and one or two detached sculptured stones.

PŪSULŪRU ;—11 miles west of Ponnūru, 15 miles north-west of Bāpaṭla. A temple, built in Ś.Ś. 1104 (A.D. 1182) by the village chiefs, according to tradition. There is an undated inscription in front of the Śiva temple. An "illegible" inscription on a stone in a field north of the tank.

RĒTURU ;—7 miles north of Bāpaṭla. A temple said to be 400 years old. (*Rotur.*)

SANTARĀVŪRU ;—16 miles south-west of Bāpaṭla. There are three ancient temples here, date not known, and one built 300 years ago. There are twelve inscriptions on stone, of which nine are stated to be "illegible." I have copies of three ;—

(1.) Ś.Ś. 1350 (A.D. 1428). A grant by "Śrīman Mahāmaṇḍaleśvara Mīsaragaṇḍa Kaṭhāri Sāḷuva Teluṅgu Rāya Dēvara Mahārāja."
(2.) Ś.Ś. 1014 (A.D. 1192). A private grant.
(3.) Ś.Ś. 1575 (A.D. 1653).

SVARṆA ;—13 miles west by south of Bāpaṭla. (*Sworna.*) Three inscriptions, said to be "illegible."

TIMIRITIPĀḌU ;—15 miles west of Bāpaṭla. Three old temples of unknown date. Two "illegible" inscriptions.

TURLAPĀḌU ;—22 miles north-west of Bāpaṭla. An inscription on a stone near the image of Hanumān, said to be illegible.

VALLŪRU ;—9 miles north-west of Ponnūru, 15 miles north of Bāpaṭla. There are three inscriptions here. One is a short "illegible" inscription of two lines on the entrance of the *Gopālasvāmi* temple. The other is on a pillar of the same temple maṇḍapam. It is partly legible, and records the erection of the maṇḍapam in Ś.Ś. 1495 (A.D. 1573) by a private person. The third is on a stone pillar in a tank. It is said to be "illegible."

VANGIPURAṀ ;—19 miles north-north-west of Bāpaṭla. Two inscriptions. One is on the *garuḍa stambha* of the "Vallabha Rāya" temple. It is dated Ś.Ś. 1487 (A.D. 1565) during the reign of Sadāśiva Rāya of Vijayanagar. It was in this year that the Vijayanagar sovereignty was destroyed by the Mussulmans. The second inscription is on a pillar of the *Agastyeśvarasvāmi* temple. It records a grant by "Mūrti Rājayyadēva Chōḍa Mahārāja" in Ś.Ś. 1478 (A.D. 1556), during the reign of Sadāśiva, as above.

VIDUBALAPĀḌU ;—18 miles west of Bāpaṭla. (*Yedupulapadu.*) Three temples, said to be very old. An inscription, said to be "illegible." Some *Nāgakals* and other sculptured stones.

VUPPUTURU ;—13½ miles west by north of Bāpaṭla, close to the Madras road. On a stone pillar in the village is an inscription professing to date from the 2,000th year of the *Kaliyuga*, and to be a grant of a village by Triṇetra Pallava. This is probably a forgery. There is a copper-plate in the village, in the possession of Vanne Buchhayya, who refuses to part with it.

THE KURNOOL DISTRICT.

So little has been written about the district of Kurnool which is of any historical value, that it is difficult to prepare any connected sketch of its earlier days up to the time when the Vijayanagar kings, and the Muhammadans appear on the scene. In all probability the tract was covered with thick forest till comparatively recent times. It is, at any rate, remarkable how few inscriptions have been reported from this district earlier than the sixteenth century. Some few there are, but they are scarce compared with the number in the adjacent tracts of the Kistna and Bellary Districts. The country would appear to have been in the possession of the Chalukyas of the Western Branch till the fall of that dynasty. Here and there are found Chola inscriptions, and, later on, inscriptions of the Orangal dynasty, though it is probable that the latter never acquired any sovereignty of the country. They seem to have visited the most holy spots, and are credited with the construction of the Ahobilam temples. It was far otherwise with the Vijayanagar kings. Dispossessing all the local chiefs, they acquired a firm hold on the country and sought to consolidate their power by a particularly liberal display of charitable gifts to Brahmans and temples, the records of which, on stone and copper, have lasted to our time. On their overthrow by the Mussulmans in A.D. 1565 the country fell nominally into the hands of the latter, though the old landed lordlings regained a considerable amount of power. The country is admirably adapted for the construction of almost impregnable strongholds, and there are a great number of fine old Polegar forts scattered through the country, especially towards its western limits. The mountain ranges and forest tracts on the east formed a better fortification than the hand of man could devise. The principal temple is that of Śrīśailaṁ, which has always been remarkable for its superior sanctity.

MĀRKĀPUR TALUK.

DUDDANĀLA ;—21 miles north-north-west of Mārkāpur, 9 miles south-south-west of Veṅkaṭareḍḍipāleṁ. There is a ruined town here and some old temples. In the valley to the north, a tank-bund of enormous size is reported to exist.

MĀRKĀPUR.—Head-quarters of the taluk, 49 miles east-south-east of Kurnool. (*Markepoor.*, West of the village is an ancient temple dedicated to *Chennakeśavasvāmi.* At the gate of the *mūlasthānam* are six inscriptions—

(1.) A grant by "Teluga Rāya." I cannot trust the accuracy of my informant as to the date, and therefore omit it.

(2.) Grant in the reign of Tirumaladeva of Vijayanagar. The date, as communicated to me, must be wrong.

(3.) Grant by Tirumaladeva in the reign of Achyutadeva of Vijayanagar in Ś.Ś. 1455 (A.D. 1533).

(4.) Ś.Ś. 1476 (A.D. 1554). A large grant of revenue from villages for temple purposes, by "Mādarāz Nāgappadeva Mahārāz," in the reign of Sadāśivadeva of Vijayanagar.

(5.) Ś.Ś. 1567 (A.D. 1645). A private grant.

(6.) Ś.Ś. 1476 (A.D. 1554). Grant by the same person and in the same reign as No. 4.

There is a copper-plate grant here, but I am not told in whose possession it is. It is dated in Ś.Ś. 1464 (A.D. 1542), and records the grant of a village, for temple purposes, by Sadāśivadeva Rāya of Vijayanagar. This was the first year of that sovereign, who was then an infant. The *Sthala Purāṇa* of the Mārkāpur temple is in the possession of Bhāratula Aṅkamma, a resident of this village.

MILLEṀPALLE ;—21 miles north of Mārkāpur. (*Mullapully.*) West of the village is the old temple of *Gopālasvāmi.* Inside the prākāra gateway are some inscriptions, two of which are dated in Ś.Ś. 1440 (A.D. 1518). They are of a private nature.

RĀJAṀPALLE ;—11 miles north of Mārkāpur. (*Rajumpully.*) There are two ancient and very sacred temples here, dedicated to *Tirumalanāthasvāmi*, one below and one on the top of a hill, called "Godrāli koṇḍa."

TRIPURĀNTAKAṀ ;—21 miles north-north-east of Mārkāpur. (*Tripparanticum.*) There is an inscription on a stone, east of the Śiva temple. On a hill, a mile to the west of the village, is the old temple

of *Tripurāntakeśvarasvāmi*, bearing inscriptions, of which I have no particulars. A quarter of a mile to the south-west is the temple of *Tripurasundarī* in a tank.

VĒMULAKŌTA;—2 miles west of Mārkāpur. (*Vamulcota.*) A stone inscription at the sluice of the tank records repairs made to the tank in the year Ś.Ś. 1578 (A.D. 1656) by a local chief.

VEṄKATĀDRIPĀLEṀ;—21½ miles north by west of Mārkāpur. (*Venkatreddypolliam.*) North of the village is an old temple dedicated to Vishṇu. There are some inscriptions here on a slab. One, dated Ś.Ś. 1536 (A.D. 1614), is a private grant in the reign of Veṅkaṭapati of Vijayanagar. Another is a grant in Ś.Ś. 1544 (A.D. 1622) in the reign of Rāmadeva of Vijayanagar. It is in Saṁskṛit.

YERRAKONḌAPĀḶEṀ;—25 miles north of Mārkāpur. (*Yerragoondapolliam.*) A group of dolmens is reported to exist in the hills two or three miles north of this village, in the direction of Yeṇḍapalle (*Yendapilly*). A cultivator of this village lately discovered a small black marble *nandi*, which is described by the Collector as being of exquisite workmanship and elaborately ornamented. Its size is 9 inches by 5 inches. On the tank-bund of the village is an undated private inscription.

NANDIKŌTKUR TALUK.

ALAGANŪRU;—12 miles south-east of Nandikōtkur. (*Ullaganoor.*) An inscription, said to be "illegible," on a broken stone at the temple of Gaṇeśa.

ALLOTTA;—42 miles north-east of Ātmakūru, on the Kṛishṇā river close to the Palnāḍ Taluk of the Kistna District. There is a little fort here, only 80 yards square, built of stone, which defends the ford of the river. There are the ruins of a town of some size close by, with houses and streets built of slabs of stone. (See Captain Nelson's Report on this little-known tract, published in the *Madras Journal of Literature and Science*, Vol. XXIII, Pt. II, 132.)

ANANTAPURAṀ;—4 miles south-east of Ātmakūru. (*Annantapoor.*) There is a small but ancient temple here, and in the jungle at the foot of the hills is another.

ĀTMAKŪRU.—Formerly the head-quarters of the taluk; 36 miles east of Kurnool. (*Atmacoor.*) Pūjāri Śarabhayya of this village is in possession of a copper-plate. The particulars of its contents sent to me are entirely untrustworthy, and the copy in my possession is not much better. It bears date Ś.Ś. 1275 (A.D. 1353), and professes to testify to the grant of a village by a king of the Lunar Race, by name "Chālukya Chakravarti" (!) There is a very old temple here dedicated to *Keśavasvāmi*, and another dedicated to *Siddheśvarasvāmi*. At the latter temple is a private inscription dated in Ś.Ś. 1474 (A.D. 1552). There are several other temples in the town.

BHĀNUMUKKULA;—26 miles east of Nandikōtkur. Three deserted temples, not very old.

BIJINAVĒMULA;—5 miles north of Nandikōtkur. (*Bejanamul.*) Four deserted temples, and several others in use. Some said to be old.

BOLLAVARAM;—3 miles south-west of Nandikōtkur. (*Bolawaram.*) There are four inscriptions here: two at the deserted temple of *Prasannayya*, and two near a well:—

(1.) Ś.Ś. 1619 (A.D. 1697). Grant by a local chief acknowledging the sovereignty of the Mogul Emperor of Delhi.
(2.) Same date and person.
(3.) An undated private grant.
(4.) Ś.Ś. 1503 (A.D. 1581). Grant in the reign of Raṅga Rāya of Vijayanagar.

There are two other deserted temples here.

BŌYARĒVULA;—22 miles south-east of Nandikōtkur. (*Boyravul.*) At the temple of *Keśavasvāmi* is an "illegible" inscription.

BRĀHMAṆAKŌṬAKŪRU;—5 miles south-west of Nandikōtkur. (*Bapulcotoor.*) There are six or seven temples here. In the temple of *Bhogeśvara* is an inscription dated Ś.Ś. 1223 (A.D. 1301).

CHERUKUCHARLA;—6 miles south-east of Nandikōtkur. (*Churcherloo.*) In front of the temple of Vishṇu is an inscription, dated Ś.Ś. 1469 (A.D. 1547), recording a grant in the reign of Sadāśiva of Vijayanagar.

CHINTALAPALLE;—8 miles south of Nandikōtkur. (*Chintalpilly.*) Two inscriptions; one in the temple of *Āñjaneya*, dated Ś.Ś. 1469 (A.D. 1547), recording a grant in the reign of Sadāśiva of Vijayanagar, the other in the temple of *Vīrabhadra*, an undated private grant.

DĀMAGAṬLA ;—4½ miles south-south-west of Nandikōtkur. (*Wamgutla.*) Near the *garbhālaya* of the *Keśavasvāmi* temple is an inscription of a private nature dated Ś.Ś. 1650 (A.D. 1728). There is another near the gate of the temple of *Bhogeśvara*, dated Ś.Ś. 1233 (A.D. 1311), in the reign of Pratāpa Rudra II of Orangal.

DURGAṀ ;—16 miles north-west of Ātmakūru, on the Krishṇā. A small but ancient temple.

GĀḌIDEMAḌUGU ;—10 miles west-south-west of Nandikōtkur. (*Gardymuddoo.*) There are two inscriptions here—

(1.) In the temple of *Chennakeśava*, Ś.Ś. 1469 (A.D. 1547). Grant by a local chief in the reign of Sadāśiva of Vijayanagar.
(2.) In the Śiva temple, Ś.Ś. 1473 (A.D. 1551). (Copy incomplete.)

GAṆAPURAṀ ;—11 miles north-east of Nandikōtkur. (*Gunnapooram.*) At the shrine of the village goddess *Yellamma* is an inscription dated Ś.Ś. 1207 (A.D. 1285), of which only the date can be made out. There is a ruined temple here, deserted.

INDRĒŚVARAṀ ;—25 miles east of Nandikōtkur. (*Indraeshuram.*) Two deserted temples, one in ruins.

ISKĀLA, OR ISAKĀLA ;—17 miles east of Nandikōtkur. (*Iskyala.*) A temple of *Nāgeśvara*, said to be very old; and another 400 years old. A ruined temple of *Āñjaneya.* At the shrine of a minor deity is an inscription dated Ś.Ś. 1484 (A.D. 1562), recording a private grant in the reign of Sadāśiva of Vijayanagar. A mosque, built 200 years ago.

JHALAKANŪRU ;—12 miles south by east of Nandikōtkur. (*Jullakanoor.*) In the temple of Vishṇu is an inscription said to be "illegible." A mosque 300 years old.

JŪTŪRU ;—12 miles east of Nandikōtkur. (*Jootoor.*) There is an old temple here dedicated to *Malleśvara*, fabled to have been built by Janamejaya. In Liṅgāla, a hamlet of Jūtūru, are two inscriptions.

(1.) In front of the temple of *Āñjaneya.* Undated. Private.
(2.) On a pillar a furlong west of the village. "Illegible."

KAḌUMŪRU ;—7 miles south by west of Nandikōtkur. (*Kudlamoor.*) There are three inscriptions here :—

(1.) In the Vishnu temple. Ś.Ś. 1470 (A.D. 1548). (My copy is imperfect.)
(2.) In the same temple. (Copy not sent.)
(3.) On the *dhvaja stambha* of the temple of *Āñjaneya.* Ś.Ś. 1467 (A.D. 1545). Private.

KANNAMAḌAKALA ;—12 miles south by west of Nandikōtkur. (*Kunamudakala.*) At the temple of *Āñjaneya* are two inscriptions :—

(1.) Ś.Ś. 1482 (A.D. 1560). Grant by a local chief in the reign of Sadāśiva of Vijayanagar.
(2.) Ś.Ś. 1473 (A.D. 1551). A private grant.

KĒTAVARAṀ ;—11 miles south-west of Nandikōtkur. (*Katewar.*) There are two deserted temples here. In the Śiva temple in present use are two inscriptions ;—

(1.) Ś.Ś. 1451 (A.D. 1529). A private grant in the reign of a king, probably Krishṇadeva Rāya, whose name is unfortunately destroyed.
(2.) (Particulars not sent.)

KOLAMNALLA ;—4 miles south of Śrīśailaṁ, 22 miles east-north-east of Ātmakūru. (*Kollumnulla.*) This is a village situated in a deep gully. There is an old temple in the village from which a stone-paved road runs to Śrīśailaṁ, covered with figures and inscriptions engraved by devotees. On the summit of a hill to the north of the village is a stone "archway" in ruins. My information is gathered from Captain Nelson's Report on this tract, quoted above (ALLOTTA).

KONIDYĀLA ;—5 miles north-east of Nandikōtkur. There are two ruined temples here.

KURUKUṆṬA ;—26 (?) miles east of Nandikōtkur. Four deserted temples, in two of which are "illegible" inscriptions.

MADDIGUṬṬA ;—3 miles north of Nandikōtkur. (*Muddygutta.*) A ruined Śiva temple, and a mosque built in the time of the Mogul emperors.

MAṆḌLEṀ ;—3½ miles east of Nandikōtkur. (*Mundlum.*) Three deserted temples.

MIDUTŪRU ;—5½ miles south of Nandikōtkur. (*Middatoor.*) There are six inscriptions here, five of them being at the *Keśavasvāmi* temple, and the last at the temple of *Vīrabhadra.*

(1.) Ś.Ś. 1469 (A.D. 1547). A grant by one of the Vijayanagar family named Kōṇayyadeva, in the reign of Sadāśiva.
(2.) Ś.Ś. 1475 (A.D. 1553). Grant in the same reign.
(3.) Ś.Ś. 1503 (A.D. 1581). Grant by "Raṅgappa Rājayyadēva Mahārāja," in the reign of Raṅga Rāya of Vijayanagar.
(4.) Ś.Ś. 1483 (A.D. 1561). A private grant in the reign of Sadāśiva of Vijayanagar.
(5.) Do. Grant by the same.
(6.) Ś.Ś. 1469 (A.D. 1547). Grant to another temple by the grantor of No. 1, in the same reign.

MIṬAKANDĀLA ;—14 miles east by south of Nandikōtkur. (*Mittakunda.*) In the deserted temple of *Siddheśvara*, at the southern gate, is an inscription dated Ś.Ś. 1621 (A.D. 1699), of a private character.

MŌRVAKOṆḌA ;—on the river, 12 miles north of Nandikōtkur. (*Mooraconda.*) Three ruined and deserted temples, and an old mosque. In the hamlet of Ārlapāḍu (*Urlapad*) is a ruined temple of *Āñjaneya*, and in a field south-east of the village is an inscription on a stone, said to be "illegible." In the hamlet of Koṇḍaprākatūru (*Condapragatoor*) are three deserted temples in ruins.

MUSALAMAḌUGU ;—13 miles north-east of Nandikōtkur. (*Mooslemuddoo.*) Three inscriptions :—

(1.) In the old and deserted Vishṇu temple. Undated. Private.
(2.) In the temple of *Chhatreśvara*, in the fort. Undated. Private.
(3.) In the same temple, an "illegible" inscription. There are two other deserted temples here, and an old temple of *Rāmeśvara*. At the entrance of the village is a stone bearing an inscription of Ś.Ś. 1461 (A.D. 1539), recording a grant in the reign of Achyutadeva of Vijayanagar.

NĀGALŪṬI ;—5 miles south of Nandikōtkur. (*Nagaykooty.*) There are two deserted temples here. In front of the temple of *Āñjaneya* is a stone bearing an inscription, dated Ś.Ś. 1469 (A.D. 1547), recording a grant made in the reign of Sadāśiva of Vijayanagar. In the hamlet of Paipāḷem (*Pyepolliam*) is a deserted temple of Śiva. In front of the *Āñjaneya* temple is an inscription in the same year and reign as that at the main village.

NĀGATŪRU ;—5 miles north of Nandikōtkur. (*Nagatoor.*) There are four old temples here, mostly deserted.

NANDIKŌTKUR (*Nandikōtakūru*).—Head-quarters of the taluk, 14 miles east of Kurnool. (*Nundycotecoor.*) There are eight deserted temples of Śiva here. In the temple of *Āñjaneya* is an inscription, undated, and of a private nature. At the temple of *Malleśvara* is an inscription of which I have only an incomplete copy.

NANDIKUṆṬA ;—20 miles east of Nandikōtkur, 2 miles north-east of Ātmakūru. (*Nundycoonta.*) Two deserted temples in ruins, age not given.

NŪTANAPALLE ;—12 miles south-west of Nandikōtkur. A deserted temple of *Āñjaneya*. In front of it is an inscription said to be "illegible." A deserted mosque.

PAGIDYĀLA, or PĀGIDĒLA ;—7 miles north-east of Nandikōtkur. (*Puggydeall.*) Two deserted temples about 300 years old, and an old mosque. Five inscriptions ;—

(1.) At the *Āñjaneya* temple. Ś.Ś. 1439 (A.D. 1517). A private grant.
(2.) At the same temple. Ś.Ś. 1705 (A.D. 1783).
(3.) Ś.Ś. 1477 (A.D. 1555). A private grant in the reign of Sadāśiva of Vijayanagar. This and the last two are at the temple of *Vīrabhadra.*
(4.) Same date and reign.
(5.) Ś.Ś. 1698 (A.D. 1776). (Copy incomplete.)

PĀRUMAÑCHALA ;—8 miles south-east of Nandikōtkur. (*Par Munchala.*) There are three inscriptions here ;—

(1.) On a pillar of the Vishṇu temple. Ś.Ś. 1446 (A.D. 1524). A private grant.
(2.) On a *nandi* figure at the *Vīrabhadra* temple, said to be "illegible."
(3.) A modern one of A.D. 1868.

PASUPULA ;—14 miles west-south-west of Nandikōtkur, 3 miles south-east of Kurnool. (*Pusspull.*) Three deserted temples, and a large ruined mosque, date unknown.

PĀTAKŌṬA, or PRĀTAKŌṬA ;—10 miles north-east of Nandikōtkur. There are three inscriptions at this village ;—

(1.) In the temple of *Āñjaneya*. Ś.Ś. 1590 (A.D. 1668). A private grant.
(2.) In the temple of *Vīrabhadra*. "Illegible."
(3.) At the temple of *Nāgeśvara*. Ś.Ś. 1522 (A.D. 1600). A private grant in honor of a local chief, made in the reign of Sadāśiva of Vijayanagar.

There are three deserted temples here.

PEDDACHERUVU ;—16 miles east-north-east of Ātmakūru. (*Peddacherroo.*) Captain Nelson, in his Report already quoted (ALLOTTA), mentions the existence, in the wild tract between this place and Siddhāpuraṁ, of a quantity of ancient remains betokening the existence of a large and affluent population at some former period. He mentions ruined forts, cities, and large tanks.

SAṄGAMEŚVARAṀ ;—20 miles west-north-west of Ātmakūru, 12 miles north-east of Nandikōtkur. (*Sungumeshwar.*) There is a double rock-cut cave here with a stone image. At the temple of *Saṅgameśvara*, which is an important one and held very sacred, are three illegible inscriptions. There are several deserted temples here.

ŚAṄKARANĒNIPALLE ;—11 miles north-east of Nandikōtkur. (*Sunkurnunpilly.*) There is an inscription here, in front of the *garbhālaya* of the temple of *Pārthiveśvara*. It is of a private nature and undated.

ŚIKHARAM ;—4 miles south-east of Śrīśailaṁ, 24 miles east-north-east of Ātmakūru. There is a small but ancient temple here on the top of a hill, and several detached shrines. From the temple a paved road leads to Śrīśailaṁ, almost every stone of which is carved with figures and inscriptions, the work of devotees. (*See* ŚRĪŚAILAṀ.) Captain Nelson describes it in his report already quoted (ALLOTTA).

SIDDHĀPURAṀ ;—8 miles east of Ātmakūru. (*Siddapoor.*) (*See* PEDDACHERUVU.) There is said to be in the jungles the remains of the bund of an immense tank which reaches southwards to Yellagōdu, 16 miles off. Two and a half miles north-east of the village is the Nāgalūṭi temple. It is connected with Śrīśailaṁ, 15 miles off as the crow flies, by a stone-paved roadway, passing through Kolamnalla. (*q.v.*) See Captain Nelson's Report already quoted (ALLOTTA). Several small shrines stand by the roadside on the way to Śrīśailaṁ.

SIDDHĒPALLE ;—29 miles east of Nandikōtkur. There are two very old temples here, one dedicated to *Āñjaneya*, the other to *Īśvara*. In the hamlet of Anantāpuraṁ, on the wall of the temple of a village goddess named *Gaṅgamma*, is an inscription, of which no copy has been sent me. The temple is said to be 500 years old. There is a deserted temple here of *Sūryanārāyaṇasvāmi*, said to be 300 years old. West of the village, on a stone in a field (Demarcation No. 411), is an inscription dated Ś.Ś. 1370 (A.D. 1448), of a private nature.

SIDDHEŚVARAṀ ;—20 miles west-north-west of Ātmakūru, close to Saṅgameśvaraṁ. (*q.v.*) (*Shidesyer.*) There are three deserted temples here, and an old and very sacred temple of *Siddheśvara*.

ŚIVAPURAṀ ;—3 miles north-west of Ātmakūru. (*Sheeroopoorum.*) Some old temples. In the temple of *Siddheśvarasvāmi* are two inscriptions, of which only imperfect copies have been sent to me. There are two inscriptions at the temple of *Kollambhārati*, both said to be "illegible."

ŚRĪŚAILAṀ ;—24 miles north-east of Ātmakūru. (*Sreeshalum Pag.*) The great temple here, in spite of its inaccessibility, is one of the most renowned temples of Southern India. It is situated high above the rocky banks of the Krishṇā, and is surrounded for miles on all sides by evidences of its superior sanctity in the shape of temples, maṇḍapams, long flights of stone steps on hill-sides, and other monuments of man's piety or superstition. The principal temple is dedicated to Śiva, and is known as *Parvataṁ*, the "mountain." Colonel Mackenzie writes a long description of the place in the *Asiatic Researches* for 1798, V, 303, where he calls it *Perwuttum*. He had visited it in March 1794, and declares that up to that time it had been unknown to Europeans; so, at least, he was told by the priests, who seem to have treated him with marked courtesy. Mackenzie describes the temple as consisting of two small shrines, about 30 feet high, surrounded by walls. The outer court is 660 feet long by 510 feet broad. The shrine in the centre is dedicated to *Mallikārjuna*, all its walls and roof being covered with brass, gilt. On its western side were three sheets of brass plates bearing inscriptions very neatly engraved. There are inscriptions on all four sides of the *dhvaja stambha*, described by Mackenzie as being, two in Telugu, one in Devanāgarī, and one in Grantha characters. There are many other inscriptions besides these on the walls of the temple and court. Mackenzie was permitted a view of the image worshipped, seen by means of a light thrown in by reflection from a mirror. He describes it as "a small, oblong,

roundish, white stone, with dark rings, fixed in a silver case." The wall of the outer prākāra has gopurams over the gateways, built partly of brick, and is profusely sculptured. Mackenzie enumerates nine courses of sculptured work, the lowest representing elephants, then horses and hunting scenes, next tigers and human figures, then four courses with various designs, the eighth with flower-work less profusely spread, and the topmost cut into battlements with carved figures.

Captain Nelson contributes a paper on this temple and the neighbourhood in the *Madras Journal of Literature and Science* (XXIII, Pt. II, 132), in which he generally confirms Mackenzie's description. He mentions the stone-paved road leading from the temple gate to the river, winding down a very steep hill. He thinks that Parvataṁ "must once have been a vast city," though nothing now remains of its former glory except the temple. The ruins of stone bowries of great beauty, and lines of stone walls that "everywhere can be seen standing out of the thorn jungle still give an idea of a time that has long since passed away."

The principal places connected with Śrīśailaṁ are the temples on both banks of the river, 5 miles north; a temple 1½ miles south; the temple of *Alakeśvara* (Kubera), (*Ullakashuer Pag.*), 2 miles south-east; the temple at Śikharam, 4 miles south-east; the temple at Kolamnalla (*Kolunullam*), 4 miles south; the temple of Nakkamalla, 6 miles south by west; and the temple of Nāgalūṭi, 15 miles south-west. (*Nagalooty Pag.*) Seven miles north of Śrīśailaṁ, on the Nizām's side of the river, is the site of the deserted city and fort of Chandragurtipaṭnam (*Chundergoortyputnum*), a place formerly of great importance, said to measure 10 square miles in circumference. The country round Śrīśailaṁ is mountainous and is covered with forest. Mr. Voysey, in *Asiatic Researches* XV, 121, describes some ruined temples and stone-revetted tanks, 5 miles south-east of Śrīśailaṁ. This ought to be somewhere near Śikharam.

I have a copy of an inscription on a raised platform at the east gate of the main temple at Śrīśailaṁ. It records the erection of a maṇḍapam, and grant of two villages to the temple in Ś.Ś. 1438 (A.D. 1516) by Kṛishṇadeva Rāya of Vijayanagar.

Talamudipi;—13 miles south-east of Nandikōtkur. (*Tullámuddapee.*) Two temples, said to be 400 years old, deserted. In the temple of *Keśavasvāmi* is an "illegible" inscription.

Tarigōpula;—10 miles east of Nandikōtkur. (*Turgoput.*) There are four inscriptions here;—

(1.) In the temple of *Keśavasvāmi.* Ś.Ś. 1679 (A.D. 1757). Unimportant.
(2.) In the temple of *Vīrabhadrasvāmi.* Ś.Ś. 1571 (A.D. 1649). A private grant.
(3.) In the temple of *Āñjaneya.* "Illegible."
(4.) Near a well at the *Siddheśvarasvāmi* temple. Ś.Ś. 1567 (A.D. 1645). Private.

Turtūru;—3½ miles south-east of Nandikōtkur. (*Turtoor.*) An old temple of *Keśavasvāmi,* fabled to have been built by Janamejayya, where there is a private inscription dated Ś.Ś. 1650 (A.D. 1728). Another temple in the village is said to be 300 or 400 years old.

Vaḍḍamānu;—4 miles west of Nandikōtkur. (*Wuddaman.*) Near a well is an inscription dated Ś.Ś. 1485 (A.D. 1563), recording a grant made during the reign of Sadāśiva of Vijayanagar. Another inscription of the same reign, dated Ś.Ś. 1466 (A.D. 1544), is to be seen on a stone near the north wall of a temple of *Yellamma,* a village goddess.

Vēmpeṇṭa;—17 miles east-south-east of Nandikōtkur. (*Vamepenta.*) An "illegible" inscription at the Śiva temple.

Vīrabhadra Durgaṁ;—on the river, 18 miles north-east of Nandikōtkur. (*Verabudr Droog.*) Two deserted temples, said to be very old.

Yellagōḍu;—12 miles south of Ātmakūru. (*Yellagode.*) In the jungles of the Nallamala hills connected with this village, on the *Brahmeśvara Peak,* 12 miles south-east, is an old temple much overgrown with forest, close to one of the springs which form the sources of the Guṇḍlakamma river flowing into the lake at Cumbum.

Yellāla;—11 miles north-north-east of Nandikōtkur. Three ruined temples and one in present use, said to be very old. An old mosque.

Yerramaṭhaṁ;—13 miles north-east of Nandikōtkur. In the hamlet of Liṅgāpuraṁ (*Lingapoorum*) is a temple 400 years old, and a deserted and ruined temple.

RĀMALLAKŌṬA TALUK.

Anugoṇḍa;—16 miles south-west of Kurnool, east of Pusulūru, on the Handrī river. On two stones in the village are inscriptions, both said to be "illegible."

Bollavaraṁ;—20 miles south of Kurnool. (*Ballapoor.*) In the temple of *Vīrabhadrasvāmi* is an "illegible" inscription.

Gōraṇṭla;—19 miles south-west of Kurnool. (*Gorintla.*) In the temple of *Mādhavasvāmi* is an inscription dated Ś.Ś. 1507 (A.D. 1585), recording the grant of a village to the temple by Raṅga Rāya of Vijayanagar. This was the last year of his reign. In the Śiva temple is an inscription said to be "illegible."

Jōhārpuraṁ;—a suburb of Kurnool on the south-east. (*Jorampoor.*) General Cunningham, in his *Ancient Geography of India* (I, 545), identifies this place with the *Jho-li-ye* or *Chu-li-ye* visited by the Chinese pilgrim Hiwen Thsang about the year A.D. 640. Julien's *Hiouen Thsang, Voyages* II, 116. *Tchou-li-ye.*) Hiwen Thsang describes Chu-li-ye as the capital of a kingdom lying 1,000 *li*, or 167 miles, south-west of Dhanakacheka or *Dhañakaṭaka*, the name of a kingdom probably near Amarāvatī or Bezvāḍa.

Kallūru;—1 mile south-west of Kurnool, the present head-quarters of the Rāmallakōṭa Taluk. An inscription on stone dated Ś.Ś. 1686 (A.D. 1764), recording a private charity. Another, undated, evidencing a grant by a Mussulman.

Kalugoṭla;—16 miles south of Kurnool. (*Calgotla.*) There is an inscription here in a temple dedicated to Śiva, dated Ś.Ś. 1686 (A.D. 1764), recording the erection of the temple by a private person. In the hamlet of Kṛishṇāpuraṁ (*Kistnapoor*) is an inscription on a stone near a hill called *Vālakoṇḍa.*

Kurnool (*Karṇūlu*).—The head-quarters of the district. There is a fine old Mussulman fort here, and various other interesting remains. The tomb of Abdul Wahāb Ḳhān, Navāb of Kurnool, is described by Major Lawford in paragraph 8 of his letter to Government of 8th September 1858 (*No.* 3452, *printed with P. W. Consultation of* 12*th October* 1858). Close to the banks of the Tuṅgabhadrā river is a fine large tomb, said to have been erected to the memory of the English wife of a former prime minister of the Kurnool Navāb. It was said to have been kept in order by sums remitted from England by her relations. Near the Dargah is a stone bearing an inscription dated Ś.Ś. 1201 (A.D. 1279), which, so far as I can ascertain from the scanty information sent me, records a grant to a temple, by a merchant, of property which had been conferred on him by Pratāpa Rudra I of Oraṅgal.

Seven miles north-east of Kurnool on the Nizām's side of the Tuṅgabhadrā is the town of Alaṁpuraṁ (*Allumpoor*). I am told that opposite to this place on the southern bank of the river is a strip of land a mile long by about 20 yards broad, thickly strewn with ancient burying-places.

Lañji Pōlūru;—7 miles south by west of Kurnool, near the Gooty road. Three miles east of this village, on a hill, is a sculptured temple of *Jagannāthasvāmi*, and an inscription said to be "illegible."

Narṇūru;—8 miles south of Kurnool on the Cuddapah road. (*Vurnool.*) In front of the temple of *Vīrabhadra* is a stone with an inscription dated Ś.Ś. 1467 (A.D. 1545), of which only the date has been sent to me. In the village is an old temple of *Mādhavasvāmi*, said to be large and well sculptured.

Nāyakaḷḷu;—13 miles south-west of Kurnool, 7 miles north-north-west of Rāmallakōṭa. (*Naykul.*) A deserted temple of *Mādhavasvāmi*, on a pillar of which is an "illegible" inscription.

Pañchaliṅgāla;—on the north side of the Tuṅgabhadrā, 2½ miles north-west of Kurnool. There are inscriptions, said to be illegible, on two stones in front of the temple of *Pañchaliṅgeśvara.*

Pulligummi;—14 miles south of Kurnool. (*Poolgoomy.*) There is an "illegible" inscription on a stone half a mile north of the village.

Pusulūru;—12½ miles south-south-west of Kurnool. (*Poosooloor.*) There is an inscription, said to be "illegible," on a stone in the temple of *Mādhavasvāmi.*

Rāmallakōṭa;—18 miles south of Kurnool. (*Ramulkota.*) A temple of Vishṇu, said to have been built by people from Gujarāt, who settled in the district, trading in diamonds. There is a diamond-field quite close to this town.

Taḍakanapalle;—8 miles south of Kurnool. (*Tudkumpully.*) In the hamlet of Rāmasamudraṁ is a temple, finely sculptured, dedicated to Vishṇu. I have no information as to its age.

Veludurti;—4 miles west-south-west of Rāmallakōṭa. (*Yeldoorty.*) At the temple of *Rāmasvāmi* is an inscription recording a private grant to the temple. No further information has been sent to me regarding it. A temple on the top of a hill, dedicated to Śiva, is said to be of great antiquity. There are several temples here.

PATTIKONḌA TALUK.

This taluk was formerly called the Pañchapāḷeṁ Taluk, having been under the sway of five Polegars (*Pāḷegāru*, *Pāḷaiyakkāran*), whose capitals were at Channaṁpalle, Pyāpali, Kappatrāḷḷa, Maddikira, and Dēvanakoṇḍa. At all these places are the remains of the fine hill-forts constructed by these chiefs, though the last two are greatly demolished, the stones of the fort at Maddikira having been utilized for the works of the Madras Railway Company. The Channaṁpalle and Dēvanakoṇḍa families are extinct, the survivors of the other three being Government pensioners. The taluk was formerly noted for its rich diamond fields, and a number of Gujarātis settled in it as traders. None, or very few, now remain.

CHANNAṀPALLE;—8 miles south-east of Pattikoṇḍa, 12 miles north by west of Gooty. (*Chennumpully.*) The remains of a fine hill fortress belonging to a Polegar.

DĒVANAKOṆḌA;—10 miles north by west of Pattikoṇḍa. (*Davunkonda.*) The remains of a fine old Polegar hill-fort, greatly demolished.

GUṆḌALA;—15 miles east by south of Pattikoṇḍa. (*Goondala.*) An ancient temple of *Gopālasvāmi*, in an insignificant hill-village, near which is a stone bearing an "illegible" inscription.

KANDANĀṬI;—25 miles north-north-west of Pattikoṇḍa. An old temple dedicated to *Keśavasvāmi*.

KAPPATRĀḶḶA;—16 miles north-north-east of Pattikoṇḍa. (*Kupputrall.*) There is a strong hill-fort here. Newbold, in *J.A.S.B.* (XV, 386), describes it as "a Polegar stronghold, formerly of great notoriety in this country, which bristled with Polegar fastnesses and strongholds."

KHAIRUVVALA;—11 miles north by west of Pattikoṇḍa. (*Khyroopilly.*) There is an old Polegar hill-fort here and a temple of *Vīrabhadra*. At the temple of Vishṇu are two inscriptions dated Ś.S. 1490 (A.D. 1568), recording grants in the reign of Tirumaladeva of Vijayanagar, who was then a fugitive at Pennakoṇḍa. At another temple is an inscription of Ś.S. 1308 (A.D. 1386), commemorating a grant by a private person.

KŌṬAKOṆḌA;—19 miles north-east of Pattikoṇḍa, 5 miles east of Kappatrāḷḷa. There is an old Polegar hill-fort here, and an ancient temple.

MADDIKIRA;—11 miles south by west of Pattikoṇḍa, 2½ miles east of Nañcharla Railway Station. (*Muddykerra.*) The remains of a Polegar hill-fortress, entirely destroyed by the Madras Railway Company, who utilized for their works the stones of which it was constructed! There is an old temple here.

MUNIMAḌUGU;—32 miles east-south-east of Pattikoṇḍa, 24 miles east-north-east of Gooty, 3 miles from the high road from Gooty to Kurnool. There are the remains of one of the hill-forts of the old Polegars here, and an ancient temple dedicated to *Veṇugopālasvāmi*. There was formerly a settlement of Gujarātis here, who traded in diamonds from the mines in the hills north of the town.

PATTIKOṆḌA;—head-quarters of the taluk, 46 miles south-west of Kurnool. (*Puttykonda.*) The town is divided into two portions, part called "Munro's Pettah" having been constructed in 1828 by Mr. Robertson, Collector of Bellary, to which district the taluk then belonged, in honor of Sir Thomas Munro, who died at this place on July 6th, 1827. A well and a tamarind tope were constructed at the same time to perpetuate his memory.

PERAVALI;—7 miles south of Pattikoṇḍa. (*Perrawully.*) Formerly the site of a settlement of Gujarātis. There is an old temple here dedicated to *Raṅgasvāmi*.

PYĀPALI;—(*Bungalow.*) 18 miles south-east of Pattikoṇḍa, 9 miles north-east of Gooty, on the high road. (*Paipully.*) The remains of a fine Polegar hill-fortress.

YERRAGUḌI;—18 miles east-north-east of Pattikoṇḍa. (*Verragoody.*) An old Śiva temple, in the court of which are four stones bearing inscriptions said to be "illegible."

NANDYĀL TALUK.

AYYALŪRU;—4 miles south-east of Nandyāl (*Ayaloor.*) At the Śiva temple is an inscription, dated Ś.S. 1453 (A.D. 1531), in the reign of Achyutadeva of Vijayanagar. In the temple of *Keśava* is another of the same reign (?) dated Ś.S. 1450 (A.D. 1528). According to the copy sent to me this inscrip-

tion records a grant made in the reign of Achyutadeva of Vijayanagar, but if so it contradicts many other inscriptions which make that king's reign commence in A.D. 1530. A history of the village is said to be in possession of the village Karaṇam. There are two "illegible" inscriptions in the temple of *Mahānandi*. The temple of *Nīlakaṇṭheśvara* is said, in a local chronicle formerly kept in the temple and now in the Collector's office at Kurnool, to have been rebuilt by a Chola Rāja in the year Ś.S. 1120 (A.D. 1198). It would be valuable to learn his name, as Burnell's list is weakest about this date. In Ś.S. 1415 (A.D. 1493) the village was granted as a *Sarvamānyam* by Narasiṁhadeva of Vijayanagar. The original name of the village was *Śaṭhagopōpuram*. A broken slab with the Chola inscription lies, or lay, close to the north of the temple.

Ayyavāri Kōdūru;—4 miles east-north-east of Nandyāl. (*Iawar Codoor.*) At the temple of *Chennakeśava* is an inscription on stone, dated Ś.S. 1450 (A.D. 1528), recording repairs to the temple by private parties.

Bandi Ātmakūru;—7 miles north-east of Nandyāl. (*Bundy Atmacoor.*) At the temple of *Janārdanasvāmi*, which is said to be very old, is an inscription of the reign of Achyutadeva of Vijayanagar, dated Ś.S. 1458 (A.D. 1536), and another said to be "illegible." There are two other illegible inscriptions, one in the shrine of the goddess *Jāreśvarī*, and the other at the temple of *Rāmasvāmi*.

Basavapuram;—10 miles south-east of Nandyāl. (*Bussuapoor.*) All about this place "on the sides of the jungles are remains of diamond workings, and a lead mine in the hills." Mr. W. King, of the Geological Survey, found a very perfect spear-headed flint weapon here. (*Madras Journal*, XXIII, Part II, p. 74.)

Bētaṁ Cheruvu;—22 miles west by south of Nandyāl. (*Baitumcherloo.*) There are three stone inscriptions at the temple of *Āñjaneya*, besides others in the village, "illegible."

(1.) Ś.S. 1470 (A.D. 1548). Grant by one of the Vijayanagar family (?) in the reign of Sadāśiva.
(2.) Ś.S. 1467 (A.D. 1545). A private grant in the same reign.
(3.) Undated. Private.

Bilakalagūḍuru;—14 miles north by west of Nandyāl. (*Bilad Goodoor.*) Two stone inscriptions. One is dated Ś.S. 1229 (A.D. 1307), during the time of Kōmayya, minister of Pratāpa Rudra II. The other is a private inscription of Ś.S. 1642 (A.D. 1720).

Brāhmaṇapalle;—7½ miles south-west of Nandyāl. (*Braminpully.*) An inscription on a stone south of the image in the temple of Hanumān states that the temple was erected in Ś.S. 1479 (A.D. 1557).

Bujanūru;—12 miles north by west of Nandyāl. (*Boodanoor.*) At the temple of *Mahādeva* is an inscription of Ś.S. 1182 (A.D. 1260).

Chennakkapalle;—15 miles north-west of Nandyāl. (*Chennagapully.*) A Mussulman resident of this village, named *Māsun Sāheb*, is in possession of a copper-plate document, dated 200 years ago, in Persian. South-east of the village is an old temple of *Bhairava*.

Chindukūru;—12 miles north by west of Nandyāl. (*Chintacoor.*) There are 13 temples here. At the temple of *Vīrabhadrasvāmi* is an inscription of Ś.S. 1676 (A.D. 1754), recording a private grant.

Chintalapalle;—24 miles west by north of Nandyāl. (*Chintalpilly.*) On the high road near this village, on the 21st mile from Kurnool, is an ancient temple dedicated to *Buggarāmeśvarasvāmi*.

Gadigerēvula;—10 miles north by west of Nandyāl. There is an inscription here, on stone, dated Ś.S. 1464 (A.D. 1542), recording a grant in the reign of Sadāśiva of Vijayanagar. This was the first year of this king's reign. He was then an infant. There was a copper-plate inscription here, but in whose possession I am not informed, recording a grant to five temples by Bukka Rāya of Vijayanagar. This ought to be important. It is said to have been sent ten years ago to the Taluk Cutcherry at Nandyāl. There are four deserted temples here, and an old temple of *Bhogeśvarasvāmi*, said to have been built by a Chola king. At the temple of *Āñjaneya* is an inscription.

Gadivēmula;—14 miles north by west of Nandyāl. (*Guddavamul.*) North-east of the village, near a well, is an "illegible" inscription on a stone.

Gālichinnayyapālem;—11 miles north-east of Nandyāl. (*Galchinpollam.*) South-east of this village are three very old temples. Half a mile south of these is a stone with an inscription, of which I have no particulars. A mile north-east of the village, near a tank, is an inscription on stone said to be

"illegible." In the hamlet of Lingāpuraṁ to the south of the village is a stone with an "illegible" inscription.

GANI ;—17 miles north-west of Nandyāl. (*Gunny.*) Three miles south-east of the village, at the temple of *Raṅgasvāmi*, is an inscription.

GŌNAVARAṀ ;—11 miles west-south-west of Nandyāl. (*Gonawaram.*) An old temple of *Gopālasvāmi.*

GŌRUKALḶU ;—7 miles north-west of Nandyāl. (*Gorkull.*) There is an inscription here of Ś.Ś. 1061 (A.D. 1139), of which only a portion is legible. It is on a stone which stands in front of the village *Tsāvaḍi.* There are two ancient temples here of *Keśava* and *Vīrabhadra.* Both deserted.

GUṆṬANĀLA ;—10½ miles south-west of Nandyāl. (*Goontanulla.*) There is an inscription here, recording a grant by Rāmarāja Veṅkaṭādrideva in Ś.Ś. 1469 (A.D. 1547), during the reign of Sadāśiva of Vijayanagar.

KADAMALA KĀLVA ;—6 miles east-north-east of Nandyāl. (*Kuddamal Callwa.*) At the Hanumān temple is an inscription of a private nature, dated Ś.Ś. 1444 (A.D. 1522), mentioning a local chief; also one dated Ś.Ś. 1431 (A.D. 1519), a private grant.

KĀLVA ;—21 miles west-north-west of Nandyāl. (*Callwa.*) At the temple of *Āñjaneyasvāmi*, south of the village, is an inscription, of which I have no particulars. At the ruined temple of *Raṅganāyakulu* is an inscription on stone, dated Ś.Ś. 1482 (A.D. 1560), in the reign of Sadāśiva of Vijayanagar. At the temple of *Buggarāmeśvara* are three inscriptions ;—

(1.) Ś.Ś. 1452 (A.D. 1530), in the reign of Achyutadeva of Vijayanagar. This was the year of his accession.

(2.) Ś.Ś. 1222 (A.D. 1300). A private grant.

(3.) Undated and unimportant.

KĀNĀLA ;—*see* PEDDA KĀNĀLA.

KARIMADDALA ;—8 miles north by east of Nandyāl. (*Kurramuddala.*) In front of the old temple of a village goddess are several inscriptions on stones, all "illegible." There is an ancient temple of *Keśavasvāmi*, and a deserted temple of Śiva.

KAVALŪRU ;—6 miles west of Nandyāl. (*Cowloor.*) There are three inscribed stones here. Two are "illegible." The third is dated Ś.Ś. 1595 (A.D. 1673). It is at the temple of *Chennakeśvara.* The inscription is said to record only the date of the construction of the temple.

KONḌAJÚTŪRU ;—7 miles north-west of Nandyāl. In the possession of Kummari Vīrayya of this village are two copper-plate documents. I have no particulars as to their contents.

KONTĀLAPĀḌU ;—25 miles west-north-west of Nandyāl. (*Koontalpad.*) There are two inscriptions here dated Ś.Ś. 1679 (A.D. 1757), unimportant.

KRISHṆA RĀYA SAMUDRAM ;—*see* PEDDA KĀNĀLA.

MAHĀNANDI ;—9 miles east-south-east of Nandyāl. (*Mahanundy Peg.*) There is a tepid spring here and a bathing-place, held in great veneration. Near it is a temple. Mr. King gives a description of the place in the *Madras Journal of Literature and Science* (Vol. XXIII, ii, 74). The principal temple, which includes many smaller shrines, is dedicated to *Mahānandīśvarasvāmi.* There are five inscriptions at the temple. Four are "illegible." They are—(1) on the *dhvaja stambha* ; (2) on a stone near the western gate of the *prākāra* ; (3) on a stone lying between the northern gate and the *mukhamaṇḍapam* ; (4) in one of the small shrines in the temple. On an iron pillar near the western gateway of the *prākāra* is an inscription dated Ś.Ś. 1332 (A.D. 1410), recording the erection of the pillar.

MITNĀLA ;—10 miles south-west of Nandyāl. An old temple of *Mādhavasvāmi.*

NANDYĀL.—The taluk head-quarters. (*Nundyall.*) There is a copper-plate inscription here, but I am not told in whose possession. It is dated in Ś.Ś. 1569 (A.D. 1647), and records a grant by Raṅga Rāya of Vijayanagar. At the temple of *Veṅkaṭeśvarasvāmi* is an inscription of Ś.Ś. 1569 (A.D. 1647), a private grant in the reign of Raṅga Rāya at Pennakoṇḍa. There is a well-sculptured temple of *Brahmanandīśvarasvāmi*, and an old temple of *Mallikārjuna.*

NĀRĀYAṆAPURAM ;—13 miles north-north-east of Nandyāl. (*Narrainpoor.*) Two miles from this village, at a place called *Basireḍḍipāḍu*, is a stone with an "illegible" inscription, close to the statue of a goddess.

PĀṆEM ;—9 miles west by north of Nandyāl. (*Paneum.*) There are three inscriptions in the temple

of *Pānikeśvarasvāmi*, a mile north-west of the village. One is dated in Ś.Ś. 1451 (A.D. 1529), and records a grant by a servant of Krishṇadeva Rāya of Vijayanagar; another, in the same reign, is dated Ś.Ś. 1431 (A.D. 1509); a third records a grant in Ś.Ś. 1425 (A.D. 1503), in the reign of Narasiṁha of Vijayanagar. In the old fort is a temple, said to be ancient, dedicated to *Vīranārāyana*, in which is an "illegible" inscription. There is another "illegible" inscription in the temple of *Āñjaneya*.

Parmatūru;—10 miles north of Nandyāl. (*Purmatoor.*) North-east of the village are three temples said to be very old, and four inscriptions, all "illegible."

Pedda Kānāla, or Krishṇa Rāya Samudraṁ;—6 miles south-south-west of Nandyāl. (*Canalla.*) At the temple of *Chennakeśavasvāmi* is an inscription of Ś.Ś. 1481 (A.D. 1559), recording a grant to the temple by one of the Vijayanagar family in the reign of Sadāśiva at Vijayanagar. At the *Vīṭṭalasvāmi* temple is another of the same reign, dated in Ś.Ś. 1469 (A.D. 1547).

Pārḷapalle;—6 miles north-east of Nandyāl. (*Parlapilly.*) In the temple of *Āñjaneya* are some "illegible" inscriptions.

Pesaravāya;—11 miles north of Nandyāl. (*Pessarvy.*) Near a well is an inscription said to be of a private nature, and undated. West of the village, on the boundary between that and the adjoining village, is an almost illegible inscription of Ś.Ś. 1698 (A.D. 1776). At the temple of *Vīreśvarasvāmi* is an inscription of Ś.Ś. 1366 (A.D. 1444), recording a charitable grant of lands.

Pōlūru;—4½ miles north-west of Nandyāl. (*Poloor.*) There is an inscription here of Ś.Ś. 1452 (A.D. 1530), a private grant.

Pulimaddi;—4 miles north by west of Nandyāl, on the high road. (*Poolmuddy.*) At the temple of *Nāgaliṅgeśvara* is an inscription of Ś.Ś. 1455 (A.D. 1533), in the reign of Achyuta of Vijayanagar.

Santājūtūru;—10 miles north of Nandyāl. There is a ruined Vishṇu temple here, and two stones bearing inscriptions said to be in "unknown characters." Kurva Liṅganna, an inhabitant of this village, is in possession of a copper-plate grant. He declines to let it out of his hands, but is willing to show it. There is a deserted temple of Śiva in a field, and an inscribed stone.

Śekhunāla;—20 miles north-west of Nandyāl. (*Sagnyall.*) An ancient Śiva temple. In front of the image of the deity is a stone bearing an "illegible" inscription. The temple is said to be 6 miles from the village in a southerly direction.

Togarachēḍu;—5 miles south-west of Nandyāl. (*Togarshade.*) A resident of this village, named Raghunandasvāmi, *alias* Krishṇayya, is in possession of a copper-plate document, of which I have no particulars.

Vōruvakaḷḷu;—24 miles north-west of Nandyāl. (*Woraykul.*) There are four inscriptions here, of which three are "illegible." The fourth is dated Ś.Ś. 1476 (A.D. 1554), and records a grant in the reign of Sadāśiva of Vijayanagar. There is an old fort here. The temple of *Keśavasvāmi* is said to be ancient. The temples of *Malleśvara* and *Jilleśvara* are said to have been built by Gujarāti diamond-traders in old days.

Yerraguṇṭla;—7 miles north of Nandyāl. At the temple of *Aṅkālamma* is an inscription said to be dated Ś.Ś. 1373 (A.D. 1451), in the reign of Vīra Narasiṁha Rāya of Vijayanagar. I am doubtful, however, about the accuracy of the information. There is another "illegible" inscription at the temple of *Veṅkaṭeśvarasvāmi*.

CUMBUM TALUK.

Ākavīḍu;—11 miles west of Cumbum. (*Aukiveed.*) (See Turumilla.) Mr. W. King, of the Geological Survey, found a number of ancient stone weapons here in the valley. (*Madras Journal*, XXIII, Part II, p. 72.)

Allinagaram;—26 miles south by east of Cumbum. (*Allynuggur.*) There is a fort here, and the tomb of the builder, Abdul Rahimān.

Anumulapalle;—11 miles south-west of Cumbum. (*Hanamanpully.*) South-east of the village, near the road to Gavutavaraṁ, is a dolmen in a field.

Ardavīḍu;—12 miles north-west of Cumbum. (*Urdaveed.*) There is an "illegible" inscription at the deserted temple of *Keśavasvāmi*.

Bādinēnipalle;—22 miles south of Cumbum. There are three "illegible" inscriptions on stones

at the north gate of the temple of *Rāmasvāmi*. At the south gate of the same temple is an inscription, recording a private grant in the year Ś.Ś. 1477 (A.D. 1555).

BAŚINEPALLE ;—6 miles east of Cumbum. East of the village are two dolmens. South of the village is a temple of *Vīrabhadra*, deserted. Near this, on a hill, is a temple of *Lakshmī*, also deserted, where are two stones inscribed with "illegible" characters. There is a third deserted temple, dedicated to *Obaleśvarasvāmi*, near which is an inscription on a stone, dated Ś.Ś. 1423, *Durmati* (A.D. 1501), recording a private grant in the reign of "Vīra Nrisiṁha Rāya" of Vijayanagar. On another side of the same stone is a "partly legible" inscription, dated Ś.Ś. 1510 (A.D. 1588). On another stone close by is an "illegible" inscription.

BŌGŌLU ;—5 miles west of Cumbum. (*Bogole.*) There is an "illegible" inscription on a slab in front of the deserted temple of *Bhairava.*

BOLLUPALLE ;—14 miles north-west of Cumbum. (*Bolapilly.*) Mr. W. King, of the Geological Survey, found here in a field a number of ancient stone weapons. (*Madras Journal*, XXIII, Part II, 72.)

CUMBUM (*Kaṁbhamu*) ;—76 miles east-south-east of Kurnool. (*Cummum.*) Head-quarters of the Sub-Collector of the district. There is an old Muhammadan tomb here, described in paragraph 4 of Major Lawford's letter to Government, No. 3452, of 8th September 1858 (*printed with Public Works Consultation of 12th October* 1858). Two and a half miles south of Cumbum is the hamlet of Chinna Cumbum, where there are some inscriptions at the temple of *Āñjaneyasvāmi.* I have no information, however, regarding their contents. There are several Mussulman tombs and buildings at Cumbum. In the middle of the town is a mosque which is built of the remains of a Hindu temple that stood on the same spot. Near the tank is a tomb, close to which is a stone bearing a Persian inscription. Near the lake is a long inscription on a stone.

DADIVĀDA ;—17 miles south of Cumbum. At a deserted Vishṇu temple are two inscriptions:—

(1.) Ś.Ś. 1234 (A.D. 1312). Grant by Kākatīya Pratāpa Rudradeva II.

(2.) Ś.Ś. 1353 (A.D. 1431). It records the erection of an image of Hanumān by "Urumaya Vīra Mahārāja."

DVĀRAKACHARLA ;—18 miles south-south-west of Cumbum. (*Divarkacherla.*) A mile north of the village, in a field, is an "illegible" inscription. There is another, similar, near a path. There is a deserted temple here, dedicated to *Janārdaṇasvāmi*, with two inscriptions.

(1.) Undated. A private grant.

(2.) Undated. A grant by "Reḍḍicharla Veṅkaṭa Rāzu Dēva Bōda Mahārāzugāru," and "Narapidi Ananta Rāzu."

GRIDDALŪRU ;—18 miles south-west of Cumbum. (*Giddaloor.*) There is a temple of *Pātāla Nāgeśvarasvāmi* here, which is said to be of great age. Also a Vishṇu temple on a hill, said to be very old. There is a ruined fort here, defending the approach to Cumbum. There are three inscriptions at the temple of *Pātāla Nāgeśvarasvāmi.* Two are said to be illegible. The third, which is without date, records a private grant to the temple. The temple is said to be constructed "in a cave" (*Guhalō*).

GUḌIMEṬṬA ;—11½ miles south-west of Cumbum. East of the *dhvaja stambha* of the deserted temple of *Chennakeśava* is an inscription on a stone, dated Ś.Ś. 1356 (A.D. 1434), of a private character.

IDAMAKALLU ;—21 miles south-south-west of Cumbum. (*Iddemkull.*) There is a Vishṇu temple here, on a hill, said to be very old. Near it is an inscription dated Ś.Ś. 1466 (A.D. 1544), recording a grant by "Chinna Āvulayya Rāja."

JALLIVĀRIPULLALACHERUVU ;—13 miles south-west of Cumbum. A Polegar fort.

KOMARAVŌLU ;—22 miles south-south-west of Cumbum. A ruined fort. In the hamlet of Hanumantarāyanipalle, near a deserted temple of *Āñjaneya*, is a stone with an inscription, undated, recording a grant of lands to the temple by a private person. In the hamlet of Gōpānapalle are two old temples of *Gopālasvāmi* and *Bhairava.* There are also four inscriptions, all "illegible," In the principal village, under the bund of the Dāmara Tank, are three stones bearing inscriptions. Two are "illegible." One is dated in Ś.Ś. 1511 (A.D. 1589), and records a charity by "Reḍḍicharla Chinna Basava Rāja." South of this tank in a field is a fourth inscription, "illegible."

KOMMANŪRU ;—23 miles south-west of Cumbum. (*Komapoor.*) A mile south-west of Vēmulapāḍu, a hamlet of Kommunūru (*Vaimulpaud*), is a stone in a field bearing an inscription dated Ś.Ś. 1162 (A.D.

1240), recording a grant to a poet by "Pandārugangu Bhūpati Rāja." (?) There is another inscription near a tank, south of Vēmulapādu, said to be "illegible." Close to a well east of Kommunūru is a stone with an inscription dated Ś.S. 1643 (A.D. 1721), recording the sinking of the well.

KOTTAKŌTA;—25 miles south-west of Cumbum. A ruined fort, built to defend the entrance of the *Guta Kanama* Pass. On the east of the village is an old Mussulman mosque. On a rock is an old gun of native make.

KṚISHṆAṀŚEṬṬIPALLE (Bungalow);—20 miles south-west of Cumbum. (*Kistnumshettypully.*) The temple of *Bhīmeśvarasvāmi* is believed by the people to have been erected by the Pāṇḍava Bhīma. Five miles west of the village are two stones bearing inscriptions. Both are "illegible." A mile west of the village, on a stone near a well, is an inscription dated Ś.S. 1644, recording the construction of a tank by a private person. Two miles from the village is a place called *Toṇḍamārāya gulla*, regarding which the villagers have a legend. The *Purāṇa* which relates this is with the Karaṇams of Muṇḍlapāḍu. Mr. W. King, of the Geological Survey, found numerous specimens of stone implements scattered about the fields. (*Madras Journal*, XXIII, Part II, p. 73.)

MALLĀPURAṀ;—6 miles south-east of Cumbum, a hamlet of Janapālacheruvu. (*Mullapoor, Junnapalcherroo.*) Twelve dolmens a mile west of the village. On the same side of the village is an inscription dated Ś.S. 1559 (A.D. 1637), of an entirely private nature.

MŌKSHAGUṆḌAṀ;—8 miles south by west of Cumbum. (*Moaksheegoondum.*) There is an inscription near the gate of the temple of *Mukteśvarasvāmi*, but I have no particulars regarding it.

MUṆḌLAPĀḌU;—21 miles south-west of Cumbum. (*Moondlapaud.*) In the deserted temple dedicated to *Bhairava* are two inscriptions:—

(1.) Ś.S. 1042 (A.D. 1120) Mostly "illegible."
(2.) Undated. (Copy unintelligible.)

The temple of *Bhavānīśaṅkarasvāmi*, in this village, is said to be very old. The *Māhātmyaṁ* or *Purāṇa* of the great temple at Śrīśailaṁ is in the possession of Alavāli Rāma Śāstri of this village. There is a ruined fort here. At Tāḷḷapalle close by is an old mosque.

NALLAGUṆṬA;—18 miles south-south-west of Cumbum. (*Nullagoonta.*) A dolmen a mile north-east of the village.

NĀRASIṀHAṀPALLE;—close to Bayanapalle, 20 miles south-west of Cumbum. (*Byanpully.*) At a corner of a field, west of the road which leads from Bayanapalle to the fields is an "illegible" inscription.

NARAVA;—17 miles south-south-west of Cumbum, 5 miles south-east of Kṛishṇaṁśeṭṭipalle Bungalow. Four dolmens near a place called *Maṅgamma tippa*, or "Maṅgamma's mound." A temple on a hill near the village, dedicated to Vishṇu, is said to date from Ś.S. 1409 (A.D. 1487). There is an "illegible" inscription on a stone lying close to the road from Narava to Bayanapalle (*Byanpully*).

NEMELIGUṆḌAM;—16 miles west by south of Cumbum. (*Nemillygoondum.*) There is an old temple here close to a waterfall.

PIṬAKĀYAGUḶḶA;—6 miles south by east of Cumbum. (*Pittakoggoota.*) East of the village in a field is a stone with an inscription said to be "illegible."

PODILEKOṆḌAPALLE;—18 miles south-west of Cumbum. There are two inscriptions here, both near a well south of the village on the road to Rājapāḷeṁ;—(1) undated and of a private nature, (2) dated Ś.S. 1500 (A.D. 1578), a private grant.

PŌTAVARAṀ;—18 miles west (?) of Cumbum. West of a tank is an inscription dated Ś.S. 1472 (A.D. 1550), recording a private grant.

RĀCHARLA;—12 miles south-west of Cumbum. (*Racherla.*) There is an inscription here near the deserted temple of *Bhīmeśvara*. It is dated Ś.S. 1310 (A.D. 1388), but is stated to be very illegible. A fort, date not known.

RAVUTUṀPALLE;—20 miles south-west of Cumbum. There are three inscriptions here;—

(1.) In a garden south of the village, on the base of a stone bearing an image of the *garuḍa*, undated. Records grant by "Jilleḷḷa Raṅgapati Rāchayyadeva Mahārāja."
(2.) In a field, half a mile north-east of the village. "Illegible."
(3.) East of the road to Rāzupāḷeṁ, in a field. "Illegible."

RĀZUPĀḶEṀ;—20 miles south-south-west of Cumbum. (*Rauzpolliam.*) By the side of a bandy

track leading to Chintapalle is an "illegible" inscription. North of the village, near a path, is another, similar, close to a large tamarind tree.

Reḍḍicharla ;—25 miles south of Cumbum. (*Reddycherla.*) There is a deserted temple, dedicated to *Ballabha Rāya*, near a tank in this village. It is said to be very old. There are three inscriptions here ;—

(1.) At the above temple. Ś.S. 1509 (A.D. 1587). It records a grant by Ahobila Rāja, son of Rājappa Rāja, and Chinna Basava Rāja, son of Śūrama Rāja.

(2.) Close to No. 1. Undated. Of a private nature.

(3.) In a field south of the temple. "Illegible."

Salakalavīḍu ;—4 miles east by south of Cumbum. (*Sullaculveed.*) On a pillar of the temple of *Āñjaneya*, west of the village, is an "illegible" inscription. Close by, on another pillar, is another, dated Ś.S. 1340 (A.D. 1418), recording the erection of the pillar by a private person.

Sarivireḍḍipalle ;—23 miles south of Cumbum. There is a ruined and deserted temple of *Vīrabhadra* in a field of this village, but I have no particulars regarding it.

Śūravarampalle ;—23 miles south-south-west of Cumbum. (*Sauravarp.*) In the hamlet of Boḍḍavānipalle, to the south-west of the village, is an inscription on a stone. It is dated in Ś.S. 1499 (A.D. 1577), and records a private grant.

Tāticharla ;—14 miles south-south-west of Cumbum. (*Toddycherla.*) Near this village is a deserted temple dedicated to the three gods *Śaṅkara*, *Bhairava*, and *Rāmeśvara*, in which is an inscription recording a grant by "Śrī Raṅga Rāja Bhūpāla, elder brother of Krishṇadeva Rāya." If the latter is the Vijayanagar sovereign the inscription may be important, as we have yet no account of any such person. But two of my informants give the date of the inscription as Ś.S. 1102 (A.D. 1180), while another says that the date is "illegible." Half a mile north of the village is a dolmen.

Turumilla ;—9 miles west-south-west of Cumbum. (*Toodamilla.*) There is an old temple half way between this village and Ākavīḍu, called *Pāpavimochanam*, at the south gate of which are three inscriptions, all "illegible." South of these is another, similar. There are two "illegible" inscriptions in the temple of *Surabheśvarasvāmi*. At the temple of *Surabheśvaramma* is an inscription dated Ś.S. 1462 (A.D. 1540), recording a grant in the reign of Achyuta Rāya of Vijayanagar.

Vuyyālavāḍa ;—29 miles south-south-west of Cumbum. (*Oovalwada.*) A mile south-west of the hamlet of Jamuḷḷapalle is a stone with an inscription dated Ś.S. 1307 (A.D. 1385), recording a grant by "Śrī Vīra Deva Rāya Vaḍiyal Gāru."

Yaḍavalli ;—14 miles south-west of Cumbum. There is a mosque here, and a Muhammadan tomb, north of which, on a slab, is an inscription in Persian characters.

Yerrabālem ;—7 miles west of Cumbum. (*Yerraballum.*) West of the village is a cairn (?) which the people called *Śiṅgarāyakoṇḍa*. My informant calls it "*Śiṅgarāyakoṇḍa anē Rāśibōḍu.*" Here there is a *garuḍa stambha*, on which are two "illegible" inscriptions which the people declare to be of great antiquity. Pañchāgnula Subbayya, a resident of this village, is in possession of the *Śthala Purāṇa* of the *Surabheśvara* temple at Turumilla.

KOILKUṆṬLA TALUK.

Āluvakoṇḍa ;—8 miles south-west of Koilkuṇṭla. (*Ollaraçonda.*) There are two inscriptions here, in front of the temple of *Vīrabhadra* ;—one dated Ś.S. 1466 (A.D. 1544), recording a grant by a local chief in the reign of Sadāśiva at Vijayanagar ; the other, a private grant in Ś.S. 1454 (A.D. 1532).

Avuku, or Auku ;—*see* Owk.

Donnepāḍu ;—9 miles east by south of Koilkuṇṭla. (*Donapaud.*) The District Mūnsif of Nandyāl tells me that in the local chronicle of this village it is stated that land for temple service was granted by Pratāpa Rudra "788 years before Fasli 1246." This would give the date A.D. 1048, which does not fall in with our other information on the Oraṅgal dynasty. The date is probably erroneous. Pratāpa Rudra is, I am told, therein said to have been a man of the Reḍḍi caste. In the fort is an inscription dated Ś.S. 1460 (A.D. 1538), recording a private grant made in the reign of Achyutadeva of Vijayanagar. In a maṇḍapam near this is an inscription dated Ś.S. 1489 (A.D. 1567), a grant "in the reign of Nrisiṁhadeva." This is most probably a local chieftain. The Vijayanagar sovereign in that year was Achyutadeva. Royal titles are not accorded to the chief in question. Near a

well in the village is an inscription dated Ś.Ś. 1121 (A.D. 1199), recording the construction of the well by a private person.

GŌNDINNA, or GŌVINDINNA;—3 miles north-east of Koilkuṇṭla. (*Goindinna.*) A very old Vishṇu temple, fabled to have been built by Janamejaya.

GŪḶḶADURTI;—5 miles south of Koilkuṇṭla. (*Coondladoorty.*) Several temples, in one of which, dedicated to *Āñjaneya*, is an inscription, undated, recording the erection of the temple by a private person. The temple of *Nagareśvarasvāmi* is said to be sculptured. In the shrine of *Aṅkālamma* is an inscription dated Ś.Ś. 1500 (A.D. 1578), recording a grant by Timmarājadeva, in the reign of Raṅga Rāya of Vijayanagar, at Pennakoṇḍa.

GUṆḌUPĀPĀLA;—7 miles north-east of Koilkuṇṭla. (*Goondypapal.*) There are two old temples here.

IÑJĒḌU;—11½ miles south-south-east of Koilkuṇṭla. (*Injadoo.*) West of the village, in the Vishṇu temple, are two inscriptions on stone, one dated Ś.Ś. 1455 (A.D. 1533), recording a grant in the reign of Achyutadeva Rāya of Vijayanagar; the other, dated Ś.Ś. 1461 (A.D. 1539), recording private charities, no reign being mentioned. There are two other inscriptions in the village, one dated Ś.Ś. 1480 (A.D. 1558), recording a grant in the reign of Sadāśiva of Vijayanagar, by "Sadāśivadeva Mahārāya, son of Rāma Rāyala Veṅkaṭeśa;" the other dated Ś.Ś. 1476 (A.D. 1554), a private grant in the reign of Sadāśiva of Vijayanagar.

KALIGOṬLA;—4 miles north-east of Koilkuṇṭla. (*Culgotlapilly.*) An inscription in the temple of *Vīrabhadra*, undated. Two old temples.

KAṀPAMAḶḶA;—4 miles south-east of Koilkuṇṭla. (*Kumpamulla.*) An old sculptured temple of Vishṇu, and some other temples. There is a fort here which contains three small temples.

KOILKUṆṬLA, or KŌVELAKUṆṬLA;—(*Koilkoontla.*) Head-quarters of the taluk. An old fortified town. There are two inscriptions, one near the shrine of *Āñjaneya*, "illegible;" the other, in the *Gaṇapati Tsāvaḍi*, dated Ś.Ś. 1565 (A.D. 1643). This last mentions Raṅga Rāya of Vijayanagar, then at Pennakoṇḍa, as the ruling sovereign.

KOLIMIGUṆḌLA;—18 miles south-west of Koilkuṇṭla. (*Colimgoondla.*) There are several temples here. Five temples are said to have been built by Chola kings. In these there are inscriptions in characters which the people cannot read. Four of the temples are deserted. An inscription in front of the *Āñjaneya* temple is dated Ś.Ś. 1466 (A.D. 1544). It records a grant by a local chief. One of the temples is fabled to have been founded by Janamejaya. It is very old. There is an inscription in it dated Ś.Ś. 1630 (A.D. 1708), recording a private grant.

KOṆḌĀPURAṀ;—9 miles east by south of Koilkuṇṭla. (*Condapoor.*) There are two inscriptions here;—

(1.) In the eastern *Tsāvaḍi*. Dated Ś.Ś. 1703 (A.D. 1781). A private charity.
(2.) (Place not mentioned.) Dated Ś.Ś. 1614 (A.D. 1692). A private grant.

MUDIGŌḌU;—5 miles south-west of Koilkuṇṭla. (*Moodygode.*) An old temple of Śiva.

MUKKAMAḶḶA;—6 miles south-west of Koilkuṇṭla. (*Mookamulla.*) There is a fort here. In it is a temple dedicated to *Chennakeśavasvāmi*, said to be very old. The images worshipped are fabled to have been placed there by Janamejaya.

NANDAVARAṀ;—5 miles north-east of Baṅganapalle. (*Nundawaram.*) There are some historical records at this place, procurable through the Collector of the district, which are said to be likely to throw light on the mediæval history of the Dekkan.

NICHANAMEṬLA;—11 miles west of Koilkuṇṭla. (*Nillchinnamella.*) East of the village is an old temple. Near it is an inscription, dated Ś.Ś. 1470 (A.D. 1558), recording a grant in the reign of Sadāśiva of Vijayanagar.

OWK, AVUKU, or AUKU;—13 miles west of Koilkuṇṭla. This place was formerly the seat of a powerful line of local chiefs, who are said to have first attained influence under Bukka Rāya of Vijayanagar. They lost all they possessed under Mussulman rule just before the English obtained this part of the country. There are some "illegible" inscriptions in the temple. One is dated in Ś.Ś. 1629 (A.D. 1707), and records a private grant. West of the village is a fort, in which is a Vishṇu temple with several maṇḍapams, but no inscriptions.

PERUSŌMULA;—14 miles south-west of Koilkuṇṭla. (*Pairsomela.*) In the Vishṇu temple is a stone

bearing an inscription dated Ś.Ś. 1249 (A.D. 1327), recording the execution of certain works by private persons, mentioning a local chieftain.

SAUDIRADINNE;—2 miles west of Koilkuṇṭla. (*Sowderdin.*) Three inscriptions in the temple of *Janārdanasvāmi.*

(1.) In front of the gate. Ś.Ś. 1525 (A.D. 1603), relating to a work executed by a private person in the reign of Veṅkaṭapati of Vijayanagar at Pennakoṇḍa.

(2.) Ś.Ś. 1477 (A.D. 1555), recording a grant made by a local chief in the reign of Sadāśiva of Vijayanagar.

(3.) "Illegible."

TUMMALAPĒTA;—24 miles south-west of Koilkuṇṭla, 8 miles north of Tāḍpatri Railway Station. (*Toomulpenta.*) At the temple of *Āñjaneya* is an inscription, undated. My copy is incomplete.

VALLAMPĀDU;—6 miles north-east of Koilkuṇṭla. (*Wullampad.*) There is an inscription here, in the deserted temple of *Veṇugopālasvāmi,* dated Ś.Ś. 1469 (A.D. 1547), recording a grant by a local chief.

SIRVEL TALUK.

AHOBILAM;—19 miles south-east of Sirvel. (*Hawhobullum Pag.*) There is a large and important temple here, built over a rock-cut cave which has been converted into a modern place of worship. In the neighbourhood are seven other temples. These, and the temple at Diguva Ahobilam are all dedicated to Vishṇu, and the group is locally known as the "*Nava*" or nine "*Narasiṁhas.*" They are now greatly neglected. They are said to have been built by Pratāpa Rudra of Orańgal—probably Pratāpa Rudra II, as he is locally styled "Rāja of Rajahmundry" (1295-1323 A.D.) Here and at Diguva Ahobilam are the following inscriptions:—

(1.) Ś.Ś. 1531 (A.D. 1609). A private grant in the reign of Veṅkaṭapati of Vijayanagar.

(2.) Ś.Ś. 1507 (A.D. 1585). Grant by a local chief in the reign of Veṅkaṭapati of Vijayanagar, at Pennakoṇḍa.

(3.) Ś.Ś. 1506 (A.D. 1584). Grant by the same chief in the reign of Śrī Raṅga of Vijayanagar at Pennakoṇḍa. These two last inscriptions are of importance as conclusively fixing the date of the change of sovereignty about which Burnell was in doubt (see his *S. Ind. Palæography,* p. 55).

(4.) Ś.Ś. 1479 (A.D. 1557). A deed of sale by a priest to a local chief in the reign of Sadāśiva at Vijayanagar.

(5.) Ś.Ś. 1489 (A.D. 1567). Grant in the reign of Sadāśiva of Vijayanagar. This is important as its date is two years after the battle of Telikōṭa. If the date given in my copy is accurate, this inscription tends to show that Sadāśiva's authority was recognized at least up to the time when Timma (or Tirumala) transferred the seat of government to Pennakoṇḍa.

(6.) Ś.Ś. 1477 (A.D. 1555). Grant of lands to a local chief by Brahmans (probably as subsidy for their defence against the Muhammadans) in the reign of Sadāśiva of Vijayanagar.

(7.) Ś.Ś. 1477 (A.D. 1555). Deed of sale of lands by a priest to a local chief in the reign of Sadāśiva of Vijayanagar. The parties are the same as in No. 6.

(8.) Ś.Ś. 1438 (A.D. 1516). Grant by Kṛishṇadeva Rāya of Vijayanagar to the temple.

(9.) Ś.Ś. 1474 (A.D. 1552). Grant of a village by a local chief in the reign of Sadāśiva of Vijayanagar.

(10.) Ś.Ś. 1478 (A.D. 1556). Records the erection of some maṇḍapams by a local chief.

(11.) Ś.Ś. 1739 (A.D. 1817).

(12.) Ś.Ś. 1490 (A.D. 1568). A private grant in the reign of Sadāśiva of Vijayanagar. This is very important, showing that, at least a year after the removal of the seat of government to Pennakoṇḍa, and three years after the battle of Telikōṭa, Sadāśiva's authority was recognized. (*Compare No.* 5.)

(13.) Undated. A grant by a private person in the reign of "Śrī Vīra Pratāpa Deva Mahārāja."

(14.) Ś.Ś. 1470 (A.D. 1548). A grant by a local chief.

CHĀGALAMARRI;—24 miles south of Sirvel. (*Chagulmurry.*) An old temple 2 miles south-east of the village.

CHINNA BŌDANAM;—18 miles south of Sirvel, 6 miles north by west of Chāgalamarri. (*Chinna Bozanum.*) In the temple of *Veṅkaṭēśvarasvāmi* is an inscription dated Ś.Ś. 1646 (A.D. 1724), recording the erection of the *garbhālayam* by a private person.

CHINTAKUṆṬA, or PEDDA CHINTAKUṆṬA ;—12 miles south by west of Sirvel. (*Chintacoonta.*) There is a large temple of *Pāṇḍu Raṅgasvāmi*, with a fine prākāra in which are three inscriptions.

(1.) Ś.Ś. 1493 (A.D. 1571). (Particulars not sent me.)

(2.) Ś.Ś. 1495 (A.D. 1573). A grant by a Nandyāl chief in the reign of Tirumaladeva of Vijayanagar at Pennakoṇḍa.

(3). Ś.Ś. 1506 (A.D. 1584). Grant by another Nandyāl chief, in the reign of Raṅga Rāya, at Pennakoṇḍa.

DIGUVA AHOBILAM ;—16 miles south-east of Sirvel. (*Diggoo Hobalum.*) There is a large unfinished maṇḍapam here, which Mr. Fergusson (*Ind. and Eastern Architecture*, 378) states is "in plan and design very like that of the temple of Vitoba at Vijayanagar." He adds, however, "Its style and details are so much more like those of the Nayaks, that it must be at least a century more modern, and could not therefore have been erected before the destruction of that capital in A.D. 1565." He thinks that it must have been erected by one of the expatriated Rājas of Vijayanagar, though tradition is silent on the subject. "Whoever may have built it, it is a fine bold specimen of architecture, and if the history of the art in the south of India is ever seriously taken up, it will worthily take a place in the series as one of the best specimens of its age, wanting the delicacy and elegance of the earlier examples, but full of character and merit." Mr. Fergusson calls the place *Diggu Hublum*. The correct transliteration, however, is as I have given it. *Diguva*, in Telugu, means "lower" and is here used to distinguish this from the Ahobilam on the hill 4 miles to the eastward, which is known as *Yeguva*, or "upper," Ahobilam. My information about inscriptions is vague, those at both places being mixed indiscriminately in the copies sent to me. I have noted them all above, under *Ahobilam*.

JŪVEPALLE ;—9 miles north-west of Sirvel. (*Ju Serawull.*) Two old temples.

KALUGOṬLAPALLE ;—22 miles south of Sirvel, 2 miles west of Chāgalamarri. (*Culgotlapilly.*) There are six deserted temples here. Near another temple, quite in ruins, is an inscription on a stone, said to be "illegible."

LIṄGAṀDINNE ;—14 miles south of Sirvel. (*Lingumdinny.*) On a stone standing near a well outside the village is an inscription, dated Ś.Ś. 1429 (A.D. 1507), recording a gift of lands by a private person in the reign of Narasiṁhadeva of Vijayanagar.

MAHĀDEVAPURAṀ ;—11 miles south-east of Nandyāl. (*Madaypoor.*) Three miles from this village, close to the high road, is a deserted temple of Vishṇu.

PASSURUPĀḌU ;—7 miles north-west of Sirvel. (*Pesserpad Serawull.*) Two old temples.

PEDDA CHINTAKUṆṬA ;—*see* CHINTAKUṆṬA.

RUDRAVARAṀ ;—6½ miles south-east of Sirvel. (*Roodrar.*) A ruined temple of Śiva, built, according to tradition, by Pratāpa Rudra, "Rāja of Rajahmundry," probably Pratāpa Rudra II of Oraṅgal (1295–1323 A.D.). A mile or so west of the village Mr. Bruce Foote, of the Geological Survey, found a stone implement, and states that he saw many others. (*Madras Journal*, XXIII, Part II, p. 73.)

THE BELLARY DISTRICT.

The author of the Bellary *District Manual* begins his sketch of the Political History of this district (p. 101) by stating that its ancient history is "lost in obscurity;" and the ten years that have elapsed since the publication of that work have hardly witnessed any advance in our knowledge. It is to be hoped that careful and critical study of the existing inscriptions will throw some light on the subject; for though it seems almost absurd to say so, it is nevertheless a fact that, previous to the fourteenth century, all is vague and uncertain. The inscriptions noted in the following list are probably only a small proportion of those that exist in this part of the country, and about which we may in course of time hope to hear something. It will be noticed that the information sent to me from some of those tracts where we might expect most, namely, along the banks of the Tuṅgabhadrā, is most meagre. There is no reason, therefore, as yet to despair of the result.

At present, however, little can be said as to the state of the district previous to the advent of the Mussulmans. Traces exist of Chola sovereigns, but they are few and far between, while there is a strange want of evidence of any Chalukya occupation, and I have not as yet met with a single Kadamba inscription, and only one of the Hoyiśala Ballālas. The *Kumārasvāmi* temple in the Saṇḍūr Valley is said to have been founded in A.D. 719, and there is a small temple of great age on the rock above the principal temple at Hampi. A large number of inscriptions cannot be deciphered by my correspondents, and are entered as "illegible." Some of these may turn out to be of great antiquity; but, putting these aside, the sum total of inscriptions of which information has been sent me, bearing date earlier than the fourteenth century, amount to four;—

(1.) An inscription of A.D. 1168, at Hēmāvatī in the Madakaśirā Taluk, which mentions a Chola king by name Mallideva.

(2.) A Hoyiśala Ballāla inscription at the same place, dated in A.D. 1205, mentioning Vīra Ballāladeva of that dynasty.

(3.) An inscription at Pennakoṇḍa, dated A.D. 1261, mentioning a certain Jagadeva Mahārāja; and

(4.) One at Halavāgalu, in the Harapanahaḷḷi Taluk, dated A.D. 1282, the purport of which seems doubtful.

In A.D. 1293 the Muhammadans first appeared in the Dekkan, and in seventeen years they had completely destroyed the kingdom of the Yādavas of Devagiri, and that of the Hoyiśala Ballālas. A few years later the Bahmanī chiefs established the earliest of the powerful Muhammadan kingdoms north of the Kṛishṇā, while the Vijayanagar dynasty arose in the south as a bulwark for the defence of Hindu rights. From the first half of the fourteenth century all becomes clear. The constant wars between Vijayanagar, Oraṅgal, and the Muhammadans are graphically narrated in the pages of Ferishta, and there are numberless inscriptions to assist in completing the story. The Bellary District remained under the Vijayanagar sovereigns till the downfall of the dynasty in A.D. 1565, when the combined forces of all the Dekkāni kingdoms defeated the Hindus at Telikōṭa. Thenceforward the district was under Mussulman rule, but the local land-owners became more powerful and independent under the name of Polegars, and the country bristled with their strong hill-fortresses. They were gradually reduced by the Nizām's government and the cruel and unscrupulous Mysoreans, Haidar 'Ali and Tīpu Sultān. The country was finally reduced to order by the British within the present century.

ĀDŌNI TALUK.[1]

Ādōni (*Ādavāni, Ādavēni*);—40 miles north-north-east of Bellary. (*Adwanny.*) A strongly fortified five-peaked hill. Tradition states that the original fort was built 3,000 years ago by Chandrasiṁha of Bīdr. The place was taken by Kṛishṇadeva Rāya of Vijayanagar (A.D. 1508–1530). After the battle of Telikōṭa, Mālik Rahmān Ḳhān was the first Mussulman governor. He lies buried in a fine

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[1] I have had no reply from any one in this taluk in answer to my appeal for information. Probably remains abound along the banks of the Tuṅgabhadrā.

tomb on the "Talibaṇḍa" Hill. His successor built the lower fort and the Jāmā Masjid. Later the place became part of the possessions of the Nizām, and it was granted in Jāgīr to Basālat Jang, who made it his capital. He died 1782, and was buried here. Ādōni was captured by Tīpu Sultān in 1786. (*District Manual*, 37.) The Jāmā Masjid is said to be the best specimen of Muhammadan architecture in the district.

Kosji;—16 miles north by west of Ādōni. (*Kosgee.*) Ruins of fortifications and temples on a rock. (*District Manual*, p. 39.)

BELLARY TALUK.[1]

Bellary (*Ballāri*).—Head-quarters of the district. The fort here was built in the reign of Krishṇadeva Rāya (A.D. 1508–1530) by Timmappa, a dependent of that king. After the battle of Telikōta the chief of Bellary became independent of the Vijayanagar kingdom and succeeded in defeating, in a battle fought near Kampli in A.D. 1650, the troops of his sovereign, who were sent to enforce payment of tribute. The Rāja of Bellary subsequently recognized the Nizām as his suzerain, but in A.D. 1769 he refused tribute, and being threatened, summoned to his aid Haidar 'Ali of Maisūr. Haidar defeated the Nizām's army in the plain at the foot of the rock, and seized the fort, the Polegar fleeing to Shōlāpūr. Haidar improved the fortifications. The place passed into the hands of the Nizām in A.D. 1792. (*District Manual*, 10.)

Hirehala;—10 miles south of Bellary. (*Hirrahall.*) There are the remains of a strong fort here.

Keñcheṅgōḍu;—33 miles north of Bellary, on the Tuṅgabhadrā. A fort, palace, and gardens. In one of the walls is a long inscription in Old Canarese; but it is said to be unimportant. (*Manual*, 295.)

Kudatani;—11 miles west by north of Bellary. (*Koodatunny.*) In the *District Manual* (p. 295) Mr. Kelsall mentions a curious hill composed of scoriæ "about three miles beyond Kodutanni and close to the Antapūr pass on the right of the road." It is about fifty feet high and four hundred feet in circumference. It sounds hollow when trodden on. "Some have thought it to be of volcanic origin, but Captain Newbold thought it more likely to be the remains of an ancient furnace. The local tradition is that the mound is composed of the ashes of an enormous *Rākshasa* or giant, whose funeral pile this was." Another account makes it to be the ashes of a funeral pile raised over a quantity of corpses of soldiers killed in battle. (See Captain Newbold's paper "*On some ancient mounds of scorious Ashes in Southern India*" in the *Journal of the Royal Asiatic Society* for 1842, VII, 129; also the *Madras Journal of Lit. and Science*, VII, 130, where a sketch of the place is given. Compare the mound at Nimbāpuraṁ in the Hospet Taluk of this district.)

Captain Newbold wrote an account of Kudatani in the *Madras Journal* (XI, 307), calling the place "Courtney." He states that it was formerly an important Jaina stronghold, and that one of the principal *bastis* is now occupied by Śaiva images, while another has been converted into a mosque, and a third forms the maṭh of a Jaṅgam priest. "The large image of one of the Tirthankars is seen cast outside the western gate, disfigured in the usual manner, and its feet buried in the soil."

Kurgōḍu;—15 miles north by west of Bellary. (*Koorgode.*) A number of temples, with inscriptions in Old Canarese.

ĀLŪR TALUK.

Ālūr (*Ālūru*).—Head-quarters of the taluk, 27 miles north-east of Bellary. (*Auloor.*) In the hills a few miles north-east of Ālūr are said to be a quantity of ruins of an old city, with remains of temples, streets, and houses.

Chippagiri;—13 miles south by east of Ālūr. (*Chippagerry.*) "On a rock in the centre of the town are the remains of some very fine temples." (*District Manual*, p. 35.)

Hālaharvi;—6 miles south-west of Ālūr. (*Haulhurry.*) Two miles west of this village is the temple of *Āñjaneyasvāmi*, in front of which is a slab with an undated inscription. It records the erection of a choultry by a private party with the consent of Sadāśiva Rāya of Vijayanagar. There is a very old Vishṇu temple in the village. Near a well close to the choultry is an "illegible" inscription.

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[1] See note on previous page

Kurukuṇḍa;—9 miles north of Ālūr. A deserted temple of *Obaleśvarasvāmi.* In the temple of *Āñjaneya* are inscriptions on two stones, said to be "illegible;" and south of the temple of *Bhīmaliṅgeśvara* is another, similar.

Rāvēhaḷḷi;—24 miles north-north-west of Ālūr. (*Ravahall.*) Two old temples. In the temple of *Āñjaneya* is a stone bearing an "illegible" inscription.

Śīdarahaḷḷi;—15 miles south of Ālūr. (*Seedurhall.*) South of the temple of *Āñjaneya* is a stone bearing an inscription said to be "illegible."

HOSPET TALUK.

Anantaśāyanaguḍi;—1 mile north-east of Hospet, 5 miles south-west of Kāmalāpuraṁ Bungalow at Vijayanagar. This is a large temple in ruins, "of interest to engineers and architects from the peculiarities of its construction." (*Manual*, 293.)

Kaḍē Rāmapuraṁ.—Close to Hospet, on the road to Hampi. There are some old Mussulman tombs here.

Kulli Rāmapuraṁ;—3 miles south of Hospet. (*Rampoor.*) On the wall of the temple of *Āñjaneya* is an inscription dated Ś.Ś. 1600 (A.D. 1678), recording a grant in the reign of Veṅkaṭapati Rāya.

Malapannaguḍi;—2½ miles east of Hospet. (*Mulpungoody.*) An inscription on a fallen stone in a field to the east of the village. It is dated Ś.Ś. 1332 (A.D. 1410), and records a grant by Deva Rāya of Vijayanagar.

Mupannanaguḍi;—2½ miles north-east of Hospet, 3 miles south-west of Kāmalāpuraṁ Bungalow at Vijayanagar. A large Śiva temple in ruins.

Niṁbāpuraṁ;—8½ miles north-east of Hospet, 1 mile east of Hampi, on the Tuṅgabhadrā. (*Nimbapoor.*) "About a mile easterly from Nimbapūr, in the suburb of Bijanuggur, lies an oval-shaped heap of calcareous scoria about 45 yards long by about 18 broad, and from 10 to 14 feet high, partially covered by grasses and other vegetation. It is evidently artificial and of considerable antiquity. The Brahmans aver it to be the ashes of the bones of the giant Walli, or Bali, an impious tyrant slain here by Rāma on his expedition to Lanka (Ceylon)." (*Journal of the Asiatic Society of Bengal*, XIV, 519, and *Journal of the Royal Asiatic Society*, XIII, 129. Compare this with another similar heap near Kudatani, Bellary Taluk.)

Saṅkalāpuraṁ;—2 miles east of Hospet. (*Sunklapoor.*) In the temple of *Hanumantadeva* is an inscription dated Ś.Ś. 1435 (A.D. 1513), recording a grant in the reign of Krishṇadeva Rāya. In the temple of *Vīrabhadra* is an inscription. The information I have received regarding it must be wrong, as I am told that it is dated in Ś.Ś. 1467 in the reign of Krishṇadeva Rāya.

Timmalāpuraṁ;—26 miles south-east of Hospet, 14½ miles west-south-west of Bellary. (*Timlapoor.*) There is a stone inscription here, on the village boundary, dated Ś.Ś. 1461 (A.D. 1539), recording an act of charity done by a private person in the reign of Achyutadeva Rāya of Vijayanagar.

Vadrahaḷḷi;—5 miles east by south of Hospet. (*Wuddarhully.*) A copper-plate inscription in the possession of Kondikāra Gurappa. It is dated Ś.Ś. 1620 (A.D. 1698), and records a grant by a local chief.

Vijayanagar;—33 miles west by north of Bellary, on the Tuṅgabhadrā. (*Ruins of Beejnagur.*) The great ruined city, whose remains cover several square miles of country. The town on the river bank is called Hampi or Hampe (*Humpee*), and is inhabited at the present day. On the north side of the river is the town of Ānagundi, which seems to have been the family dwelling-place of the chiefs who afterwards became so powerful under the name of Rāyas of Vijayanagar. They possessed at one time the whole of Southern India, and became known to our early settlers under the name of "Kings of Beejnuggur or Bisnagar" (the name being variously spelt), or "Kings of the Narasiṁha family." The expression "The Nursingh Rāja" or even "Rāja of Narasingh" is often met with. The title owed its origin to the coincidence of the reign of Narasiṁha and of his powerful descendants with the visits of the first European travellers to this country, Narasiṁha having inaugurated a new dynasty in A.D. 1490.[1]

[1] The tendency to commemorate the name of the founder of a dynasty is very strongly marked in South Indian inscriptions. Inscriptions of the Nāyakkas of Madura, who probably followed Vijayanagar customs, constantly prefix to the name of the reigning chief the name of his ancestor Viśvanātha Nāyakka, the first of the family. The inscriptions in the Kistna and Godavari Districts require to be carefully studied, but I think it will be found that the Chalukyan kings, and their successors the Cholas who ruled the Eastern Chalukyan dominions, were known by the title of "the Vishṇuvardhana king" after Kubja Vishṇuvardhana, the founder of the dynasty.

Odoardo Barbessa and Cæsar Frederic were amongst the earliest visitors to Vijayanagar, and they described the city as being very magnificent. The latter estimated its extent as amounting to 24 square miles, and, if suburbs were included, no doubt he was not far wrong. The extent of the main line of outer fortification, including the river front, is about 16 miles. There is an outlying line of fortification 8 miles from Hampi on the Bellary road. This is not the place to attempt any minute description of the remains at present existing. They consist of temples, palaces, lines of fortification, statues, and a large number of other buildings solely constructed of stone. There are a number of Jain temples, all deserted, and, close above the temple of Hampi now in present use, an interesting little shrine with a stone waggon-roofed gopura, evidently of far greater age than the remains surrounding it, and in character strikingly like the older Dravidian temples of Māvalivaram, or the "Seven Pagodas."

[There is a slight notice of Vijayanagar in J.A.S.B., XIV, 517. Wilson's paper in the *Asiatic Researches* (XX, 1), with Ravenshaw's translations of some Vijayanagar inscriptions, is interesting. Newbold published a notice of the place in the *Madras Journal of Literature and Science* (X, 109). Mr. Fergusson's writings are the most valuable. (See his "*Architecture in Dharwar and Mysore*," p. 65, plan, frontispiece, and plates lxii to lxix, lxxviii to lxxxi, lxxxv, and lxxxvi. *Indian and Eastern Architecture*, 211, 373, 384, 566.) Mr. Kelsall gives a slight account of the place in the *District Manual*, reprinted in the *Indian Antiquary* II, 177. An excellent description of the remains was published in the "Madras Mail" newspaper, in May 1881. For the dynasty of kings see Burnell's *South Indian Palæography*, p. 55, and Vol. II of this publication.]

The exact age of the earliest settlement at Hampi is as yet unknown. It is said that a town existed there as early as A.D. 1100. The *Dharmakarta* of the Hampi temple asserts that there are inscriptions and records extant to prove that the great gopura of the first prākāra of the Hampi temple was originally built in A.D. 1199 (Ś.Ś. 1121), when a certain "Bodayya Rāja" gave the village of Hampi as a charitable gift for the use of the temple. He confirms the date A.D. 1336 as that of the commencement of the great Vijayanagar dynasty, saying that in that year (Ś.Ś. 1258) a priest called "Vidya Rāmasvāmi" (Vidyāraṇya) founded the city and established Bukka Rāya as the first sovereign. He states that the great gopura at Hampi was repaired by Kṛishṇadeva Rāya in Ś.Ś. 1430 (A.D. 1508) at his accession, and that the second gopura was constructed in the same year. Fergusson gives the year A.D. 1118 and the name "Vijaya Rayal" as the date and founder of the traditional original city. (*Indian and Eastern Architecture*, 374.) He also assigns the beautifully sculptured "*Viṭṭalasvāmi maṇḍapam*," or temple of *Viṭōba*, to the reign of Achyutadeva (A.D. 1530–1542). The *Dharmakarta* asserts that it was built by Kṛishṇadeva Rāya in A.D. 1509. Amongst the ruins of Hampi are to be found temples of worshippers belonging to the Vaishṇava, Śaiva, and Jaina faiths in close proximity, and on many temples are found sculptures of both the first two mixed together. On the temple of *Hazāra Rāma*, built by Kṛishṇadeva Rāya in A.D. 1513, is a Jaina figure on the outside of the Vimāna wall. All religions seem to have been equally tolerated. Some of the Jaina temples at Hampi are constructed in a northern style, quite different to that of the majority of the buildings. An inscription at the *Kṛishṇasvāmi* temple states that it was built and endowed by Kṛishṇadeva Rāya in Ś.Ś. 1535 (A.D. 1513) after his return from his eastern conquests.[1] The great monolithic statue of the *Narasiṁha Avatāra* close by, was hewn, as an inscription states, during the reign of the same monarch in A.D. 1529. The Jaina shrine known as the "Gānagitti temple," not far from Kāmalāpuraṁ, was built, according to an inscription, by Harihara in Ś.Ś. 1307 (A.D. 1385). It is in excellent preservation.

Ānagundi was formerly a suburb of Vijayanagar. The granite piles of a bridge over the river, or stones marking the limits of the causeway, are to be seen opposite Hampi.

The kings of Vijayanagar were perpetually at feud with the Muhammadan kings of the north of the Krishṇā, and Ferishta's well-known history of these wars is invaluable. The kingdom was finally overthrown by a powerful combination of all the Mussulman States in the Dekkan in A.D. 1565, when the great and decisive battle of Telikōṭa (near Raichore) for ever annihilated the fortunes of the reigning house and drove its members into exile. The capital was sacked. The expatriated chief settled first in Pennakoṇḍa, but subsequently removed to Chandragiri. A descendant of the family still resides at Ānagundi.

General Cunningham identifies Ānagundi with the *Kong-kien-na-pu-lo* (Koṅkanapura) of Hiwen Thsang (*Ancient Geography of India*, I, 552. *Julien's Hiouen-Thsang, Voyages*, II, 146).

Inscriptions are numerous. I have only obtained copies and notes of a few; some taken by myself during a hurried visit, some from Mr. Ravenshaw's paper in the *Asiatic Researches* (Vol. XX, No. 1).

(1.) Ś.Ś. 1307 (A.D. 1385). On the *dhvaja stambha* of the Jaina shrine called the "*Gānagitti* temple," on the road from Kāmalāpuraṁ to the temple of *Viṭṭalasvāmi*, are two inscriptions recording its construction by the son of the minister (a "Nāyakkar") of king Harihara.

[1] That is, his earlier eastern conquests. A.D. 1516 to 1518 witnessed his triumphant progress to the more northerly of the coast districts on the Bay of Bengal.

(2.) Ś.Ś. 1358 (A.D. 1436). Two miles north of Ānagundi on the Nizām's side of the river is a temple, near which is a stone inscription recording a grant by Deva Rāya.
(3.) Ś.Ś. 1435 (A.D. 1513). On the wall inside the prākāra of the *Hazāra Rāma* temple. Records the erection of the temple by Krishṇadeva Rāya in that year.
(4.) Ś.Ś. 1435 (A.D. 1513). On a stone at the large temple of *Kṛishṇasvāmi*. Records that Krishṇadeva Rāya constructed the temple after his return from his eastern conquests of Udayagiri and the parts adjacent.
(5.) Ś.Ś. 1438 (A.D. 1516). On the wall of a maṇḍapam close to the *Viṭṭalasvāmi Maṇḍapam*. Mentions the name of Kṛishṇadeva Rāya.
(6.) Same date and reign. On the same wall.
(7.) Ś.Ś. 1442 (A.D. 1520). On the wall at the south side of the entrance to the *Hazāra Rāma* temple. A grant to the temple by Timma Rāja, son of "Śrīman mahāmaṇḍalēśvara Chikka Timmayya Dēva mahā Arasu." This is probably Kṛishṇadeva Rāya's minister Timma Arasu or Timma Rāja, whom we meet with in other inscriptions.
(8.) Ś.Ś. 1451 (A.D. 1529). On a stone in front of the great statue of *Narasiṁha* near the *Kṛishṇasvāmi* temple. Records the cutting of the statue by a Brahman, and the endowment of worship thereto by Kṛishṇadeva Rāya.
(9.) Ś.Ś. 1463 (A.D. 1541). On the temple of *Raghunāthasvāmi*, on the road from Kāmalāpuraṁ to Bellary. Records a grant by Achyutadeva Rāya. (*Asiatic Researches*, XX, 26.)
(10.) Ś.Ś. 1467 (A.D. 1545). On the wall of the *Mādhavasvāmi* temple, east of the temple of *Paṭṭanada-Ellamma*, close to the large temple of *Hazāra Rāmasvāmi*. Records the construction by king Sadāśiva of a maṇḍapam in the main bazaar. (*Asiatic Researches*, XX, 35.)
(11.) Ś.Ś. 1483 (A.D. 1561). On the wall of the *Viṭṭalasvāmi* Maṇḍapam. Grant by king Sadāśiva. (*Asiatic Researches*, XX, 28.)
(12.) Ś.Ś. 1431 (A.D. 1509). At the *Virūpāksha* temple at Hampi, on the north wall of the maṇḍapam called the *madhyaraṅgam*, and on the south side of the gopuram. Grant to the temple by Krishṇadeva at the time of his coronation.
(13.) Ś.Ś. 1348 (A.D. 1426). On the wall of the Jaina *basti* close to the east of the *Paṭṭanada-Ellamma* temple. Grant during the reign of Deva Rāja of Vijayanagar.
(14.) Ś.Ś. 1359 (A.D. 1437). On a stone leaning against the wall of the temple of Hanumān. Records a grant by Deva Rāya.
(15.) Ś.Ś. 1448 (A.D. 1526). Close to No. 14. It records a grant by Achyutadeva.
(16.) Ś.Ś. 1478 (A.D. 1556). Also near the same temple. A grant in the reign of Sadāśiva by Tirumala Rāja, son of Śrī Raṅga Rāja.

HUVINAHAḌGALLI TALUK.

Aṅgūru;—12 miles west-south-west of Huvinahaḍgalli. (*Ungoor.*) A deserted temple dedicated to *Kalleśvara*, with sculptures and inscriptions.

Hīrahaḍagalli;—9 miles south-west of Huvinahaḍgalli. (*Hirra Huddagully.*) A well-sculptured deserted temple, with four inscriptions on stone, all said to be "illegible."

Hōḷalu;—19 miles south-west of Huvinahaḍgalli. (*Hollal.*) Two inscriptions at the Śiva temple, and one at the temple of *Gaureśvara*.

Huvinahaḍgalli.—Head-quarters of the taluk, 67 miles west of Bellary. (*Havinhudgalli.*) There are four temples here. In the temple of *Keśavasvāmi* is an inscription. The Śiva temple is well sculptured, and contains an "illegible" inscription. Two temples were discovered hidden by the walls of the fort when the latter was dismantled in 1866.

Kattibinnūru;—14 miles south-west of Huvinahaḍgalli. (*Cutta Bennoor.*) A deserted Brahmanical temple said to be well sculptured.

Kobalī;—6 miles north by west of Huvinahaḍgalli. (*Coambally.*) A well sculptured Śiva temple.

Kōgala;—15 miles east-south-east of Huvinahaḍgalli. Information has been sent me of the existence here of a ruined "Buddhist" temple, with inscriptions. Probably it is the remains of a Jain *basti*. There are said to be "illegible" inscriptions on three detached pillars.

Kottanakallu;—3 miles north of Huvinahaḍgalli. An old temple dedicated to *Koteśvara* on the bank of the Tuṅgabhadrā. An inscription, said to be "illegible."

MĀGALĀ.—On the Tuṅgabhadrā, 10 miles west of Huvinahadgalli. (*Maugala.*) There is a deserted temple of *Venugopālasvāmi* here, said to be very beautifully sculptured. Another older temple, also deserted, stands near it. At the latter is an inscribed stone. There is said to be a "Buddhist" temple here, still used for worship. This is probably a Jain temple.

MAILĀRA;—22 miles south west of Huvinahadgalli, close to the Tuṅgabhadrā. (*Mylarra.*) There is an important Śiva temple here to which many pilgrims resort on the occasion of the annual festival in the month of February. About 50,000 people are said to assemble here every year. There is a peculiar custom at the feast, in the utterance of a prophetic sentence annually, by a child supposed to be inspired by the deity. (*District Manual*, 294-5). The *Sthala Purāṇa* and *Māhātmya* of the place are with the *Dharmakarta* of the temple.

RAṄGĀPURAṀ;—8 miles west of Huvinahadgalli. (*Rungapoor.*) A Vishṇu temple with inscriptions, well-sculptured. The *Sthala Purāṇa* is with the *Dharmakarta* of the temple.

SŌGI;—5 miles south-south-east of Huvinahadgalli. (*Sogay.*) A well-sculptured Śiva temple with inscriptions.

TAMBRAHAḶḶI;—18 miles north-west of Huvinahadgalli. (*Tumberhully.*) A well-sculptured Vishṇu temple on a rock.

VALLABHĀPURAṀ;—25 miles east-north-east of Huvinahadgalli, 10 miles west-south-west of Hospet. (*Wullavapoor.*) There is a stone anicut here built across the Tuṅgabhadrā by Kṛishṇadeva Rāya in Ś.Ś. 1443 (A.D. 1521). Inscriptions on stones at either end record the fact. (*Journal of the Asiatic Society of Bengal*, XIV, 521.)

YĒNIGI;—close to Hampasāgara, 12 miles north-east of Huvinahadgalli. (*Humpasagra.*) Near a temple of Hanumān is an "illegible" inscription.

SANḌŪR ZEMINDĀRI.

THE TEMPLE OF KUMĀRASVĀMI;—6 miles south of Sanḍūr. (*Comarsamy Pag.*) This is an ancient and highly venerated place of worship. There is a cave, regarding which a legend is told. Legends are also current regarding some heads carved in stone. (See *Madras Journal of Literature and Science*, VIII, 144.) A *Śāsanam* states that the temple was founded in Ś.Ś. 641 (A.D. 719). There is an inscription here dated Ś.Ś. 1137 (A.D. 1215).

RĀMAṆAMALAI, or RĀMAṆADURGAṀ (*Ramandroog*);—6 miles north-west of Sanḍūr. (*Ramanmullay.*) A lofty hill, about 800 yards from the foot of which, on the road leading to Nārāyaṇadēvarakerri, on the boundary between Sanḍūr and the Hospet Taluk, is an old *Vīrakal*. There is a rude cyclopean wall fortifying part of the hill, and a small but very old temple on the plateau dedicated to *Rāmasvāmi*.

SANḌŪR;—24 miles west of Bellary. (*Soondoor.*) The capital of a small Native State, lying in a hollow amongst the hills. Newbold, in the *Madras Journal of Literature and Science* (VIII, 128), gives an account of the Mahratta family from whom the present Rāja is descended, and a description of the "Valley of Sondūr." See also the *District Manual* (241–259). In the office of the Agent of the Rāja, at Sanḍūr, is a copper-plate document evidencing the grant of land in *inam* to village carpenters, and the building of villages by a "Narapati" king. His name is given, in the copy sent me, as "Kṛishṇa Rāja," and the date as Ś.Ś. 1210 (A.D. 1288). There is probably an error somewhere.

HARPANAHALLI TALUK.

ARAŚIKERI;—10 miles south-east of Harpanahaḷḷi. (*Arsakerra.*) A large deserted temple of *Harihareśvara.*

BĀGAḶI;—3 miles north of Harpanahaḷḷi. (*Baugaly.*) There are 35 "illegible" inscriptions, on pillars, and on detached stones, at the temple of *Kalleśvara*, which is well sculptured. There is another inscription, also "illegible," at the temple of *Chennakeśava*; another, similar, at the temple of *Sūryanārāyaṇa*, and another at the temple of *Vīrabhadra*.

BENNIHAḶḶI;—8 miles east of Harpanahaḷḷi. (*Bennyhully.*) Five inscriptions at the temple of *Virūpāksheśvara*. (No particulars sent.)

Chetṇahaḷḷi;—18 miles south by east of Harpanahaḷḷi. (*Chettanhully.*) There are five inscriptions at the temple of *Kalleśvara*, of which no particulars are sent me.

Chigaterli;—6 miles east by north of Harpanahaḷḷi. (*Chiggatair.*) A large temple of *Nārada Muni*, with an "illegible" inscription. There is another similar inscription on a stone, north of the village.

Chikka Kalaganakaṭṭi;—3½ miles north of Harpanahaḷḷi. (*Chicka Cullagancut.*) An inscription at a shrine in the middle of the village.

Chirattahaḷḷi;—8 miles south-east of Harpanahaḷḷi. (*Cheratanhully.*) An inscription in front of the Śiva temple west of the village.

Dugavatti;—14 miles south-west of Harpanahaḷḷi. (*Daggutty.*) Near the temple of Śiva is an inscription.

Garbhaguḍi;—14 miles west of Harpanahaḷḷi. (*Currabaguddy.*) An old fort on a hill.

Guḍihaḷḷi;—10 miles south-east of Harpanahaḷḷi. (*Goodyhully.*) Four inscriptions. A sculptured temple of Śiva. One of the inscriptions is dated Ś.Ś. 1449 (A.D. 1527), and records a private grant in the reign of Kṛishṇadeva Rāya.

Guḍihaḷḷi;—10 miles east by south of Harpanahaḷḷi. (*Goodyhully.*) An inscription (no particulars sent) in the temple of *Sūrya Nārāyaṇasvāmi.*

Guṇḍagaṭṭi;—6½ miles south-south-west of Harpanahaḷḷi. (*Goondagutty.*) Near a ruined temple of *Basava* in a field south of the village is an inscription.

Halagilavāḍa;—10 miles south-west of Harpanahaḷḷi. (*Hallagilwaud.*) An old temple. In front f the *Kalleśvara* temple on the road, north of the village, is an inscription.

Halavāgalu;—13 miles west by south of Harpanahaḷḷi. (*Hullwaugle.*) An ancient Siva temple in a fort. In it is an inscription dated Ś.Ś. 1204 (A.D. 1282), a grant by a private person, acting under orders of the commander-in-chief of "Prauḍha Pratāpa Chakravarti Rāmachandra Nāyaka."

Harpanahaḷḷi (*Harapanahaḷḷi*).—Head-quarters of the taluk. A large fortified town, built, according to local tradition, in the year Ś.Ś. 1486 (A.D. 1564). There is a temple dedicated to *Veṅkaṭasvāmi.* The fort is a very fine one, and the Polegar was one of the most powerful in the district.

Harivi;—17 miles west of Harpanahaḷḷi, on the Tuṅgabhadrā. (*Hurravy.*) There is an "illegible" inscription in the old temple of *Kalleśvara.*

Hariyamanāhaḷḷi;—16 miles south of Harpanahaḷḷi. Five inscriptions at different places (no particulars sent).

Kūlahaḷḷi;—5 miles north of Harpanahaḷḷi. (*Coolhully.*) An old sculptured maṭham.

Kuruvatti;—17½ miles west of Harpanahaḷḷi, on the Tuṅgabhadrā. (*Cooravutty.*) A Śiva temple, with an "illegible" inscription. The temple is said to be a fine one. There is a fort here.

Māchihaḷḷi;—7 miles south of Harpanahaḷḷi. Two inscriptions at the temples of Hanumān and Śiva, both illegible.

Māḍlagiri;—7 miles north-north-west of Harpanahaḷḷi. (*Maudlagerry.*) An old and ruined temple in the village.

Mannēra Masalavāḍa;—10 miles north-west of Harpanahaḷḷi. (*Mosalwaud.*) In a ruined temple near the village is an "illegible" inscription. In the village, at the temple of *Muktīśvara*, is another.

Nīlaguṇḍa;—6 miles west-south-west of Harpanahaḷḷi. (*Neelgoonda.*) Two lofty temples, said to be very old. In the temple of *Anantaśayana* is an "illegible" inscription. There are six "illegible" inscriptions at the temple of *Bhīmeśvara* on the tank-bund. The temple is said to be profusely sculptured. A mile north of the village is another temple with an inscription, also stated to be "illegible."

Rāgī Masalavāḍa;—13 miles south-south-west of Harpanahaḷḷi. (*Raggy Mosalwaud.*) An inscription on a stone in front of the temple of *Rāmasvāmi*, south of the village.

Vutsaṅgi Durgaṁ;—16 miles south by west of Harpanahaḷḷi. (*Oochingy Droog.*) On the top of a hill, here, is a large fort and a palace, built of stone. It is a fine mass of buildings. There are three inscriptions here; one at the shrine of *Vutsaṅgamma*, one at a shrine on a hill in the hamlet of Karaḍīdurgaṁ, and one on a mound on the south of the town called *Baḍigera Maraḍi.*

KŪḌLIGI TALUK.

AṀBALA ;—14 miles west of Kūḍligi. (*Ummalay.*) The temple of Śiva is old, and well sculptured. In the prākāra is a long Canarese inscription on a slab of black stone.

BEṆṆIKALLU ;—10 miles west-north-west of Kūḍligi. (*Bennacull.*) An old sculptured Śiva temple. An "illegible" inscription in front of a maṇḍapam of the temple.

BĒVŪRU ;—12 miles west of Kūḍligi. (*Bayoor.*) Two "illegible" Canarese inscriptions. In front of the gate of the *Kalleśvara* temple is another, similar.

DĒVALĀPURAṀ ;—5 miles south-west of Kūḍligi. (*Davalapoor.*) A temple of *Santeśvarasvāmi*, of considerable size, in which is an inscription in old Canarese, "illegible."

GUḌIKŌṬA ;—17 miles west by south of Kūḍligi. (*Goodicotta.*) An old Polegar fort of some size. To the west of the village is a building used by the Polegars, with wells, &c.

HULAKUṆṬA ;—6½ miles north of Kūḍligi. (*Hoolycoonta.*) An "illegible" inscription, at a tank half a mile south of the village.

HYALYA ;—11 miles west by south of Kūḍligi. (*Yhalla.*) There is an old Śiva temple here. Near one of the maṇḍapams is a stone inscription in Canarese. It is said to record a grant to the temple by "Someśvara Rājeśvara, son of Mallinātha."

KOṬṬŪRU ;—12 miles south-west of Kūḍligi. (*Cottoor.*) There is a fort here. In the north wall of the house of Virūpāksha Śāstri's house in the fort is a stone with an inscription, dated Ś.Ś. 1469 (A.D. 1547), in the reign of Sadāśiva of Vijayanagar. A manuscript relating to the Vishṇu temple is in possession of Rāvaṇa Śāstri, a resident of this village. There are three temples here, all in use. In the bazaar, opposite the gate of the Śiva temple, is an inscription in Canarese of which the purport is unknown.

SAṄGAMEŚVARA ;—15½ miles west by south of Kūḍligi. (*Sungumaishwar.*) West of this village, near a well, is an inscription in Canarese on a stone bearing the "figure of a man." It is dated Ś.Ś. 1654 (A.D. 1732), and records a grant made by a private person.

ŚIRANĀYIKANAHAḶḶI ;—6 miles south-west of Kūḍligi. A furlong north of the village is a stone inscription dated Ś.Ś. 1640 (A.D. 1718), recording a private grant to the temple.

SŌVĒNAHAḶḶI ;—7 miles east of Kūḍligi. (*Sovainhully.*) In a place two furlongs west of the village, called *Sālugaḷḷu*, is an inscription on a stone in old characters which the people cannot read. A rough copy has been sent me which leads me to think that it is really old. In the middle of the village is the temple of *Āñjaneyasvāmi*, with a *dhvaja stambha* having inscriptions about a century old, as far as I can gather from the confused description sent to me.

VĪRANNADURGAṀ ;—4 miles south of Kūḍligi. (*Veeran Doorga.*) An old fort.

VUJINI ;—15 miles south-south-west of Kūḍligi. (*Oojinny.*) There is a temple here dedicated to *Siddheśvarasvāmi*. There are several inscriptions on pillars and beams, on stones leaning against the eastern and western walls, and in other places. They are all "illegible." A sculptured stone "lotus" in the temple is said to be well executed.

RĀYADRUG TALUK.

AḌAGUPPA ;—4 miles south of Rāyadrug. (*Audgoopa.*) On a stone in the village is an "illegible" inscription.

AṄKAṀPALLE ;—25 miles east of Rāyadrug. There are ten inscriptions in this village, all said to be in Telugu, but "illegible" owing to injury.

ĀVULADOṬLA ;—10 miles east of Rāyadrug. (*Auvildoatla.*) Two "illegible" inscriptions in the fields.

ĀYATANAHAḶḶI ;—3 miles south-east of Rāyadrug. (*Ayatanhully.*) An "illegible" inscription in a field.

AYIGĀRḶAHAḶḶI ;—19 miles south-south-east of Rāyadrug. (*Aygarhully.*) Three "illegible" inscriptions.

BĀGĪNĀYAKANAHAḶḶI ;—5 miles east of Rāyadrug. An "illegible" inscription on a stone in the temple of *Āñjaneya*.

BANDŪRU;—20 miles north-north-east of Rāyadrug. (*Bundoor.*) In the temple of *Āñjaneya* is an "illegible" inscription.

BELAGUPPA;—20 miles east of Rāyadrug. (*Bellagoopa.*) There are eight inscriptions here, all reported "illegible." One is at the gate of the small fort, two at the Śiva temple, one at the temple of *Āñjaneya* north of the village, one at the burial-ground, and three on stones in the fields.

BHAIRASAMUDRA;—11 miles south-east of Rāyadrug. (*Birasamoodra.*) An "illegible" inscription in the temple of *Āñjaneya*, north of the village.

BHAIRAVUNITIPPA;—16 miles south of Rāyadrug. In front of the temple of *Bhairavēśvarasvāmi* is an "illegible" inscription.

BHŪPASAMUDRA;—9 miles east-south-east of Rāyadrug. (*Boopsamoodra.*) Two inscriptions;—(1) on a stone east of the village, dated Ś.Ś. 1478 (A.D. 1556), stating that in that year the above name was given to the village, which was formerly called "Kriyāśaktipura"; (2) on a stone in the village, recording the erection of a pillar in front of the temple of *Āñjaneya* by a private person in Ś.Ś. 1470 (A.D. 1548).

BIDARAKONTA;—20 miles north-east of Rāyadrug. Five inscriptions:—

(1.) On a stone at a tank. "Illegible."
(2.) On a stone in a field. Records a private donation to a temple.
(3.) On a sand heap on the village boundary. Injured and illegible.
(4.) On a stone in a field. Records a grant to a temple by "Narasiṅga Rāvu Rāma Rāvudēvara," in the time of Bābā Sāheb. Undated.
(5.) On a stone in a field. Grant of lands by the same. Undated.

BRAHMASAMUDRA;—16 miles south of Rāyadrug. On a stone west of the village is an "illegible" inscription.

BŪDIGUMMA;—29 miles east of Rāyadrug. In the temple of *Āñjaneya* are two illegible inscriptions.

DARGĀKONḌĀPURAṀ;—8 miles east of Rāyadrug. (*Condapoor.*) An illegible inscription near the temple of *Hanumān.*

DHARMAPURI;—5 miles east of Rāyadrug. (*Durmapoory.*) An "illegible" inscription on a stone near a temple.

DŌḌAṀGHAṬṬI;—9 miles north by east of Rāyadrug. (*Dodagutta.*) Three "illegible" inscriptions; one in the prākāra of the temple, one on a stone near a well, and one on a stone outside the village.

GAṆIGERA;—13 miles north-east of Rāyadrug. (*Gunnygerry.*) A Śiva temple said to have been built by a Chola Rāja. Close to it is a stone with an "illegible" inscription.

GARUḌĀDRIVEṄKAṬĒNAHAḶḶI;—4 miles east of Rāyadrug. (*Venkitrammanhully.*) There are two "illegible" inscriptions here, on stones at the temple of *Āñjaneya* in a field.

GARUḌACHERUVU;—19 miles north-east of Rāyadrug. (*Gurdachaid.*) An "illegible" inscription in a field.

GOLLAPALLE;—4 miles south-west of Rāyadrug. (*Gollapully.*) An "illegible" inscription in a field.

GOVINDAVĀḌA;—20 miles north of Rāyadrug. An "illegible" inscription near the Śiva temple.

GUMMAGHAṬṬI;—9 miles south of Rāyadrug. (*Goomgutta.*) A copper-plate inscription in the possession of Bhāvi Nārāyaṇa Reḍḍi, a resident.

HAḌAGALI;—12 miles north of Rāyadrug. (*Huddagull.*) An "illegible" inscription at the temple.

HANAKANAHAḶḶI;—20 miles north of Rāyadrug. At the temple of *Āñjaneya* are two inscriptions said to be "illegible."

HANUMĀPURAṀ;—34 miles east of Rāyadrug. (*Unnampoor.*) An "illegible" inscription on a stone in the village.

HARESAMUDRA;—19 miles north-east of Rāyadrug. (*Hurrasundra.*) An inscription on a stone near the hamlet of Sakkarapalle records a private grant to the temple in Ś.Ś. 1576 (A.D. 1654). On two stones in the jungle are said to be "illegible" inscriptions.

HULĪKERA;—10 miles north-east of Rāyadrug. (*Hoolykerra.*) In the temple of *Āñjaneya* is an "illegible" inscription.

KĀDULŪRU;—9 miles north of Rāyadrug. (*Caudaloor.*) An "illegible" inscription in the temple.

KALUGŌḌU;—9 miles south-south-east of Rāyadrug. (*Cullagode.*) Two inscriptions;—one, "illegible," on a stone close to the temple of *Āñjaneya*, outside the village; the other, behind the same temple, is undated, and records a private donation to the temple.

KAṆĒKALLU;—18 miles north-east of Rāyadrug. (*Cunnacull.*) Two "illegible" inscriptions in the temple of *Narasiṁhasvāmi.*

KANTĀNAHAḶḶI;—20 miles south-south-east of Rāyadrug. (*Cumlanhully.*) An "illegible" inscription on a stone east of the temple of *Āñjaneya.*

KAVUKUṆṬLA;—*see* PEDDA KAVUKUṆṬLA.

KAYIDĒVANAHAḶḶI;—20 miles north of Rāyadrug. A copper-plate grant in the possession of Hanumanta Gauḍu, a resident.

KERIYĀGANAHAḶḶI;—15 miles north of Rāyadrug. (*Kerra Yauganahully.*) An "illegible" inscription near the temple of Śiva.

KŌḌIHAḶḶI;—13 miles south by east of Rāyadrug. (*Codyhull.*) There is a copper-plate inscription here in the possession of Kōḍihaḷḷi Rudra Gauḍu, a resident. He is unwilling to part with it.

KŪḌLŪRU;—11 miles north of Rāyadrug. (*Coodloor.*) Four "illegible" inscriptions; one on a pillar of the principal temple; one on a stone in front of, and one on a stone behind, the temple of *Āñjaneya*; the fourth in the hamlet of Goṇḍa Sarapalle.

KURLAGUṆḌA;—14 miles east-south-east of Rāyadrug. (*Koorlagoonda.*) An inscription recording the errection of the temple of *Siddheśvarasvāmi* by a private person.

MALLAKĒTI;—18 miles north of Rāyadrug. (*Mullykaitee.*) On the edge of a tank, north of the village, is an "illegible" inscription. In the land of a Reḍḍi is an inscription recording a private donation to the temple.

MALLĀPURAṀ;—4 miles north of Rāyadrug. (*Mullapoor.*) An old Vishṇu temple on the top of a hill. At the temple of *Āñjaneya* in the village is an "illegible" inscription on a stone. There is a copper-plate grant here in the possession of Kaḷḷimākula Tippayya, a resident of this village.

MĀLYAVU;—17 miles east-north-east of Rāyadrug. (*Maulyan.*) Four inscriptions, all "illegible"—(1) on a stone close to a mosque in a field of the village; (2) east of the *Hanumantarāya* temple; (3) in the fields; (4) in the field of a Karaṇam.

MECHHARI;—6 miles north of Rāyadrug. (*Machary.*) Three inscriptions, all "illegible;"—(1) a mile west of the village; (2) near the houses of the shepherd-caste people, west of the village; (3) in a field north of the village.

MURAḌI;—7 miles north of Rāyadrug. (*Moorady.*) Two "illegible" inscriptions at the old temple of *Āñjaneya.*

NĀGALĀPURAṀ;—15 miles north of Rāyadrug. (*Nauglapoor.*) Near the temple of *Vīrabhadra* is a stone bearing an inscription recording a donation to the temple by a private party. Another, similar, is to be seen on a stone in the fields.

NĀGEṄAHAḶḶI;—19 miles east-north-east of Rāyadrug. (*Naganhully.*) An illegible inscription near the temple of *Āñjaneya.*

NĀGIREḌḌIPALLE;—12 miles east of Rāyadrug. (*Nagreddypully.*) Two copper-plate inscriptions, one in the possession of Hanimi Reḍḍi, and another in that of Timmā Reḍḍi, residents of the village.

NEMAKALLU;—22 miles north of Rāyadrug. (*Naimcul.*) There is an old temple of *Āñjaneya* here, and an inscription said to be "illegible."

PEDDA KAVUKUṆṬLA;—30 miles east by north of Rāyadrug. (*Cowcoontla.*) An "illegible" inscription on a stone in the temple.

PILLAHAḶḶI;—15 miles north-east of Rāyadrug. There is a copper-plate inscription here in the possession of one of the residents of the village.

PULAKUṆṬA;—5 miles south of Rāyadrug. (*Poolcoonta.*) Three "illegible" inscriptions, two in the village and one in the fields.

Pulakūrti ;—18 miles north of Rāyadrug. (*Poolacoorlee.*) An "illegible" inscription near the Śiva temple.

Rākaṭla ;—29 miles east by north of Rāyadrug. (*Raucutla.*) There is a small fort here, and two "illegible" inscriptions; one at the temple of *Rāmeśvara* in the fort, the other on a stone north of the village.

Rāmāpuraṁ ;—27 miles east of Rāyadrug. (*Rampoor.*) An "illegible" inscription in a place known as *Baṇḍa Chenu.*

Raṅgasamudraṁ ;—7 miles south of Rāyadrug. (*Rungasamodra.*) There are several inscriptions here :—

(1.) Close to the temple of *Āñjaneya.* Ś.Ś. 1661 (A.D. 1739). The erection of the temple by a private person.
(2.) In a field near a tank. Ś.Ś. 1648 (A.D. 1726). A private grant.
(3.) Ś.Ś. 1651 (A.D. 1729). A private grant.
(4.) Ś.Ś. 1680 (A.D. 1758). (Copy incomplete.)
(5.) Ś.Ś. 1681 (A.D. 1759). A private deed of gift.

Ratsamarri ;—15 miles east by north of Rāyadrug. Two "illegible" inscriptions.

Rāyadrug, Rāyadurgaṁ.—The head-quarters of the taluk, 32 miles south of Bellary. (*Raidroog.*) An extensive hill-fortress, strongly built and in good preservation. The outer line of defence runs round the hill for a distance of five miles. At one place is a very ancient structure built over a cave said to have been used as a hermitage. There are nine stone statues there. I have information of the following inscriptions :—

(1.) At an ancient temple of *Mādhavarāyasvāmi* on the top of a hill, near the principal gate. Records the grant of two villages to the temple by the minister of Sadāśiva Rāya of Vijayanagar.
(2.) On a wall of the same temple. "Illegible."
(3.) Near the principal gate of the temple of *Rāmasvāmi.* An inscription recording a grant of villages to the temple. It states that the image of the deity was originally in Pennakoṇḍa, but that Musali Kōnēṭi Nāyaka removed it to Kundarpi in Dharmavaram Taluk, whence it was removed hither in the reign of Pedda Kōnēṭi Nāyaka, and consecrated. These are local chiefs patronized by the Mussulmans after the fall of Vijayanagar in A.D. 1565.
(4.) On a stone close to the cave-hermitage mentioned above. Illegible.
(5.) On the *dhvaja stambha* of the temple of *Jambukeśvara* in the town. Undated. Records the erection of the temple by a private party.

"About half way up the hill is the old palace of the Poligar, said to have been built about the beginning of the sixteenth century, and close by are two fine temples dedicated to Rāma and Krishṇa." (*District Manual*, p. 30.)

Seṭṭūru ;—19 miles south-south-east of Rāyadrug. (*Shelloor.*) An inscription, said to be "illegible," in front of the shrine of *Hanumantarāya.* A copper-plate grant in the house of Yajamāna Bhīmuḍu, a resident, said to be in Nāgarī characters.

Śiṅgānahaḷḷi ;—19 miles north-east of Rāyadrug. (*Shingunhully.*) There are six stone inscriptions here, all said to be "illegible ;"—(1) in front of the temple of *Āñjaneya* ; (2) and (3) in the temple of *Saṅgameśvara* ; (4) in front of the same ; (5) near the shrine of *Mallamma* ; (6) at the hamlet of Gōvāhaḷam ; (7) in a field.

Śīrpa ;—21 miles east by south of Rāyadrug. (*Seerpee.*) Four inscriptions, of which only one, on a stone in a field, is legible. The other three are at the temple of *Āñjaneya*, at the Śiva temple, and on a stone north of the village.

Śrīdharakaṭṭi ;—17 miles north-east of Rāyadrug. (*Sreedergulla.*) Two "illegible" inscriptions in the fields of the village.

Śrīraṅgapuraṁ ;—15 miles east of Rāyadrug. (*Sreerungapoor.*) In the temple of *Raṅgasvāmi* is an "illegible" inscription.

Tagguparti ;—22 miles east of Rāyadrug. Behind the temple of *Āñjaneya* is an "illegible" inscription.

TĀḶḶAKERA ;—8 miles south of Rāyadrug. (*Taulykerra.*) There are eight inscriptions on stone in this village.

(1.) On a stone near the edge of a tank. Ś.S. 1281 (A.D. 1359). Records the construction of the tank by a private person.
(2.) Near a well in the land of a Reḍḍi. Ś.S. 1649 (A.D. 1727). Grant of lands for the sinking of the well.
(3.) In land belonging to the temple of *Vīrabhadra.* Grant of lands to a private party by two local chiefs. Undated.
(4.) Near the temple of *Hanumantarāya*, in the hamlet of Jaṅgamayyapalle. "Illegible."
(5.) In a field. Undated. A private grant to the temple.
(6.) In the hamlet of Mallela. "Illegible."
(7.) On a stone north of a clump of trees in the hamlet of Kanakalapalle.
(8.) Near the weavers' houses in the principal village. "Illegible."

TĪṬEKALLU ;—12 miles east-south-east of Rāyadrug, on the Haggari river. (*Tetacull.*) An "illegible" inscription in a field.

TUṀBAGANŪRU ;—20 miles north-east of Rāyadrug. (*Toombaganoor.*) An "illegible" inscription in a field.

VĪRĀPURAṀ ;—3 miles south of Rāyadrug. (*Veerapoor.*) Two "illegible" inscriptions, one in the village, and one in front of the temple of *Hanumantarâya.*

VUḌĒGŌḶAM ;—3 miles east of Rāyadrug. (*Oodagolla.*) There is an "illegible" inscription on a stone in front of the temple of *Āñjaneya.*

VUḌĒGŌḶAM.—Another village of the same name, 16 miles north-east of Rāyadrug. (*Oodegola.*) Five "illegible" inscriptions on stones in punjah fields (Demarcation Nos. 1, 6, 10, 34, 83).

VUPPARAHAḶḶI ;—17 miles north-east of Rāyadrug. (*Ooperhall.*) An "illegible" inscription in a field.

VYĀPALAPARTI ;—10 miles south by east of Rāyadrug. (*Yaupulpurtee.*) Two "illegible" inscriptions on stone at a temple, and a copper-plate inscription.

VYĀPARĀḶḶA ;—13 miles east of Rāyadrug. (*Yaparaul.*) An inscription in the village, only partly legible.

VYĀSĀPURAṀ ;—25 miles north-east of Rāyadrug. (*Yassapoor.*) At the temple of *Āñjaneya* is an illegible inscription.

YARAḌAKERA ;—15 miles south of Rāyadrug. Two "illegible" inscriptions, one near a temple on the edge of a tank, another outside the village.

YĀṬAKALLU ;—21 miles north-north-east of Rāyadrug. (*Oontacull.*) Two "illegible" inscriptions in the fields.

YĒḶAÑJI ;—13 miles north-north-east of Rāyadrug. (*Yailanjee.*) An "illegible" inscription in a field.

YERRAGUḌI ;—21 miles east of Rāyadrug. (*Yerragoody.*) Two "illegible" inscriptions at the temple of *Rāmeśvara.*

YERRAGUṆṬA ;—15 miles north-east of Rāyadrug. (*Yerragoonta.*) In a field is an "illegible" inscription.

ANANTAPUR DISTRICT.

[For any general remarks regarding this district see under the BELLARY DISTRICT. The districts have been only recently separated, and the notice written regarding the latter district was intended to embrace both.]

GOOTY TALUK.

CHENNAVAḌUGŪRU;—10 miles south of Gooty. (*Tora Wudgoor.*) An inscription at the shrine of *Āñjaneya*, said to be "illegible."

CHINTALACHERUVU;—12 miles south-east of Gooty. (*Chintalcherroo.*) There is a copper-plate inscription here, in the possession of Nidanavāḍa Timmā Reḍḍi.

CHITTRACHĒḌU;—15 miles south of Gooty. Two inscriptions, both "illegible," one near a mosque, the other near the Śiva temple.

DĒVARAPALLE;—10 miles south-south-west of Gooty. (*Daverpilly.*) There are two copper-plate inscriptions here, one belonging to Talāri Bāḍigāḍu, and the other to Yērlaṁ Rāmi Reḍḍi.

GAḌĒKALLU;—26 miles west of Gooty. (*Guddakull.*) At the temple of *Āñjaneya* is an inscription, "illegible." Three copper-plate grants are in the possession of Karaṇam Nāgi Reḍḍi.

GOOTY (GUTTI).—Head-quarters of the Sub-Collector of the district. (Station on the Madras Railway.) A place of considerable historical interest. There is a fine fort in excellent preservation on a high rock, said to have been constructed by Krishṇadeva Rāya. The tank at Gooty was made in Ś. Ś. 1531 (A.D. 1619) by Rāma Rāya, one of the expatriated princes of Vijayanagar. There are several buildings in the fort—barracks, residences, prisons, store-houses, magazines, &c. Near one of the prisons is an inscription said to be illegible. At the summit of the rock is a temple of *Nṛisiṁhasvāmi*, to the north of which, near a bastion, is an inscription, consisting of a Sanskrit *śloka* in praise of "Bukka Nṛipati," probably Bukka Rāja, one of Krishṇadeva Rāya's officers, who built the fort. A writer in the J.A.S.B., Vol. XIV, p. 512, derives the name of Gooty from the fact of the Ṛishi Gautama having resided on the rock, and, according to Mr. Kelsall in the *District Manual* (p. 43), this is the native tradition regarding the place. Gooty was besieged by the Mussulmans in the sixteenth century, and the garrison capitulated after a siege of twelve years. It was taken by stratagem by Hindu Rāu, father of Morāri Rāu, the great Mahratta chief, in A.D. 1758, and from him by Haidar 'Ali of Maisūr in 1776, after a siege of nine months. The fort passed into the hands of the English in 1799.

The citadel is entered through lines of fortifications containing fourteen gateways. In the lower fort are the public buildings, and the well and choultry constructed in memory of Sir Thomas Munro, whose body rested here for a time before it was transferred to Madras. (*District Manual*, pp. 43, 44.)

GUṆḌĀLA;—12 miles west-north-west of Gooty. (*Goondalla.*) There is an inscription here in the possession of the *Talāris* of the village.

KĀDARAPĒṬA;—10 miles south-west of Gooty. There is an inscription here in the possession of Māmiḍi Rāmanna.

KAṆḌLAGŪḌŪRU;—12 miles south-east of Gooty. An inscription near a shrine of *Āñjaneya*, said to be "illegible."

KAṆḌLAPALLE;—16 miles south-south-west of Gooty, on the Pennēru. An inscription at the field of a man of the Reḍḍi caste. It is said to be "illegible."

KARŪRU;—18 miles west-south-west of Gooty. (*Wudjar Curroor.*) There are eight copper-plate inscriptions here, seven in the possession of Pottam Veṅkaṭēśayya and one with the *Pāṭil*, Liṅgā Reḍḍi.

KONAKOṆḌLA;—18 miles west of Gooty. (*Conacondla.*) A large town with a hill-fort placed in a commanding position. Near the shrine of *Keśavasvāmi* is an "illegible" inscription.

MĒḌIMĀKULAPALLE;—10 miles south-east of Gooty. (*Maidmanklepilly.*) An inscription, said to be "illegible," on a stone.

NAKKINADOḌḌI ;—12½ miles south-west of Gooty. A copper-plate inscription in possession of Chinna Vīranna Gauḍu.

NORIMEṬLA ;—35 miles south-south-west of Gooty, 16 miles south by east of Vīrapuraṁ Railway Station. (*Vurrymetla.*) At the temple of *Āñjaneya* is an inscription, dated Ś.Ś. 1558 (A.D. 1636), recording a grant to a temple by private parties.

PEDDA VAḌUGŪRU ;—7 miles south-east of Gooty. There is a brass-plate inscription here in the possession of Yeddula Vīranna.

PENNĀHOBILAM ;—28 miles south-west of Gooty. (*Pennahobla Pag.*) An important temple, held very sacred. On a stone in the temple is an inscription dated Ś.Ś. 1478 (A.D. 1556), recording a grant by a chief in the reign of Sadāśiva of Vijayanagar.

RĀMAPURAṀ ;—25½ miles south-west of Gooty, on the Pennēru. (*Rampoor.*) There is a temple of *Rāmeśvarasvāmi* here, on which is an inscription dated Ś.Ś. 1419 (A.D. 1497), commemorating the grant of a village by "Sāluva Immaḍi Narasiṁha Rāya Mahārāya" and others. This may be Narasiṁha, the father of Kṛishṇadeva Rāya.

SAṄGĀLĀ ;—16 miles west-north-west of Gooty, 2½ miles north of Gooty Railway Station. (*Sungala.*) An inscription, said to be "illegible," on the northern wall of the temple of *Hanumantarāya.*

ŚETṆEPALLE ;—1 mile north of Gooty Railway Station. (*Chetnapully.*) The tank here is said to have been constructed in Ś.Ś. 1360 (A.D. 1438) by Vaḍḍe Hanuma Nāyuḍu, under orders of Bukka Rāya. The date, or the king's name, appears to be incorrect.

VURAVAKOṆḌA, OR VUDARAHKOṆḌA ;—29 miles west-south-west of Gooty. (*Ooravaconda.*) There are six copper-plate inscriptions here, one in the possession of the Village Munsif's Gumastah, Rudrappa, another with Kūchi Subbanna, and four with Chinna Rāmappa Nāyuḍu.

VŪṬIKAḶLŪ ;—6 miles north of Gooty. (*Ootacull.*) There is an "illegible" inscription here in a field belonging to some people of the Reḍḍi caste.

YEDDULAPALLE ;—15 miles south-west of Gooty. (*Heddalpilly.*) There is an inscription here, said to be "illegible," near the temple of *Āñjaneya.*

YERRADIMMARĀZU CHERUVU ;—5 miles west-north-west of Gooty. (*Yerratimraj Cherroo.*) An inscription on a stone in a field belonging to a Mussulman. It is said to be "illegible." There is another in a field south of this, and a third close to a well on the east side of the village. The large tank here is said to have been constructed for Kṛishṇadeva Rāya in Ś.Ś. 1482 (A.D. 1560). Either the date or the sovereign's name is wrong.

YERRAGUṆṬA ;—20 miles south by west of Gooty. (*Yerragoonta.*) An inscription near the shrine of *Keśavasvāmi,* said to be illegible.

TĀḌPATRI TALUK.

CHILLAVĀRIPALLE ;—21 miles south by west of Tāḍpatri. (*Chillawarpully.*) There is an old Śiva temple here 2 miles south of the village, in front of which is a stone having an inscription said to be "illegible." The people say that it records the settlement of a dispute between this village and Dāḍitōṭa, 3 miles to the south-east.

DŌSALĒḌU ;—12 miles south-west of Tāḍpatri. (*Dosolaid.*) A correspondent tells me that at the north entrance of the village there is "a stone with inscription (unknown language), being neither Tamil, Telugu, Canarese nor Hindustani."

GOḌḌUMARRI ;—23 miles south of Tāḍpatri. (*Godoomurry.*) Nārāyaṇa Reḍḍi, a resident of this village, is in possession of a copper-plate inscription, a copy of a stone *Śāsanaṁ* at Paraṇapalle in the Pulivendla Taluk of the Cuddapah District. It is dated Ś.Ś. 1398 (A.D. 1476), in the reign of Prauḍhadeva of Vijayanagar.

SENAKALAGŪḌURU ;—7 miles south of Tāḍpatri. (*Sunnagalla Goodoor.*) In the hamlet of Takkelapalle, an informant writes, "is an erection of granite stone resembling a tomb, with a stone on top laid flat, with inscription. Date cannot be made out."

ŚIṄGAVARAM ;—23 miles south of Tāḍpatri. (*Shingawaram.*) At the north of the village, close to a small temple, is a stone inscription, purport not known. A mile south-east of the village, on the

bund of an old tank is a stone with an inscription, of which the purport is unknown. The slab is broken.

TĀDPATRI (*Tāḍiparti*).—Head-quarters of the taluk, 75 miles east by south of Bellary. Station on the Madras Railway. There are two large temples here dedicated to Vishṇu and Śiva and a deserted temple profusely sculptured. Mr. Fergusson writes (*Indian and Eastern Architecture*, 375), "There are two temples there : the one now in use, dedicated to Vishnu, is the elder, and in so far as whitewash and paint will allow one to judge, ranges with the works of the earliest kings of the Vijayanagar dynasty; but the wonders of the place are two gopuras belonging to a now deserted temple on the banks of the river, about a quarter of a mile from the others. . . . The whole of the perpendicular part is covered with the most elaborate sculpture, cut with exquisite sharpness and precision, in a fine close-grained hornblende (?) stone, and produces an effect richer, and on the whole perhaps in better taste, than anything else in this style." Mr. Fergusson gives two full-page illustrations of these sculptures. There are three inscriptions here of the Vijayanagar dynasty, dated Ś.Ś. 1429 (A.D. 1507), Ś.Ś. 1431 (A.D. 1509), and Ś.Ś. 1435 (A.D. 1513). (*District Manual*, pp. 48, 49.)

ANANTAPUR TALUK.

ANANTAPUR ;—Head-quarters of the taluk, 56 miles south-west of Bellary. (*Anantapur.*) An old fortified town. The great reservoir here called the *Bukka Rāya Samudraṁ* was constructed by Chikka Uḍayār, minister of the early Vijayanagar king Bukka Rāya, in Ś.Ś. 1286 (A.D. 1364). A Telugu manuscript translated by Mr. C. P. Brown and published in English under the title of "Wars of the Rājahs," relates the story of its construction, and of the sacrifice of a girl which accompanied the erection of the embankment. The town was formerly called "Anantasāgaram." Mr. Kelsall, in the *District Manual* (p. 53), gives a historical sketch of the family of the Polegars of this place, which was at one time very powerful, from A.D. 1569 to the present day.

DHARMAVARAṀ TALUK.

CHENNA KOTTAPALLE ;—11 miles south-south-west of Dharmavaraṁ (Bungalow). (*Chenna Cottapully.*) An inscription on a stone south of the village, said to be "illegible."

CHINTARLAPALLE ;—48 miles due west of Dharmavaraṁ, 11 miles south-south-west of Kalyāṇa Durgaṁ. (*Chintarlpully.*) In the possession of Karaṇam Naraśiṅgappa is a copper-plate inscription, said to be in Nāgarī characters. He will not part with it, but consents to have it examined. In the possession of Basa Liṅgappa is a copper-plate inscription of Ś.Ś. 1580 (A.D. 1658), recording a grant made by "Rāya Daḷavāyi Kōnēṭi Nāyani Veṅkaṭapati Nāyuḍu."

DĀDALŪRU ;—6 miles west-south-west of Dharmavaraṁ. (*Daudaloor.*) There is an inscription on the wall of the temple of Pōtula Rāzu, dated Ś.Ś. 1630 (A.D. 1708), recording the erection of the temple by a private person. In the prākāra of the same temple is an inscription dated Ś.Ś. 1434 (A.D. 1512), a grant of lands by a Polegar.

DHARMAVARAṀ.—Head-quarters of the taluk. In the middle of the village, in front of the Vishṇu temple is an "illegible" inscription. There are two copper-plate inscriptions here in the possession of Chinna Chennapagāri Rāmappa, a resident. Both perpetuate grants made in the reign of Prauḍhadeva Rāya of Vijayanagar. The dates as copied and sent to me are entirely wrong, viz., A.D. 1153 and 1163. The Vishṇu temple is said to be 700 years old, and another temple of *Āñjaneya* is credited with great antiquity.

GARUḌĀPURAṀ ;—42 miles west by north of Dharmavaraṁ. (*Gurdapoor.*) There is an old Śiva temple here, which the people say was built by a Chola king.

KAṀBADŪRU ;—31 miles west of Dharmavaraṁ, 8 miles west of Pērūru Bungalow. (*Cumbadoor.*) There is an inscription on the south wall of the temple of *Mallikārjuna*, recording a grant in the year Ś.Ś. 1478 (A.D. 1556), in the reign of Sadāśiva of Vijayanagar. There are "illegible" inscriptions on four stones about sixty yards south-west of the same temple. In the possession of a resident named Kuruba Mudiyappa is a copper-plate inscription which he refuses to lend for examination. It is dated Ś.Ś. 1109 (A.D. 1187), and records a grant made by "Vijaya Bukka Rāja." I think the date must be wrongly copied. There are four old temples in the village; one is said to have been built by a Chola king, and the others by other sovereigns of remote date.

KALYĀṆA DURGAṀ ;—32 miles west by north of Dharmavaraṁ. (*Callian Droog.*) A hill fortress of considerable size, but regarding which I have no information.

KANAGĀNAPALLE ;—14 miles west of Dharmavaraṁ. (*Cunnagaunpully.*) There is an old fort ditch on the north side of the village, by the side of which are two fallen stones having inscriptions. One is illegible. The other bears date Ś.Ś. 1455 (A.D. 1533), and records a private grant in the reign of Achyutadeva of Vijayanagar. In the temple of *Āñjaneya* are two more "illegible" inscriptions.

KANUMUKKULA ;—8 miles south by east of Dharmavaraṁ. (*Kunnymokala.*) North-east of this village is a stone with an inscription, said to be old and illegible.

KŌNĀPURAṀ ;—12 miles west of Dharmavaraṁ. (*Conapoor.*) In the temple of *Āñjaneya* is an inscription, undated, which records the erection of the temple by a private party.

KUNDARPI DURGAṀ ;—47 miles west by south of Dharmavaraṁ. (*Conderpee Droog.*) There is a Polegar hill-fort here. Near a house is an inscription on a stone, dated Ś.Ś. 1574 (A.D. 1652). It relates that a Mussulman ruler received from Kōnēṭi Nāyuḍu the villages of Pennakoṇḍa, &c, and gave him, in return, part of the country of Kundarpi. Five of the temples in the town are said to be very old.

LAKSHMAṀPALLE ;—23 miles west by north of Dharmavaraṁ. (*Letchampully.*) In the possession of Nariśi Reḍḍi of this village is a copper-plate inscription of Ś.Ś. 1429 (A.D. 1507) (?), recording the endowment of the office of Karaṇam of the village by Prauḍhadeva of Vijayanagar. Either the date or the king's name has been wrongly copied.

MALLĪNĀYANIPALLE ;—4 miles north-east of Dharmavaraṁ. (*Mullainpully.*) On the south of the village, on a stone called *Hanumanta baṇḍa*, is an inscription dated Ś.Ś. 1455 (A.D. 1533), recording a grant by "Śrīman mahāmanḍaleśvara Salaka Rāja Chinna Tirumalayyadeva Mahārāja," in the reign of Achyutadeva Rāya of Vijayanagar.

MARALEHALLI ;—38 miles west by north of Dharmavaraṁ, 6 miles south-west of the bungalow at Gōḷḷa, on the high road. (*Murlahully.*) In the possession of Karaṇam Śīnappa is a copper-plate inscription dated Ś.Ś. 1658 (A.D. 1736), recording the settlement of the office of village Karaṇam.

NĀGASAMUDRAṀ ;—8 miles south by west of Dharmavaraṁ. (*Nagasamodra.*) An "illegible" inscription in the temple of *Raṅganāthasvāmi*, north of the village.

NARASĀPURAṀ ;—47 miles west by north of Dharmavaraṁ, 10 miles in the same direction from the bungalow at Gōḷḷa, on the high road. (*Nursypoor.*) In the possession of Karaṇam Hanumanta Rāu is a manuscript *Sthala Purāṇa* in Telugu, very short, but giving a short history of the foundation of some villages, commencing in Ś.Ś. 1109 (A.D. 1187), in the reign of Bukka Rāya. The date is probably only guessed at. At any rate it is wrong by about 200 years. There is an "illegible" inscription on stone at the temple of *Rāmaliṅgasvāmi.*

NASANAKŌṬA ;—19 miles west by south of Dharmavaraṁ. (*Nussankota.*) Close to the north of the village is a stone inscription.

PĀLŪRU ;—40 miles west of Dharmavaraṁ, 8 miles north-west of Pērūru Bungalow. There is an "illegible" inscription close to the south-east of the temple of *Āñjaneyasvāmi*, which is east of the village.

RĀVULACHERUVU ;—4 miles east of Dharmavaraṁ. (*Rauvulcherroo.*) There is a copper-plate inscription here in the possession of Madanapalle Krishṇappa. It records a grant in Ś.Ś. 1109 (A.D. 1187) (?), in the reign of "Śrī Vīra Pratāpa Vijaya Bukka Rāja." (*See* KAṀBADŪRU *of this taluk.*)

TOGRAKUṆṬA ;—18 miles west by north of Dharmavaraṁ. (*Togaracoonta.*) In the possession of the Karaṇam is a copper-plate inscription dated in Ś.Ś. 1688 (A.D. 1766), recording private charities.

PENNAKOṆḌA TALUK.

BUKKAPAṬṆAṀ ;—16 miles east-north-east of Pennakoṇḍa. (*Bookapatam.*) A hill fort of the Polegars, in ruins. There is an inscription on the tank bund, said to be illegible. In the town is an old palace, now in ruins.

DUḌḌEBAṆḌA ;—7 miles north of Pennakoṇḍa. (*Doodabunda.*) In the hamlet of Chandragiri are some bastions and gates, in good order, date not known. Some lands are held by ryots subject to the obligation to keep the fort in repair and watch the gates.

Guttūru ;—8 miles north by east of Pennakoṇḍa. (*Gootoor.*) On a hill, here, are two temples of *Īśvara* and *Rāmasvāmi*, and some remains of massive fortifications.

Kalipi ;—12½ miles south-west of Pennakoṇḍa. (*Cullapee.*) Three deserted temples and an old fort.

Kappalibaṇḍa ;—12 miles east of Pennakoṇḍa. A temple of *Nṛisiṁhasvāmi* on the top of a high hill south of the village, said to be of great age.

Munimaḍugu ;—8 miles north-east of Pennakoṇḍa. (*Moonymuddagoo.*) In the middle of the village is an old deserted temple of *Chennakeśava.* There is another north of the village. An old Polegar fort is to be seen near the tank, under the hill to the north. To the west of the village is an old temple of *Svayaṁbhveśvara*, in the southern prākāra of which is an "illegible" inscription on a stone.

Nallūru ;—11 miles west by south of Pennakoṇḍa. In a small reservoir is a stone bearing an inscription dated Ś.Ś. 1475 (A.D. 1553), recording the settlement of a water dispute by "Rāma Rāzu Kōnappadēva Mahārāzu," in the reign of Sadāśiva of Vijayanagar.

Nelakōta ;—25 miles north-east of Pennakoṇḍa. (*Nallakota.*) Near this village is an old fort, probably dating from the times of the Polegars.

Pāmudurti ;—12 miles east-north-east of Bukkapaṭṇaṁ, 28 miles in the same direction from Pennakoṇḍa. There is a ruined Polegar fort here.

Peddahaḷḷi ;—7 miles west of Pennakoṇḍa. (*Peddahully.*) A temple dedicated to *Raṅgasvāmi* in the middle of a river. It is said to be of great antiquity.

Pennakoṇḍa.—Head-quarters of the taluk. There is a fine hill-fort here, of great historical importance, being that to which the sovereigns of Vijayanagar fled after their defeat by the Mussulmans. The surviving members of the family took up their abode here, and for many years it was a royal residence. The remains of the fort and palace are extensive. "Musjids, minarets, choultries, tombs, towers, stone pillars, and other architectural remains on every side manifest its former consequence." (Congreve, in the *Madras Journal* for 1878, p. 166.) An old palace called the "Gaṅga Mahāl," contains some beautiful specimens of sculpture, and is interesting from its mixture of styles. There is a "beautiful Saracenic screen carved in white marble," greatly disfigured "by some miserable representations of dragons and other grotesque monsters." (*District Manual*, p. 63.) There are two Jaina temples in the town, in one of which worship is still performed. In the court of the latter are two "defaced inscriptions." Colonel Congreve states that the sculptures on the two large temples inside the fort are very beautiful, indeed the finest he has seen in India. "In a recess at the north gateway of the fort is a colossal figure of *Hanumān.*"

The following list of inscriptions has been sent me :—

(1.) On a stone of the fort wall near the eastern gate, "close to the present Revenue Survey Office." Ś.Ś. 1276 (A.D. 1354). It commemorates the construction of the fort by the minister of "Vīrupanna Uḍayār," son of "Janemā Devī," to whom Pennakoṇḍa had been made over by "Śrī Vīra Bukkanna Uḍayār." This is, I presume, Bukka I of the Vijayanagar dynasty. The inscription is in Canarese.

(2.) Close to No. 1. Canarese ; Ś.Ś. 1286 (A.D. 1364) ; only partly legible ; mentions Vīrupanna Uḍayār as in No. 1.

(3.) On the same wall, a little further on. Canarese ; only partly legible ; seems to mention "Harihara."

(4.) On a stone of the bastion east of the temple of *Gopālasvāmi.* Canarese ; Ś.Ś. 1466 (A.D. 1544). An inscription regarding certain village offices made by "Viṭṭaleśvaradeva Mahārāja," under the instructions of the sovereign, Sadāśivadeva of Vijayanagar.

(5.) On the wall of the temple of *Āñjaneya.* Canarese ; Ś.Ś. 1499 (A.D. 1577) ; states that Chinnappa Nāyuḍu, minister of Tirumaladeva of Vijayanagar, repaired the fort, and defeated the Mussulmans on three occasions.

(6.) Close to No. 5. Telugu ; Ś.Ś. 1489 (A.D. 1567). Recording repairs to the fort by the same man, in the same reign.

(7.) On the west wall of the same temple. Canarese and Sanskṛit ; Ś.Ś. 1314 (A.D. 1392) ; commemorates the construction of a gopura at a temple now no longer in existence, by a certain Mailappa in the reign of Harihara of Vijayanagar.

(8.) At the "Gōranṭla gate," on a wall. Telugu ; a śloka in praise of *Kālī.*

(9.) On the same wall. Telugu; Ś.Ś. 1468 (A.D. 1546); a grant by "Rāma Rāja Timmayyadeva Mahārāja," in the reign of Sadāśiva of Vijayanagar.

(10.) Close to No. 9. Telugu; Ś.Ś. 1469 (A.D. 1547); grant by Kōṇappayya, son of Tirumaladeva Mahārāja.

(11.) South of No. 10. Telugu; Ś.Ś. 1484 (A.D. 1562); mentions Tirumala and Sadāśiva.

(12.) On a stone "south of the rampart." Canarese; an undated private grant.

(13.) Close to No. 12. Telugu; Ś.Ś. 1487 (A.D. 1565); grant by Rāma Rāja, son of Tirumaladeva, in the reign of Sadāśiva. This must have been very shortly before the great battle of Telikōṭa.

(14.) On a rock near a well called the *Nagarabhāvi*. Twelve lines of an inscription, said to be in Devanāgarī characters; purport unknown.

(15.) On the top of the hill under the uppermost fort. Canarese; Ś.Ś. 1314 (A.D. 1392). Records the construction of the well by a private person in the reign of Harihara.

(16.) On the pillar of a maṇḍapam on the top of the hill. Ś.Ś. 1183 (A.D. 1261). Records the first celebration of the car festival of the Vishṇu temple in the reign of "Jagadeva Mahārāja." This inscription should be carefully examined. It may be of considerable historical value.

(17.) At the temple of *Rāmasvāmi*, on the wall near the eastern gate. Telugu; Ś.Ś. 1104 (A.D 1182). A private grant.

(18.) On a stone near the ruins of the temple of *Kēśavasvāmi.* Telugu; Ś.Ś. 1502 (A.D. 1580); the consecration of a temple in the reign of Raṅgadeva of Vijayanagar.

(19.) On the wall of Abdul Hussain's mosque. Persian; *Hijra* 1077, A.D. 1666; purport unknown.

(20.) On a stone west of the maṭh of *Satyabhōdarāyalasvāmi*. Canarese; no date; records the construction of the maṭh by Rāma Rāja, son of Tirumala Rāja.

(21.) On the southern wall of the *Avimukteśvarasvāmi* temple. Canarese; illegible.

(22.) On pillars of the same. Sanskrit; purport unknown.

(23.) Below the wall of the temple of *Āñjaneya*. Canarese; Ś.Ś. 1266 (A.D. 1344); recording repairs made by Vīrupanna Uḍayār. (*Compare Nos.* 1, 2.)

(24.) On the floor of Shīr Sāheb's mosque. Telugu; Ś.Ś. 1486 (A.D. 1564); records the grant of the village of Veṅkatāpuraṁ as a *Śrotriyam* by Sadāśivadeva of Vijayanagar. The slab was evidently brought from elsewhere, and let into the floor of the mosque by the Mussulman conquerors.

(25.) On a pillar, north of the "Yerramañchi gate." Telugu; illegible.

(26.) On a stone in front of the same gate. Telugu; apparently a grant by private parties.

RODDAṀ;—10 miles west of Pennakoṇḍa. (*Ruddum.*) An old temple close to the Pennēru river, built over a stone which contains what the people call a *Rudra-pādam*, or foot-impression of Śiva.

YERRAMAÑCHI;—7 miles north of Pennakoṇḍa. There are several "illegible" inscriptions here and there about this village; and the remains of fortifications and buildings raised by a person whom the people call "Rāyalu Appāji."

MAḌAKAŚIRĀ TALUK.

AGAḶI;—17½ miles south-west of Maḍakaśirā. (*Uggallee.*) An "illegible" inscription in an old temple of *Śaṅkareśvara*, below the tank-bund. Close by this, to the west, at the village of Rāmapuram, is an "illegible" inscription at the old temple of *Rāmasvāmi*.

AMARĀPURAM;—23 miles north-west of Maḍakaśirā. (*Amrapoor.*) Inside the tank-bund of this village is a stone inscription, and north-east of the village is another, near the site of an old temple. Both are "illegible."

DOḌḌĒRI;—20 miles south-east of Maḍakaśirā. (*Dodairee.*) There is an "illegible" inscription on a boulder north of the village.

HĒMĀVATĪ;—20 miles west-north-west of Maḍakaśirā. (*Hemawutty.*) There are three inscriptions here, all at the temple of *Siddheśvarasvāmi*;—

(1.) Undated. Mention is made of "Śrīman mahāmaṇḍalēśvara Tribhuvanamalla Mallidēva Chōḍa Mahārāja."

(2.) Ś.Ś. 1090 (A.D. 1168). Records a grant by the same king.
(3.) Ś.Ś. 1127 (A.D. 1205). Records a grant by Vīra Ballaḷadeva of the Hoyiśala Ballāḷa dynasty.

There is a fourth inscription, "illegible," in a shrine called *Basavanna-guḍi* in the eastern street. At the Śiva temple are two other inscriptions, both "illegible."

Maḍakaśirā.—Head-quarters of the taluk. (*Madaksira.*) A correspondent tells me that this town was built, on a forest clearing, in A.D. 1520 by a chief called Ratnagiri Sarjippa Rāyappa Rāja, who also built the temple of *Āñjaneya.* In A.D. 1728 it fell under the Mahrattas, and Morāri Rāu built a fort and palace here. In A.D. 1762 the Mussulmans seized the place, but were ejected two years later. Regaining possession in A.D. 1774 they held it till 1799 A.D., when the country fell under the English on the defeat of Tipu Sultān. There are three "illegible" inscriptions here; one in the "Chola Rāja" temple, one in a tope north of that temple, and a third to the west of the tope. (If the temple were built by a Chola Rāja the town must be much older than A.D. 1520!)

Maddhūḍi;—18½ miles south-west of Maḍakaśirā. (*Muddody.*) An "illegible" inscription in the temple of *Mallēśvara*, west of the village.

Pailabaṇḍa;—17 miles north-north-west of Maḍakaśirā, 1 mile west of Śivaru. On the top of a hill near here is a temple of *Raṅgasvāmi,* in the prākāra of which are three inscriptions, all said to be illegible.

Śivaru;—16 miles west-north-west of Maḍakaśirā. (*Shevaru.*) An "illegible" inscription on a stone near the *dhvaja stambha* of the *Mailāreśvara* temple.

Tummaḍihaḷḷi;—24 miles north-west of Maḍakaśirā (*Tundyhully.*) An inscription on a stone on the tank-bund, south of the village. It is dated Ś.Ś. 1463 (A.D. 1541), and records a grant by a private person in the reign of Achyutadeva.

HINDUPUR TALUK.

Bīchagānapalle;—7 miles north of Hindupur. (*Beechaganhully.*) An "illegible" inscription on the wall of a temple of *Āñjaneya.*

Chavulūru;—9 miles south of Hindupur. (*Cholloor.*) Two "illegible" inscriptions on the temple of *Āñjaneya*, south-east of the village.

Chilamatūru;—16 miles east of Hindupur. (*Chillmutoor.*) An inscription on the bund of a tank dated Ś.Ś. 1289 (A.D. 1367), mentioning Bukka of Vijayanagar.

Chōlasamudraṁ;—5 miles east of Hindupur. (*Choatsundra.*) An "illegible" inscription on a stone in the temple of *Chaṇḍīśvarī Devatā*, on the tank-bund. In the village is a temple of *Āñjaneya*, said to have been built by a Chola king.

Gōḷḷāpuraṁ;—8 miles south by east of Hindupur. (*Gollapoor.*) A temple of *Īśvara* said to have been built by a Chola king.

Goravanahaḷḷi;—4 miles west of Hindupur. Some illegible inscriptions on the shrine of *Lakshmī* in the village.

Guḍipalle;—16 miles north-east of Hindupur, 4 miles north-west of Pālasamudraṁ Bungalow on the high road. (*Goodypully.*) In the middle of the village is a stone with an "illegible" inscription, south of the temple of *Veṅkaṭaramaṇasvāmi.*

Kaggallu;—2½ miles east of Hindupur. (*Cuggull.*) An "illegible" inscription on a stone standing north of the *Āñjaneya* temple west of the village.

Kammavāripalle;—26 miles east-north-east of Hindupur. (*Cummapully.*) A ruined and deserted temple of *Nārāyaṇasvāmi*, in the hamlet of Yemukalaguṭṭapalle.

Kirīkera;—4 miles south of Hindupur. (*Kirkaree.*) Two "illegible" inscriptions in a ruined temple of Śiva.

Koḍigipalle;—3 miles north-north-west of Hindupur. (*Codyganhully.*) Several "illegible" inscriptions at the temples of Śiva and *Āñjaneya.*

Koḍipalle;—5 miles east by south of Hindupur. (*Codyhully.*) A temple of *Chaṇḍīśvarī Devatā*, constructed by Kṛishṇadeva Rāya, or Achyuta, in which is an "illegible" inscription.

Koṇḍūru ;—9 miles east of Hindupur. (*Condoor.*) A Polegar fort. In the temple of *Mallikārjuna* is an inscription said to be "illegible."

Koṭnūru ;—2⅓ miles north-east of Hindupur. (*Cotanoor.*) An "illegible" inscription at the temple of *Chaṇḍīśvarī*.

Lēpāksha ;—8 miles east of Hindupur. (*Lapautchy.*) At the *Tirumalasvāmi* temple, said to have been built by a Chola king, are some inscriptions in Canarese. At the Śiva temple are several others, four of which are dated.

(1.) Ś.Ś. 1459 (A.D. 1537). A deed of sale in the reign of Achyutadeva of Vijayanagar.
(2.) Do. A grant by the same sovereign.
(3.) Do. A private grant.
(4.) Ś.Ś. 1456 (A.D. 1534). A grant in the reign of Achyutadeva Rāya.

At the choultry close to the above temple is an inscription dated Ś.Ś. 1460 (A.D. 1538), a grant by private persons in the reign of Achyutadeva.

Close by is the hamlet of Sadāśivapuraṁ, in which is an inscription dated Ś.Ś. 1460 (A.D. 1538), evidencing a grant by private persons.

At the Śiva temple at Lēpāksha is a maṇḍapam of 40 pillars, two of which, it is asserted, do not touch the ground, but are suspended from the roof. Mr. Kelsall, however, states that one corner of each rests on the ground. The space between the rest of the pillar and the ground is about half an inch. (*District Manual*, p. 292-3.)

Maidugōlamu ;—11 miles south-east of Hindupur. (*Mydagola.*) A temple of *Gopālasvāmi*, said to have been built by a Chola king.

Malagūru ;—6 miles north-east of Hindupur. (*Mullagoor.*) In a shrine of *Chandamma* is an "illegible" inscription.

Mallāpalle ;—19 miles north-east of Hindupur. (*Mullapully.*) East of the village is an inscription at the shrine of *Āñjaneya*.

Mānēpalle ;—6½ miles south-east of Hindupur. (*Mannahully.*) An "illegible" inscription at the shrine of *Rāmeśvara* in the tank.

Mannesamudram ;—5 miles north by east of Hindupur. (*Munnasamoodra.*) An "illegible" inscription in front of the temple of *Āñjaneya*.

Mōḍā ;—3 miles west of Hindupur. (*Modapee.*) Some "illegible" inscriptions on the temple of Śiva, south of the village. The temple is said to have been built by a Chola king.

Mōḍireḍḍipalle ;—20 miles east of Hindupur. (*Maudyreddpully.*) Near a well in the hamlet of Mandalapalle is an inscribed stone. North of the village, near a road, is another.

Morśalapalle ;—20 miles east of Hindupur. (*Morseppully.*) There is a copper-plate grant in this village, in the possession of Sukha Reḍḍi and Hanumanta Reḍḍi, residents. It is dated Ś. Ś. 1276 (A.D. 1354), and records a grant by Vijaya Bukka Rāya, Narasa Rāya, and Śrī Kṛishṇa Rāya.

Parici ;—5 miles north-west of Hindupur. (*Purrygee.*) An "illegible" inscription on a stone, north-east of the shrine of a goddess, in the village. An old mosque.

Sōmaghaṭṭi ;—22 miles east of Hindupur. (*Somgutta.*) There is a copper-plate inscription, here, in possession of the temple priest, Pūjāri Appayya, but I have no particulars as to its contents.

Śrīkaṇṭhapuram ;—2 miles east of Hindupur. An inscribed stone on the tank bund. The inscription is reported "illegible."

Tsaluvindala ;—9½ miles east-north-east of Hindupur. (*Sallavinjala.*) An inscription on a stone at the temple of *Gavi Raṅgasvāmi*, said to be "illegible."

Vaḍigēpalle ;—17 miles east-north-east of Hindupur. (*Wuddyganpully.*) There are two inscriptions here, both said to be "illegible." One is on a stone near the temple of *Chennakeśava*, the other near the village *tsāvaḍi*.

Vūlikuṇṭa ;—3 miles north by east of Hindupur. (*Cullakoont.*) An inscription on a stone near the *dhvaja stambha* of the *Āñjaneya* temple. It is "illegible."

Yerraguṇṭa ;—7 miles north of Hindupur. An "illegible" inscription on a stone south of the village.

THE CUDDAPAH DISTRICT.

So little seems to be known about this district previous to the time of the Vijayanagar kings that it would be useless to go into any lengthened speculation. The inscriptions require study. From the information sent to me I am led to think that few of the residents of this district have given any attention to the decipherment of the *śāsanams* about the country. My correspondents have not even taken the trouble to look at the date in most cases. The district was undoubtedly under the sovereigns of Vijayanagar till the fall of that dynasty, when a number of small lordlings acquired power, built themselves forts, and became Polegars. The Mussulmans seem rather to have encouraged than repressed the lawless spirit of the country, and the Polegars became more and more independent. They gave considerable trouble to the English in the early part of the present century. These Zemindars and Polegars seem to have acknowledged the fugitive Vijayanagar kings ruling from Pennakoṇḍa and Chandragiri, as their paramount sovereigns, but probably the Mussulmans really governed the country. After the fall of Vijayanagar in A.D. 1565 the Maisūr Rājas extended their possessions eastwards, and in 1580 one of them resided at a village in the Madanapalle Taluk.

Colonel Yule identifies the Pennēru (*Pinākā*) river, which flows through this district, with the *Tynna* of Ptolemy, *TYNNA* being an easy error for *ΠΤΝΝΑ*. He thinks that Cuddapah itself (*Kadapā*, properly *Kaṛipā*, from *Kṛipā*, "pity") may be the *Karige* of Ptolemy, by a similar error, *ΚΑΡΙΓΗ* for *ΚΑΡΙΠΗ*.

JAMMALAMAḌUGU TALUK.

Bondalakuṇṭa;—11 miles south of Jammalamaḍugu. (*Bondulcoonta.*) Two inscriptions, one near a choultry east of the village, the other at the temple of *Gaṅgamma*. The first is "illegible."

Chinna Komerla;—5 miles north by west of Jammalamaḍugu. (*Chinna Koomerla.*) An inscription on stones standing in the temple of Vishṇu.

Diguva Kalavatālā;—13 miles north of Jammalamaḍugu. (*Cullavatall.*) Near a well in the village is an inscription on a stone broken in two.

Dommara Nandyāla;—2 miles west of Jammalamaḍugu (*Domer Nundyall*) Two inscriptions, one at the temple of *Chaṇḍīśvarī*, the other at the Vishṇu temple.

Gandikōṭa;—6 miles west of Jammalamaḍugu. (*Gundycotta.*) A strong hill fortress of considerable importance. "It was the key to the valley of the Pennair, and its name frequently occurs in the account of ancient struggles." (*Manual*, 41.) There are a number of temples, buildings, and bastions, on the summit of a scarped rock 300 feet high, approached by very difficult steps. There are four inscriptions here;—

(1.) On the south wall of the ruined temple of *Raṅganāyakasvāmi* in the town. It is partly legible.
(2.) On a stone at the palace called the "Raṅgini Mahāl," east of the town; also only partly legible.
(3.) Outside the fort, on a stone; partly legible.
(4.) On a stone near the river a mile east of the town. Persian.
(5.) A copper-plate document in the possession of D. Subbanna, a resident of the town. It is noted by Mr. Gribble in the *District Manual*, p. 300.

There is a *Sthala Purāṇa* of the ruined temple of *Mādhavasvāmi* in the possession of the village Karaṇam, Nārāyaṇa Rāu.

Tradition asserts that the fort was first built by a chief called Kāpa Mahārāja, who preceded the Vijayanagar kings. The Vijayanagar sovereign Harihara is credited with having constructed the fort as it now stands, and having founded a temple of Vishṇu, Kāpa Mahārāja having erected the temple of *Raṅganāyakasvāmi*. (*See Newbold's Paper in J.A.S.B., XIV*, 410.)

Gorigenūru;—3 miles south by east of Jammalamaḍugu. (*Goriganoor.*) Two inscriptions, one on a bastion, another, "illegible," on a *dhvaja stambha* standing in the waste land of the old village.

Guṇḍlakuṇṭa;—8 miles north of Jammalamaḍugu. (*Goondlacoonta.*) Two inscriptions, only partly legible, one in the Vishṇu temple, and another near a Mussulman building called the *Dastagiri Dargah.*

Jammalamaḍugu.—Head-quarters of the taluk, 36 miles north-west of Cuddapah. (*Jummulmudgoo.*) There is a notice of this place by Captain Newbold in J.A.S.B., XIV, 410.

Kōḍūru;—19 miles west of Jammalamaḍugu. (*Codoor.*) Two "illegible" inscriptions in the Vishṇu temple.

Koṇḍasuṅkesula;—16 miles north by west of Jammalamaḍugu. (*Conda Soonkasala.*) An old fort in which is a temple and an inscribed stone. The inscription is "illegible."

Nallapalle;—13 miles south of Jammalamaḍugu. (*Nullapully.*) Two inscriptions, one in the temple of *Āñjaneya,* and one in that of *Chennakeśava.*

Pedda Komerla;—5 miles north by west of Jammalamaḍugu. (*Pedda Koomerla.*) An inscription in the Vishṇu temple, "illegible."

Peddaṇḍlūru, or Pedda Daṇḍalūru;—6 miles south by east of Jammalamaḍugu. (*Pedda Dundloor.*) Three inscriptions, one at a well, one at the temple of *Āñjaneya,* and one at the entrance of the village. The first is said to be "illegible."

Penikelapāḍu;—16 miles south of Jammalamaḍugu. An "illegible" inscription in the Śiva temple.

Pottipāḍu;—18 miles west by south of Jammalamaḍugu. (*Potypaud.*) An "illegible" inscription at the Vishṇu temple in the village.

Timmāpuraṁ;—15 miles west of Jammalamaḍugu. West of the village is an inscription, "illegible."

Tūrpu Sugamañchipalle;—18 miles west of Jammalamaḍugu. An "illegible" inscription in the temple of Vishṇu.

Uppalūru;—12 miles north of Jammalamaḍugu. An "illegible" inscription at the temple of *Āñjaneya.*

Velupucharla;—14 miles south of Jammalamaḍugu. (*Valupcherla.*) East of the village is an inscription on a stone, partly legible.

Yāmavaram;—10 miles south by east of Jammalamaḍugu. (*Yamawaram.*) An "illegible" inscription near the temple of Hanumān.

Yanumulachintala;—21 miles west by south of Jammalamaḍugu. (*Yennamalchintla.*) Two "illegible" inscriptions at the temple of *Āñjaneya,* south of the village.

PRODDUṬŪRU TALUK.

Allāḍupalle;—9 miles east by south of Proddutūr. (*Alladpully.*) Outside the *garbhālayam* of the temple of *Vīrabhadra,* which is half a mile north of the village, is an "illegible" inscription.

Arakaṭavēmula;—11 miles north of Proddutūr. (*Arracutta Vaimla.*) Two temples 300 years old. In the temple of *Gopālasvāmi* is an "illegible" inscription. East of the temple of *Someśvara* is another.

Bollavaraṁ;—1 mile west of Proddutūr. An inscription in the temple of *Veṇugopālasvāmi,* north of the village. It records a grant of a village to the temple by "Pāpa Timmayyadeva Mahārāja, son of Rāma Rāja Timma Rāja," in the reign of Sadāśivadeva at Vijayanagar. The inscription is undated.

Chilamakūru;—4½ miles west of Yerraguṇṭa Railway Station, 9 miles south by west of Proddutūr. (*Chillumkoor.*) Two inscriptions; one at a deserted temple of Śiva, the other in the temple of *Āñjaneya.* Besides the Śiva temple, there are two other temples, deserted and in ruins. One of the inscriptions at the Śiva temple states that the shrine was endowed by Harihara of Vijayanagar in Ś.S. 1305 (A.D. 1383).

Chiyyapāḍu;—8 miles east of Proddutūr. (*Cheyapaud.*) An "illegible" inscription in the temple of Vishṇu, east of the village.

Duvvūru;—10 miles north-east of Proddutūr. (*Dhoor.*) An old fort, dismantled, with a fine ditch. Some temples and a mosque. This place was formerly of much greater importance than it is now.

West of the village is a temple dedicated to *Rāmasvāmi*, in the prākāra of which is an inscription on a slab. It is dated Ś.Ś. 1531 (A.D. 1619), and records a private grant. The *Kodaṇḍa-Rāmasvāmi* temple is said to be an old one. It contains an inscription said to be "illegible" near a well. East of the town, in a garden, is another "illegible" inscription.

GŌPAVARAṀ ;—3 miles north of Proddutūr. (*Gopawaram.*) Four inscriptions; three at the shrine of *Āñjaneya*, and one near a choultry close by.

JILLELLA ;—11 miles north-west of Proddutūr. (*Jillalla.*) An "illegible" inscription on a large stone close to the canal bank.

KĀMANŪRU ;—5 miles east-north-east of Proddutūr. (*Commanoor.*) Two temples 500 years old.

KORRAPĀDU ;—5 miles north by east of Proddutūr. (*Corapawd.*) The remains of a fort. A temple of Vishṇu 200 years old, with two inscriptions.

KOTTAPALLE ;—2½ miles east of Proddutūr. An inscription in the Śiva temple.

KUTSUPĀPA ;—9 miles east-south-east of Proddutūr. (*Coochapoppa.*) In the temple of Vishṇu in the village are some inscriptions, said to be "illegible."

MĀCHANAPALLE ;—6 miles north of Proddutūr. West of the village, near a well, is a stone bearing an "illegible" inscription.

MĀLĒPĀDU ;—4 miles south-west of Proddutūr. (*Mallpawd.*) Three "illegible" inscriptions; one at the entrance to the Śiva temple, another at the temple of *Gopālasvāmi*, and the third in the fields bearing Demarcation Nos. 260 and 261, west of the village.

NERRAVĀDA ;—9 miles east of Proddutūr. (*Nerrawady.*) South of the village are some *Nāga* stones, and close to them a stone with an "illegible" inscription.

NIDUJUVVI ;—2½ miles south-west of Yerraguṇṭa Railway Station, 10 miles south-south-west of Proddutūr. Four inscriptions; one in the temple of *Vighneśvarasvāmi*, one in the temple of *Chaṇḍeśvarasvāmi*, and two in the temple of *Bhairaveśvarasvāmi*. One of the latter is "illegible." The first is dated Ś.Ś. 1467 (A.D. 1545), and records a grant by "Rāma Rāja Chinna Timmayyadeva Mahārāja," in the reign of Sadāśiva of Vijayanagar. The second is dated Ś.Ś. 1128 (A.D. 1206), and is of a private nature. The third is dated Ś.Ś. 1470 (A.D. 1548), a grant by "Chinna Timmayyadeva Mahārāja, son of Rāma Rāja," in the reign of Sadāśiva.

NĪLĀPURAṀ ;—12 miles north-west of Proddutūr, 2½ miles in the same direction from Duvvūru (*Dhoor, Neelapoor.*) Amongst the hills and jungle east of the village is a deserted temple of *Āñjaneya*, and a cave with a statue of "*Vallabharāyasvāmi*" and an "illegible" inscription.

PALLAVŌLU ;—6 miles east by south of Proddutūr. (*Pullavole.*) An "illegible" inscription at the shrine of *Hanumantarāya*.

PAYIDELA ;—12 miles north of Proddutūr. (*Poydall.*) An "illegible" inscription at the Śiva temple.

PEDDA ŚETTIPALLE ;—3 miles west by north of Proddutūr. (*Pedda Shettypully.*) Two old temples of *Keśavasvāmi* and *Īśvara*. At the former are two "illegible" inscriptions.

PRODDUTŪR.—Head-quarters of the taluk, 27 miles north-west of Cuddapah. (*Podatoor.*) A fort and temple of *Āñjaneya*. Besides this there are two old temples, in one of which is an inscription on a small stone said to be "illegible."

RĀMEŚVARAṀ ;—2 miles west of Proddutūr. (*Ramaishwar Pagoda.*) Two very ancient temples, one of *Rāmaliṅgasvāmi*, the other of *Āñjaneya*. In the former are six inscriptions, all "illegible." The natives assert that the liṅgam here was established by Rāma himself. In a maṇḍapam east of this temple is an inscription. There is said to be an inscription on a large stone, which is now completely buried in the sand, at a maṇḍapam close to the temple of *Mūlasvāmi* east of the main temple.

TĀLLAMARPURAṀ ;—4 miles south-west of Proddutūr. (*Tallamarpoor.*) East of the village is a Śiva temple with two inscriptions, one "illegible," the other undated and of a private character. Near this, in a field, is a third inscription "illegible;" and at a deserted temple of *Vīrabhadra* is a fourth.

TAṄGATŪRU ;—10 miles north by east of Proddutūr. (*Tungatoor.*) Two inscriptions, one outside the temple of *Madana Gopālasvāmi*, the other east of the temple of Vishṇu a mile north of the village, on the bank of the Kumudvatī river. Both are "illegible."

TONDALDINNE ;—9 miles north-north-east of Proddutūr. Two "illegible" inscriptions at the gate of the temple of *Āñjaneya*.

CHANDŪRU ;—5 miles west by north of Proddutūr. (*Sowdoor.*) Three inscriptions, one in the temple of *Āñjaneya*, one in the temple of *Janārdanasvāmi*, one on a stone south of the shrine of the village goddess *Māremma*.

BADVĒL TALUK.

BADVĒL (*Badvēlu*).—The taluk head-quarters, 24 miles north-east of Cuddapah. (*Budvail.*) In the hamlet of Lakshmīpālem is a temple of *Prasanna Veṅkaṭeśvarasvāmi*, 400 years old. In the principal town are two old temples.

CHENNAMĀMBĀPURAM ;—2 miles south-west of Badvēl. (*Chennumpully.*) The remains of a temple of Vishṇu, built 400 years ago by a Zemindar. It was destroyed by the Mahrattas.

JAṄGAMRĀJAPALLE ;—10 miles west of Badvēl, in the Laṅkamalla Hills. There are the remains here of an old fort. (*Jungumrajpully Pass.*)

KATTERAGANDLA ;—20 miles north-west of Badvēl. Four inscriptions, the first three at the Vishṇu temple, the last at the temple of Śiva.

(1.) Ś.Ś. 1448 (A.D. 1526). Grant by a private party in the reign of Kṛishṇadeva Rāya of Vijayanagar.

(2.) Ś.Ś. 1452 (A.D. 1530). Grant by a local chief in the reign of "Vīra Pratāpa Mahādeva Rāya" at Vijayanagar. This inscription should be examined. The year given is the year of Kṛishṇadeva Rāya's death. It should be ascertained whether the name given in the inscription was an appellation of the latter sovereign or of his successor, Achyutadeva.

(3.) Ś.Ś. 1448 (A.D. 1526). Grant by a private party in the reign of Kṛishṇadeva of Vijayanagar.

(4.) Ś.Ś. 1469 (A.D. 1547). Grant by "Nandyāla Timma Rājayya" in the reign of Sadāśivadeva of Vijayanagar.

PALUGURĀḶḶAPALLE ;—12 miles north-west of Badvēl. (*Pulagooralpilly.*) Three inscriptions ;—

(1.) At the temple of Durgā. Ś.Ś. 1475 (A.D. 1552). Grant in the reign of Sadāśiva of Vijayanagar.

(2.) At the temple of Vishṇu. Undated.

(3.) On the top of a hill near the temple of *Bhairava*, 2 miles east of the village. Ś.Ś. 1318 (A.D. 1396). It records repairs to the temple in the reign of "Śrī Vīradeva Rāya Vaḍayulu" at Udayagiri, by "Lakkadeva Mahārāja."

PORUMĀMILLA ;—18 miles north by west of Badvēl. (*Porellaumla.*) This town was once the residence of a Polegar of some importance, who had a fort here, the ruins of which are to be seen north of the town. There is an inscription on stone in front of the temple of *Bhairava*, on an eminence close to the tank-bund. It is dated Ś.Ś. 1291 (A.D. 1369), and records that Bukka Bhūpati's son Bhāskara Bhūpati, who reigned at Udayagiri, constructed the tank. The date corresponds with that of the reign of Bukka I of Vijayanagar, and if this is the chief mentioned, the inscription is of importance. There is a very old temple of *Lakshmīkāntasvāmi* in the village said to have been built by Janamejaya, and repaired by the above-mentioned Bhāskara Bhūpati. On the north side of this temple is an inscription dated Ś.Ś. 1477 (A.D. 1555), commemorating a grant to a private person in the reign of Sadāśiva of Vijayanagar by "Varadarājayyadeva Mahārāja, son of Raṅga Rāja, and grandson of Nandyāla Varada Rāja." Besides this there are five other old temples.

ŚAṄKHAVARAM ;—21 miles north of Badvēl, 3 miles north of Porumāmilla. (*Sunkawaram.*) South of this village is a mound with the remains of a small fort.

SIDDHAVARAM ;—13 miles north of Badvēl. (*Shiddhawaram*). An old ruined and deserted temple of Śiva.

TSALLAGIRIGELA ;—12 miles north of Badvēl. (*Sullagirgulla.*) An old temple of *Kodaṇḍa-Rāmasvāmi*, north-east of the village.

VARIKUNTA ;—26 miles north by west of Badvēl, 5 miles west of Narasāpuram. (*Wurrycoonta, Nursapoor.*) An inscription at a temple of *Rāmasvāmi*, in the village. It is dated Ś.Ś. 1525 (A.D. 1603), and records a grant to a private party by Hanuma Rājayyadeva Mahārāja in the reign of Veṅkaṭapati of Vijayanagar at Chandragiri.

PULIVENDLA TALUK.

CHINNA KŪḌĀLA ;—5 miles west by north of Pulivendla. (*Chinna Coodala.*) Dolmens.

KOMANNŪTALA ;—15 miles north-west of Pulivendla. (*Comanootla.*) An old temple of *Tiruveṅkaṭanāthasvāmi.* It is alleged by the villagers that the image of the deity sprung into existence by itself in Ś.S. 856 (A.D. 934), and that a merchant thereupon built the present temple over it. There is a copper-plate grant here in possession of Pūjāri Chennappa, a resident of the village.

LOPALANŪTALA ;—11 miles north-west of Pulivendla. (*Loputnootla.*) An old fort.

MADDULAPĀDU ;—15 miles north of Pulivendla. (*Muddulpoy.*) Three miles north of the village is an old temple of *Bhānu Kōṭa Someśvarasvāmi,* fabled to have been built by the *Rākshasa,* Bāṇāsura.

MĀRELLAMADAKA ;—22 miles south-east of Pulivendla. An old temple of *Āñjaneya,* 2 miles north of the village, with inscriptions.

MŌPŪRU ;—11 miles east-north-east of Pulivendla. (*Mopoor Pag.*) An old temple. It possesses "the additional interest of being the only monastery of ascetic jogis, who there sit wrapped in contemplation and with little danger of distraction in the barren rock on which they sit and the yellow sands on which they look down." (*Manual,* 67.)

NALLACHERUVUPALLE ;—9 miles east-north-east of Pulivendla. (*Nalcherroopully.*) An old temple of *Bhairava* containing inscriptions. It was enlarged and beautified by the Vijayanagar sovereign in Ś.S. 1466 (A.D. 1544).

PĀRNAPALLE, or PARAṆAPALLE ;—20 miles west-north-west of Pulivendla. (*Parnapully.*) Two miles south-east of this village is a place in the hills called the "hermitage of Kaṇva," where are two very old temples of Vishṇu and Śiva, said to have been built by that sage in a previous *Yuga.* The place is marked "Pagoda" on the Ordnance map. An old Polegar fort, partly in ruins. An inscription dated in Ś.S. 1398 (A.D. 1476), in the reign of Prauḍhadeva of Vijayanagar. There is a copper-plate copy of this at Goddamarri, in the Tāḍpatri Taluk of the Bellary District, in the possession of Nārāyaṇa Reḍḍi.

PULIVENDLA (*Poolavaindla*).—The taluk head-quarters, 39 miles west of Cuddapah. One and a half miles west of the town is an old temple of *Raṅganāthasvāmi.* The image of the deity is declared to have been self-created in another *Yuga.* Near this is an "illegible" inscription on a stone. The *Sthala Purāṇas* and *Māhātmyas* of the temple are in the possession of Kīnigi Rāghavendrāchāri of Pulivendla. There was a Polegar hill-fort here. It is now in ruins.

VĒMPALLE ;—15 miles east by south of Pulivendla. (*Vaimpully.*) An old temple dedicated to *Vṛishabhāchaleśvarasvāmi,* fabled to have been built by Janamejaya. It contains some inscribed stones.

VĒMULA ;—7 miles south-east of Pulivendla. (*Vaimla.*) An old Polegar fort.

YERRABAḶḶA ;—3 miles south-west of Pulivendla. (*Yerrabulla.*) In an open plain north-east of the village are, according to the residents of the village, ten dolmens (*Pāṇḍava guḷḷu*), now buried about a yard underground. The site is known.

CUDDAPAH TALUK.

ANIMELU ;—20 miles west of Cuddapah. (*Annamalla.*) An ancient temple of *Saṅgameśvara* at the junction of the Mogamūrēru river with the Pāpaghnā. (*Sungum Eshwar Pag.*) It is said to be 1500 years old. Near it is an inscription dated Ś.S. 1465 (A.D. 1543), recording a grant by one of the Vijayanagar kings. The name, as given in Telugu, is "Guru Mahādēva Rāyaluvāru." Sadāśiva, then an infant, was the sovereign in that year, which was the first of his reign. There are four other old temples here. One of my correspondents mentions inscriptions dated Ś.S. 1400 (A.D. 1478) and Ś.S. 1500 (A.D. 1578) as existing here.

BHĀKARĀPĒṬA ;—6 miles south by west of Cuddapah Railway Station. A Śiva temple 300 years old.

BUGGULAPALLE ;—4½ miles south of Cuddapah. (*Boogulpully.*) On the slope of the Pālkoṇḍa hill 4 miles east of this village, and at a point 5 miles south-east of Cuddapah is a temple at some springs. It is held very sacred. There is an inscription there.

CHENNŪRU ;—6 miles north of Cuddapah, on the Pennēru river. (*Chennoor.*) Two very old temples, fabled to have been built by the sage Nārada. A temple of a village goddess 400 years old. Some inscriptions, said to be "illegible," on stones in the temple of Śiva. This temple is 200 years old.

CHINTAKOMMADINNE;—4 miles south by west of Cuddapah. (*Chintakonadinna.*) A temple 300 years old.

CHINTALAPATTŪRU;—*see* PATTŪRU.

CUDDAPAH.—Head-quarters of the district. The present town was built by the Mussulman rulers about the year A.D. 1570. It was captured by Haidar 'Ali in 1779, and passed into the hands of the English in 1800. There are four mosques here about 300 years old. One, in the fort street, bears an inscription said to be illegible. Near the north of the east sluice of the Pāta Cuddapah Tank is an inscribed stone. Four buildings now used as a cutcherry formerly belonged to the Navāb of Cuddapah.

HANUMANAGUTTI;—22 miles north-west of Cuddapah. (*Annamallagooty.*) Three old temples.

INDUKŪRU;—23 miles west of Cuddapah. (*Indkoor.*) In front of the temple dedicated to three goddesses is a stone bearing an "illegible" inscription.

IPPAPĒṬA;—6 miles south of Cuddapah. (*Ippapett.*) Two temples 300 years old.

KĀMAḶĀPURAṀ.—A Railway Station, 12½ miles north-west of Cuddapah. (*Camulapoor.*) Two temples, 300 years old, without inscriptions. Some "illegible" inscriptions on the wall and pillars of a maṇḍapam at the temple of *Pātāla-Somēśvarasvāmi.*

KŌḌŪRU;—20 miles west-north-west of Cuddapah. (*Codoor.*) Two "illegible" inscriptions, one at the Vishṇu temple and one in the temple of Śiva.

KOKAṬAM;—18 miles north-west of Cuddapah, 6 miles north-west of Kāmalāpuraṁ. (*Cokatum.*) There are three "illegible" inscriptions here, two at the Vishṇu temple, and one in the temple of *Āñjaneya.*

KOMMADDI;—26 miles west of Cuddapah. (*Comadee.*) An "illegible" inscription close to the temple of Vishnu, which is 600 years. There are three other temples, two 600 years, and one 400 years old. Also an old stone fort of small size.

KOPPŌLU;—9 miles north-west of Cuddapah. (*Copool.*) Close to an earthen bastion are three stones bearing inscriptions said to be "illegible."

NANDIMANḌALAM;—20 miles west by south of Cuddapah. (*Nundymundla.*) Two old temples of Vishṇu and Viśvanātha, the latter on the bank of the Pāpaghnā.

PĀCHIKELAPĀḌU;—14½ miles west-north-west of Cuddapah. (*Pauchcullpaud.*) An "illegible" inscription at the temple of Vishṇu.

PĀLAGIRI;—25 miles west of Cuddapah. (*Pollagerry.*) Two inscriptions; one, "illegible," at the temple of *Bhīmeśvara;* the other, at the Vishṇu temple, recording a grant by Narasiṁha Rāya of Vijayanagar, in S.S. 1424 (A.D. 1502), *Dundubhi.* Both the temples are said to be old.

PANDEḶḶAPALLE;—16 miles west-north-west of Cuddapah. (*Pundellapully.*) An "illegible" inscription at the temple of *Prasanna-Veṅkaṭeśvara.*

PATTŪRU;—11 miles north of Cuddapah. (*Puttoor.*) An old temple of *Indranāthasvāmi*, fabled to have been placed here by Indra in the commencement of the *Kaliyuga.* It is said to be mentioned in the *Brahmāṇḍa Purāṇa.* There is an inscription west of the gopura. Two of the other temples are said to be very ancient. The Chola kings are said to have built six shrines and a maṇḍapam south of the temple of *Gadādharasvāmi.*

PAYIḌIKĀLVA;—9 miles west by north of Cuddapah. (*Puggadeecalua.*) An old temple of Vishṇu; near it is an "illegible" inscription. Two temples 400 years old.

PEDDA CHEPALLE;—12 miles west-north-west of Cuddapah. (Chinna Chepālle is marked on the map, *Chinnachapully.*) There is a Vishṇu temple here, 500 years old.

PEDDANAPĀḌU;—20 miles west-north-west of Cuddapah. (*Peddanapaud.*) An inscription at the temple of *Vīrabhadra,* relating its construction.

POTLADURTI;—5 miles north of Yerraguṇṭla Railway Station, 24 miles north-west of Cuddapah. Two "illegible" inscriptions, one in the Vishṇu temple, and one in the temple of Śiva. Three of the temples are said to be of ancient date.

PUSHPAGIRI;—8 miles north of Cuddapah. A hill on the north bank of the Pennēru. (*Poospagerry.*) Several "illegible" inscriptions, one at the old Vishṇu temple, two on stones near the temple of *Vaidyanāthasvāmi,* and some on the pillars of a ruined temple of the same deity. The latter inscrip-

tions are said to be written in Sanskṛit, Telugu, and Tamil characters. There are said to be eight old temples here.

Sambatūru;—16 miles north-west of Cuddapah. (*Sumpatoor.*) Some "illegible" inscriptions at the Vishṇu temple.

Saṅkaṭipalle;—10 miles west of Cuddapah. (*Sunkedpully.*) An "illegible" inscription in the maṇḍapam of the Vishṇu temple.

Siddhāreḍḍi Bhākarāpēṭa;—*see* Bhākarāpēṭa.

Śivālapalle;—8 miles north-north-west of Cuddapah, on the south bank of the Pennēru, 3 miles west of the Kurnool road. An old ruined and deserted temple of *Kāśi-Viśvanāthasvāmi.*

Talapanūru;—20 miles west by north of Cuddapah. (*Tallapanoor.*) An "illegible" inscription on a stone at the temple of *Gopālāñjaneya.*

Tappeṭla;—9 miles north-west of Cuddapah. (*Taputla.*) An old temple of Śiva.

Tsadipirāla;—12 miles north-west of Cuddapah, 2 miles west of Kāmalāpuraṁ Railway Station. (*Suddapooralla.*) Two "illegible" inscriptions, one at the temple of *Veṇugopālasvāmi*, the other at the shrine of a village goddess.

Uppalūru;—30 miles west by north of Cuddapah. (*Ooploor.*) Three temples, two 500, and the other 400, years old. No inscriptions.

Vallūru;—8 miles north-west of Cuddapah. (*Wulloor.*) A large number of mosques, and an old fort. Three "illegible" inscriptions, one at the Vishṇu temple, one at the temple of *Vīrabhadra*, the third on a brass-plate at the temple of *Kanakamma.* The temple of *Malleśvara* is an old one. At the shrine of *Janamanna* is an "illegible" inscription on a pillar.

Vedurūru;—15 miles north-west of Cuddapah. (*Veddaroor.*) A temple of *Saṅgameśvarasvāmi*, at the junction of the Pennēru and Pāpaghnā rivers. It is said to be 1000 years old.

Veludurti;—25 miles west by north of Cuddapah. (*Yeldoorty.*) Two "illegible" inscriptions, one at the Vishṇu and one at the Śiva temple. The Śiva temple is said to be nearly 700 years old, the Vishṇu temple about 400 years.

Vuratūru;—22 miles west by north of Cuddapah. (*Oortoor.*) An inscription, undated, on the *Garuḍa stambha* of the temple of *Veṅkaṭeśvarasvāmi*, recording the erection of the pillar. This temple and another are said to be about 400 years old.

Vūtukūru;—2 miles south of Cuddapah, half a mile west of the Railway Station. (*Ootkoor.*) Two old temples, fabled to have been built by Janamejaya. In the hamlet of Nalīgōṭu is a ruined mosque, and some tombs of the Navābs. There is another old mosque in the hamlet of Puttūmiyyapēṭa.

Yallaṭūru;—10½ miles west of Cuddapah. (*Yellatoor.*) An inscription on a stone near a well, said to be "illegible."

Yerraguḍipāḍu;—16 miles west-north-west of Cuddapah. (*Yerragoodpaud.*) Two inscriptions at the Vishṇu temple; one is "illegible," the other is dated Ś.S. 1473 (A.D. 1551). It records a grant to the temple by "Timma Rāja, son of Timmayadeva Mahārāja." (*See No. 7 of the inscriptions at Vijayanagar, Hospet Taluk, Bellary District, and others.*)

Yēṭūru;—13 miles north-west of Cuddapah. (*Yaitoor.*) West of the village is an old and deserted temple of *Raṅganāyakasvāmi*, with an inscription said to be "illegible."

Yippapeṇṭa;—*see* Ippapēṭa.

SIDDHAVAṬṬAṀ TALUK.

Gaṅga Pērūru;—4 miles east-south-east of Siddhavaṭṭaṁ. (*Gungapairoor.*) On a stone at the north-east of the village is an inscription, dated Ś.S. 1081 (A.D. 1159), recording a grant of the revenue of a village to the temple of *Rāmasvāmi* at Vanṭimiṭṭa. The donor's name is not given. South-east of the village, in a field near a tank, is a stone with an inscription, undated, commemorating a charity in the reign of "Narasiṅgayyadeva Mahārāja" of Vijayanagar. There is a copper-plate document in the possession of a Mussulman who is trustee of a mosque in the town. It is dated Ś.S. 1699 (A.D. 1777), and records a grant to the mosque by the Navāb of Cuddapah.

GUNḌLAMAḌA ;—14 miles east by south of Siddhavaṭṭaṁ. (*Goondlamudda.*) There is an old temple of *Mukti Koṭiśvarasvāmi*, said to have been built over an image placed there by Nārada. There is an "illegible" inscription near the temple.

JYŌTI ;—4 miles west of Siddhavaṭṭaṁ, 6 miles east of Cuddapah. (*Joty.*) An old temple of *Siddheśvarasvāmi.* "There is a subterranean passage in front of this temple that leads no one knows where." (*Manual*, 49.) A mile west of the village are two ruined Vishṇu temples.

PAÑCHALIṄGAKŌNA ;—30 miles east by south of Siddhavaṭṭaṁ, amongst the Mallamakoṇḍa Hills, on the borders of the Nellore District. There is a cave here, where it is said five liṅgams were discovered. The place is resorted to for worship.

PENNA PĒRŪRU ;—4 miles east by south of Siddhavaṭṭaṁ. (*Pennapairoor.*) Two rock-cut caves in a hill a mile and a half east of the village. One contains an image of the *Narasiṁha*, the other that of a goddess.

SIDDHAVAṬṬAṀ.—Head-quarters of the taluk, 9 miles east of Cuddapah. (*Sidhout.*) Originally a dependency of the Chitvēl Rāja, a member of the Maṭli family. The fort in the town was built by Ananta Rāja in Ś.Ś. 1225 (A.D. 1303). Under the Mussulmans this place was the residence of a Navāb, and was joined to the fiefship of Cuddapah. The fort was destroyed by Haidar 'Ali of Maisūr. (*Manual*, 48.) There are several buildings in the fort said to be worth inspection.

VAṆṬIMIṬṬA ;—6 miles south-east of Siddhavaṭṭaṁ. (*Ontimitta.*) There is a finely sculptured temple of *Kodaṇḍa Rāmasvāmi.* Near the gate are inscriptions on two stones; one dated Ś.Ś. 1480 (A.D. 1558), in the reign of Sadāśivadeva of Vijayanagar, the other in the same reign dated in Ś.Ś. 1477 (A.D. 1555). The grantor in the case of the latter is "Tirumalayyadeva Mahārāja, son of Raṅga Rāja and grandson of Āra Vijaya Rāma Rāja." There is an ancient maṇḍapam close to a tank west of the village. North of this are two caves in the hill. There is a finely sculptured old temple of *Gopālasvāmi*, with an inscription on the prākāra-wall, undated. Under a tree east of the village are a number of *Nāgakals*, &c. Near the Railway Station is a stone with a number of figures of warriors, said to have been erected in memory of a great battle between the Hindus and Mussulmans.

THE VEṆUGOPĀLASVĀMI TEMPLE ;—7 miles north of Siddhavaṭṭaṁ. (*Gopalswamy Pagoda.*) A sacred and ancient temple.

VOBAḶAṀ ;—16 miles east of Siddhavaṭṭaṁ. (*Hoblum.*) Four miles north-east of this village, amongst the hills and forest known as "Mallam Koṇḍa" (*Pedda Mallam Conda*) is a temple dedicated to *Mallam-koṇḍeśvarasvāmi*; near it is an inscription, said to be illegible, on a stone.

VŌGŪRU ;—20 miles east of Siddhavaṭṭaṁ. (*Ogoor.*) There is an "illegible" inscription in a field near a temple of a goddess east of the village.

KADIRI TALUK.

DORAGAḶḶU ;—23 miles north by west of Kadiri, 14 miles north by west of the bungalow on the high road at Paṭṇam. (*Dorragull.*) East of the village, on the hills, is an old fort.

KADIRI ;—52 miles south-west of Cuddapah. (*Cuddree.*) An important Vishṇu temple of large size, said to be old. A number of Mussulman mosques and tombs.

PAṬṆAṀ ;—10 miles north by west of Kadiri. (*Puttanum.*) (There is a bungalow here. The village is situated on the high road.) Five miles north of the village, on the hills, is a very fine old fort.

RĀYACHŌṬI TALUK.

GAḌIKŌṬA ;—16 miles east-north-east of Rāyachōṭi. (*Guddicotta.*) On the bank of the river here is a stone with an inscription "not very legible."

HASANPURAṀ ;—8 miles north-north-east of Rāyachōṭi. (*Hustnapoor.*) East of this village, on the boundary between it and Vaṅgimalla (*Wungymully*) is an inscribed stone on the boundary line, to which it is supposed to relate.

RĀYACHŌṬI ;—28 miles south by west of Cuddapah. (*Rachootee.*) An important temple dedicated to *Vīrabhadrasvāmi*, said to be very old. There is a large upright stone at the west end of the village, having an inscription said to be dated Ś.Ś. 1155 (A.D. 1233), mentioning the conquest of the east of

"Chōḷamaṇḍalam" by a sovereign named "Pratāpa Rāyadeva Mahārāja." Probably either the date or the name has not been correctly read by my informant.

VAṄGIMALLA ;—12 miles north-east of Rāyachōṭi. (*Wungymully.*) On a rock overhanging the Muṇḍavēru river is a temple of Hanumān over a cave.

PULLAMPET TALUK.

ATTIRĀLA ;—4 miles north-north-east of Rājampett Railway Station, 10 miles north-west of Pullampet, on the right bank of the Cheyyēru (*Chey Air*) river. The ruins of an ancient deserted temple dedicated to *Paraśu Rāma*, with inscriptions on stones near the entrance, stated to be in Grantha characters. On an elevated ground close to the village are two old temples, the *Sthaḷa Purāṇas* of which are in the possession of the Zemindar of Kārvēṭinagaram in North Arcot. Vellāla Śēshayya, a resident, is in possession of a copper-plate inscription. The place is considered one of great sanctity, as being the locality where *Paraśu Rāma* was freed from the sin of matricide by the virtue of the river-water. An aureus of Trajan in fine preservation was, in June 1838, picked up at this place, on the side of a rocky hill, by a woman gathering sticks. (*Madras Journal of Literature and Science*, XIII, 214. *Indian Antiquary*, II, 242. I presume the two coins mentioned in these places are identical.)

GUṆḌLŪRU ;—5 miles north-north-west of Pullampet. (*Goondloor.*) An old Vishṇu temple, with inscriptions on two stones in Grantha and Telugu characters. At the temple of *Agastyeśvara*, on the southern wall, are some Grantha inscriptions almost "illegible" from whitewash. At the temple of *Vīrabhadrasvāmi*, close by, are some inscriptions in Grantha and Telugu, two of which are dated in Ś.Ś. 1477 (A.D. 1555) and 1480 (A.D. 1558). The natives assert that, once in every four or five years, the liṅgam in the Śiva temple is bathed with water from the Ganges which falls from the temple roof.

LĒPĀKA ;—8 miles north by east of Pullampet, on the left bank of the Cheyyēru, 4 miles east of Nundaloor Railway Station. (*Lebocka.*) An old Vishṇu temple, partly ruined, with several inscriptions in Grantha and Telugu. One of these bears date Ś.Ś. 1424 (A.D. 1502), and records a grant of lands to the temple. There is a temple in the village, in present use, where some inscriptions exist in Grantha characters.

MAṆḌAPALLE ;—7 miles north-west of Pullampet. (*Mundapully.*) An old temple of Śiva with Grantha inscriptions.

NANDALŪRU ;—6 miles north by west of Pullampet. (*Nundaloor.*) An old temple, on the inner walls of which are some inscriptions, in Grantha and Telugu, illegible from whitewash. One of the inscriptions is said to be dated Ś.Ś. 1141 (A.D. 1229). Close to the inner gopura of the temple are four slabs bearing inscriptions. One of these is dated Ś.Ś. 1456 (A.D. 1534), and records a grant of lands to the temple by Achyutadeva of Vijayanagar. Another, dated Ś.Ś. 1353 (A.D. 1431), records a grant by Deva Rāya of the same dynasty. On the wall behind this are several inscriptions illegible from whitewash. At the east entrance are five other stones with inscriptions, three of which are dated respectively in Ś.Ś. 1231 (A.D. 1309), 1408 (A.D. 1486), and 1423 (A.D. 1501). There is also an inscription on a stone planted in front of the temple.

ŌBALI ;—8 miles north-east of Pullampet, on the right bank of the Cheyyēru. (*Hooly.*) Two old temples with inscriptions in each, some said to be "illegible," some in Grantha characters, some Telugu. An old mosque, close to which are two stone inscriptions, one "illegible," the other recording a grant to the mosque in Ś.Ś. 1658 (A.D. 1736).

PENAGALŪRU ;—11 miles north-east of Pullampet. (*Pennagaloor.*) A very ancient temple, with inscriptions. Two residents of this village, Pidatala Chellaṁbhaṭlu and Bhaṭlacheruvu Veṅkaṭarāmabhaṭlu, are said to be in possession of copper-plate inscriptions.

TUṄGAḶŪRU ;—9 miles north-east of Pullampet, on the left bank of the Cheyyēru. (*Tungatoor.*) An old and ruined Śiva temple.

MADANAPALLE TALUK.

BADIKĀYALAPALLE ;—15 miles west by north of Madanapalle. An inscription on a rock near the temple of *Rāmasvāmi*, "illegible."

BARRAKĀYALAKŌṬA ;—16 miles north-west of Madanapalle. (*Boarcallcotta.*) An inscription on a rock close to the calingula of a tank, dated Ś.Ś. 1618 (A.D. 1696). It has been much injured.

Baśinikoṇḍa;—2 miles east of Madanapalle. Three inscriptions. One is on a boulder east of the tank. It is dated Ś.Ś. 1613 (A.D. 1691), and records a grant by and to private persons. Another is on a rock north of the tank called "Sānicheruvu." It is dated in the same year, and is equally private in character.

Battulanūtigoḍḍa;—A hamlet to the east of Madanapalle town. An inscription on a rock said to be "illegible."

Bīraṅgi;—18 miles west by north of Madanapalle. (*Beeringee.*) Two illegible inscriptions: one south-east of the village, on a stone close to a temple, the other on a stone north-east of the hamlet of Guḍipalle.

Chaduṁ;—28 miles west by north of Madanapalle. (*Suddum.*) An old temple of *Saṅgameśvara* at the junction of two rivers. Only the *garbhālayam* is really old, the rest having been erected 150 years ago. *Paraśu Rāma* is credited with the foundation of the first temple. On a small hill west of the village is a stone statue which is said to have fallen from the top of the hill. The hill is called "Vīranna gunḍu." Close to the hamlet of Chennarāyanipalle is a stone with two figures and an "illegible" inscription. An old temple of *Chaṇḍīśvarī*, a quarter of a mile north of the same hamlet. Three other temples are said to be ancient.

Chinna Tippasamudraṁ;—8 miles north-north-east of Madanapalle. (*Chinna Tipsundrum.*) Two "illegible" inscriptions; one on a rock in the tank south of the village, the other on a stone in a tope south of the hamlet of Reḍḍivāripalle.

Chippili;—2 miles west of Madanapalle. Three inscriptions on stones, all illegible.
(1.) On the bank of the *Kotta Kālva.*
(2.) Near the *Nāgavūṭi Kālva.*
(3.) Near the Śiva temple.

Ghaṭṭu;—14 miles west-north-west of Madanapalle. (*Gutt Droog.*) A fine hill-fort, the owner of which, a Polegar, was at one time possessed of considerable power and gave great trouble to Sir Thomas Munro. There are two ruined temples here and several inscriptions.
(1.) On a stone in the temple of *Veṅkaṭaramanasvāmi.*
(2.) On a black slab in a field under the Mallināyani tank.
(3.) On a rock near the sluice of the Ōbaḷināyani tank.
(4.) On black stones near the Kāśireḍḍi tank.
Moṇḍi Veṅkaṭigāḍu, a resident, is in possession of a copper-plate inscription.

Gollapalle;—12 miles north-west of Madanapalle. (*Golapully.*) An inscription, said to be "illegible," on a rock close to the village.

Guṭlasthalaṁ;—24 miles west by north of Madanapalle. (*Gootlastullum.*) This village was formerly the residence of a chief between whom and the Mussulmans a very bloody engagement was fought at this place, to commemorate which a mound in the village is called *Netturu Guṭta*, or the "hill of blood."

Kadinādhunikōṭa;—25 miles north-west of Madanapalle. A copper-plate grant in possession of Rāja Pantulu, a śrotriyamdār, dated Ś.Ś. 1681 (A.D. 1759), in all respects a private document.

Kalicharla;—23 miles north of Madanapalle. (*Culchurla.*) An old Śiva temple on the bank of the Kuśāvatī river, north-west of the village, with three inscriptions. One is "illegible," one is dated in Ś.Ś. 1658 (A.D. 1736); the other is undated. Both the latter record private charities.

Kandukūru;—27 miles west-north-west of Madanapalle. (*Cundkoor.*) Two very old temples of Vishṇu. West of the hamlet of Morusupalle is an inscription said to be "illegible" close to a Śiva temple. There are five other inscriptions;—one, "illegible," near the Vyāsasamudraṁ tank; the second in a field south-west of the hamlet of Kammacheruvu, dated Ś.Ś. 1683 (A.D. 1761), recording a grant to and by private persons; a third, "illegible," in a field a short distance north-east of this last; the fourth close to the road to Madaṇapalle, "illegible;" and the fifth, south of the village and close to the "Tirumaladevara canal," dated Ś.Ś. 1489 (?) (A.D. 1567), *Prabhava*, recording a grant in the reign of Tirumaladeva of Vijayanagar. There is a copper-plate grant here in possession of Vuḍḍi Veṅkaṭa Nrisiṁhāchāryulu, a resident. It is dated Ś.Ś. 1442 (A.D. 1520), and records a grant by "Vīra Krishṇa Rāya, son of Vijayanagar Vīra Śrī Narasiṁha Rāya." This is the celebrated Krishṇadeva Rāya. A merchant named Vellalūru Rāmayya is said to be in possession of some valuable old coins, a *Rāma Ṭaṅka*, a

Hanumanta Varāha, a *Veṅkaṭeśvara māḍa*, and a *Rāma māḍa*, which he worships. There is said to be an inscription in a field south of the hamlet of Bāgēpalle.

KŌKAṆTI ;—31 miles north by west of Madanapalle. (*Cokuntee.*) A small but old fort said to have been erected 800 years ago by the elder of two brothers, the younger of whom built the village and fort of Kāśikōṭa at Sōmpalle in this taluk. (*Madras Journal*, XXII, 107.)

KŌSUVĀRIPALLE ;—14 miles north by west of Madanapalle. (*Cossawarpully.*) Two "illegible" inscriptions at the temple of *Veṅkaṭeśvarasvāmi*. There is another, in Persian, on a stone close to the village *tsāvaḍi*.

KOTTAKŌṬA ;—18 miles west-north-west of Madanapalle. (*Cotoo Cotta.*) Three very old temples, two said to have been founded by Janamejaya, and the third by a Chola king. A mosque south of the village, bearing a Persian inscription. There are three other inscriptions, all "illegible."

(1.) At the hamlet of Bāsānapalle.
(2.) At Dēgānapalle.
(3.) At Ālēṭipalle. South-east of this hamlet is a *vīrakal*, and near it an "illegible" inscription.

KOTTĀLA ;—26 miles north by west of Madanapalle. An "illegible" inscription on a rock in the inām land of the temple of *Śriṅgerisvāmi*, north of the old village.

MADANAPALLE.—Head-quarters of the taluk, 66 miles south by west of Cuddapah. (*Muddumpully.*) There are two inscriptions on stones in the Karaṇam's inām land in Guṇḍlapalle, a hamlet, both "illegible." The remains of an old fort are to be seen here. Two temples, apparently not very important. On the hill called *Basanikoṇḍa* is a small but ancient temple.

MĀREḶḶAGAḌḌA ;—22 miles west of Madanapalle. An undated inscription near a well and tope in the hamlet of Pokanāṭivāndlapalle. It records grants of land to "Chennama Rāja."

MUDIVĒḌU ;—10 miles north of Madanapalle. (*Moodyvaid.*) Four inscriptions on stone. Three are on stones in a field under the tank-bund, and are "illegible." The fourth is below the bund of another tank. It is undated, and records a grant by the Jilleḷla Mahārāja.

MULKALACHERUVU ;— 24 miles north-west of Madanapalle. (*Moolcallcherroo.*) Three miles south-east of this village is a temple on a hill called *Kanugoṇḍa* (*Congoondo H.*) It is dedicated to *Tiruveṅkaṭanāthasvāmi*, *i.e.*, Vishṇu, but there is a *Śivaliṅgam* by the side of the image of the deity, who is therefore also called *Harihara*, *i.e.*, the conjoint deity, Vishṇu and Śiva. The place is thence named *Hariharakshetra*. The temple is said to have been founded by "Nandana Chakravarti Rāya," and to have been subsequently enlarged. Two illegible inscriptions, one on the *garuḍa stambha*, the other above a tank on the east of the steps up to the temple. A copy of another inscription has been sent, but no account as to where it is to be found. It records that in Ś.Ś. 1128 (A.D. 1206), King Nandana Chakravarti established the temple, and that in the reign of Virūpāksha, in Ś.Ś. 1395 (A.D. 1473), further improvements were effected. This date does not fall in with that given by Burnell for the reign of Virūpāksha of Vijayanagar. (For Nandana, see under PAḌAVĒḌU, Pōlūr Taluk, North Arcot.)

NADIGOḌḌA ;—3 miles north-west of Madanapalle. Two "illegible" inscriptions ; one on a rock to the east of Śilaṁvāripalle, a hamlet (*Suorumwarpully*), and the other on the boundary of this village with Muḍimaḍugu of Maisūr.

PEDDA TIPPASAMUDRAṀ ;—22 miles west-north-west of Madanapalle. (*Tippasamoodra.*) Some old temples and forts. Near the hamlet of Pullaguṭṭavāripalle, in a field, is an inscription on a large stone, said to be "illegible" ; another on a rock called *Boyabaṇḍa*, south-west of the village ; others on boulders near the *tsāvaḍi* ; some more at a temple on the road from Pullaguṭṭavāripalle to this village ; and more, again, in the forts. The description of these "forts" leads me to think that they can be hardly more than separate bastions.

PĀPĒPALLE ;—28 miles north of Madanapalle, 12 miles north by west of Gurraṁkoṇḍa. (*Papapully.*) An old Vishṇu temple.

SŌMPALLE ;—25 miles north-west of Madanapalle. (*Soampully.*) An old sculptured Vishṇu temple, containing three inscriptions ;—

(1.) On the *dhvaja stambha* ; illegible.
(2.) On the wall of a room ; undated ; private.
(3.) On the pillar of a maṇḍapam ; undated ; private.

Two "illegible" inscriptions outside the village, one in a field east of Pātakōṭa village, the other near a tamarind tope south of the hamlet of Bissanavāripalle ; and an inscription at the temple of

Chauḍeśvara. One and a half miles east of the village is the fort of Kāśinikōṭa, said to be 800 years old. (*See Kōkanṭi* of this taluk.) (*Madras Journal*, XXII, 108. *Captain Hemery's letter to Colonel Lawford*, No. 237, *of June* 22*nd*, 1859, *published with Public Works Department Consultation*, *G.O.*, *No.* 84 *of April* 19*th,* 1860.)

Taṁbaḷḷapalle ;—18 miles north by west of Madanapalle. (*Tumblapully.*) There is an old temple of *Malleśvara* on the top of a hill called *Mallayyakoṇḍa*, north-east of the village. The front of the temple bears two inscriptions. There is an inscription by the side of the road south-east of the village.

Tavaḷaṁ ;—11½ miles east of Madanapalle. (*Tuvvalum.*) A number of dolmens on a flat granite rock.

Veligallu ;—18 miles north of Madanapalle. (*Yellagull.*) An "illegible" inscription on a rock to the north of Kottavāṇḍlapalle, a hamlet.

Vēṁpalle ;—3 miles west-south-west of Madanapalle. (*Vaimpully.*) Two inscriptions ; one dated Ś.Ś. 1676 (A.D. 1754), the other "illegible."

VĀYALPĀḌ TALUK.

Dēvalapalle ;—14 miles north-north-east of Vāyalpāḍ. (*Deovalpully.*) There is a copper-plate inscription here in three leaves, in the possession of some Brahman residents, dated Ś.Ś. 1227 (A.D. 1305). It records a grant of a village to some Brahmans by "Immaḍi Śrī Nṛisiṁhendra." His genealogy is given as follows :—

Guṇḍadeva,
of the Lunar Race, succeeded by several kings, after whom came
Sāḷuva Maṅgideva.
|
Gaura Kshamāpati.
|
Guṇḍa Kshitīśa.
|
Nṛisiṁha Rāya.
|
Immaḍi Śrī Nṛisiṁhendra
(*the grantor*).

Guṇḍlūru ;—13 miles north-north-east of Vāyalpāḍ. (*Goondloor.*) An old temple of Vishṇu. There is an inscription here dated Ś.Ś. 1521 (A.D. 1599), recording a grant made by a local chief in the reign of Veṅkaṭapatideva of Vijayanagar at Pennakoṇḍa.

Gurraṁkoṇḍa ;—10 miles north of Vāyalpāḍ. (*Goorumconda.*) An important hill fortress, placed in a commanding position on an isolated rock. It was built by a Paṭān Navāb after the fall of Vijayanagar, and remained one of the principal Mussulman strongholds till the fall of Seringapatam (*Śrīraṅgapaṭṇam*) in 1799. Its governors coined rupees. Mr. Gribble describes the legend connected with it and gives a sketch of its history, with an illustrative photograph, in the *District Manual* (pp. 88 to 92). Near the fort is the tomb of Mīr Rajā 'Ali Ḳhān, uncle of Tīpu Sultān, with several carved Mussulman buildings. There is a Persian inscription at the tomb of Rajā 'Ali Ḳhān, consisting of an epitaph with the date of his death, A.D. 1780.

Kalakaḍa :—17 miles north-east of Vāyalpāḍ. (*Cullcudda.*) An old temple of *Siddheśvarasvāmi*. There are some "illegible" inscriptions here.

Mēḍikurti ;—10 miles north-east of Vāyalpāḍ. (*Maidcoortee*) An old Vishṇu temple. On a stone fixed in the temple is an inscription, dated Ś.Ś. 1530 (A.D. 1606), recording a grant made to the temple by some local chiefs and inhabitants.

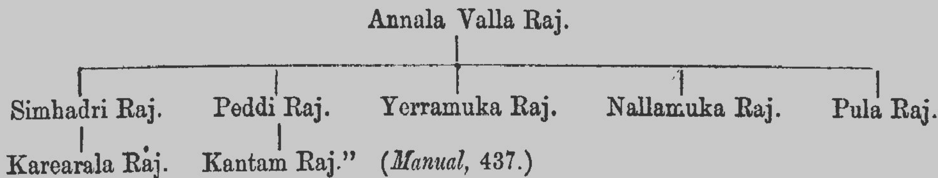
Rāmāpuraṁ ;—4 miles north of Vāyalpāḍ. An old temple dedicated to *Paṭṭābhi Rāmasvāmi* with some "illegible" inscriptions.

Tarikoṇḍa ;—4 miles north of Vāyalpāḍ. (*Tergonda.*) An old Vishṇu temple with some "illegible" inscriptions.

Vāyalpāḍ (*Vāyalpāḍu*).—Head-quarters of the taluk, 60 miles south of Cuddapah. (*Woilpaad.*) An old temple of *Paṭṭābhi Rāmasvāmi*, with some "illegible" inscriptions.

THE NELLORE DISTRICT.

"At Nellore the earliest Hindu sovereign, or chieftain, whose name is known is Mukunti. He is supposed to have ruled at Nellore about the eleventh century, and to have been tributary to the Chola Rājas, who appear to have long held the sovereignty of the southern part of the district." (*Manual*, 437.) In all probability the tract for the most part was uninhabited till a comparatively recent period, and like the Cuddapah, Bellary, Anantapur, and Kurnool Districts, formed part of the great wilderness of *Daṇḍakā*. Hence the absence of any connected history, or tradition, earlier than the Cholas. If, as seems possible, "Mukkanṭi Rāja" be the same person as "Trinetra Pallava," a clue may be obtained as to his date by the Piṭṭāpuram Inscription in the Godāvarī District (*see p.* 24). He would have flourished in the early part of the eleventh century. But this is purely conjectural. The name "Mukkanṭi Mahārāja" is well known throughout the Northern Sarkārs, and the construction of the Amarāvatī Tope was attributed to him. (See Mr. Fergusson's *Tree and Serpent Worship, p.* 171; *Asiatic Journal*, XV, 469.) Mr. Boswell states that the next chief whose name is known is Siddhi Rāja in the twelfth century. But it would seem that he must have been a tributary of the Cholas, whose power at that time extended far north, and apparently embraced the whole of Kaliṅga and Veṅgī. "About this period the northern parts of the district were under various petty princes of obscure origin of the Yādava or shepherd caste. The principal members of the family, whose exploits form the subject of legendary tales, are the following:—



The Cholas were subverted by the Oraṅgal Gaṇapatis, who held the north of the district till the Reḍḍi chiefs came into power (A.D. 1328 to 1427), with their capital at Koṇḍavīḍu; and after them the country was under the Mussulmans and local chiefs till Krishṇadeva Rāya of Vijayanagar subdued the whole about the year A.D. 1513. But meanwhile it would seem that the Gajapatis of Orissa held at least part of the country for some period, though their exact date is as yet difficult to fix. After the subversion of the Vijayanagar kingdom in A.D. 1565, the history of the district is clearly given in the *Manual*, pp. 439–495. An outline of the history of the family of Veṅkaṭagiri, with genealogical table, will be found in Volume II.

A brief account of the Yānādis, Yerukalas, Laṁbāḍis, Chentsus and other half-wild tribes, from the pen of Mr. H. E. Stokes (M.C.S.), is to be found in the *District Manual*, p. 149.

DARŚI DIVISION.

BHĪMAVARAṀ;—17 miles north-east of Darśi. (*Komawarum Beemawar*ᵐ.) An "illegible" inscription on the wall of the temple of *Veṇugopālasvāmi*.

BODANAṀPĀḌU;—7 miles north-west of Darśi. (*Bodenumpaud Agr*ᵐ.) North of the village, on a tank-bund, is an "illegible" inscription.

BODDI KŪRAPĀḌU;—9 miles south by east of Darśi. (*Bodakoorpaud.*) South of the village is a temple of *Mādhavasvāmi*, with an inscription on a stone sculptured with a figure of the *garuḍa*. The inscription is "illegible."

DARŚI.—Head-quarters of the division, 96 miles north by west of Nellore. (*Darishee.*) There are three inscriptions here;—

(1.) Near the temple of *Āñjaneya*. Dated Ś.Ś. 1235 (A.D. 1313), *Pramādīcha*, recording a grant in the reign of Pratāpa Rudra II of Oraṅgal.
(2.) On a stone in the Śiva temple. A grant by a local chief in the reign of the same sovereign.
(3.) On a stone on the "Achanna" tank-bund, "illegible."

DŌNAKOṆḌA ;—12 miles north-west of Darśi. (*Donacondah.*) In the temple of *Gaṅgamma* are five "illegible" inscriptions. There is a deserted temple of Vishṇu west of the village.

GAṄGAVARAṀ ;—9 miles west-north-west of Darśi. (*Gungawarum.*) West of the village, near a tank-bund, is an "illegible" inscription.

KALLŪRU ;—18 miles north-west of Darśi. (*Kulloor Kundreea.*) An inscription on a stone on the tank-bund south of the village, dated Ś.Ś. 1594 (A.D. 1672), recording the construction of the tank by a private person.

KOCHARLAKŌṬA ;—23 miles west of Darśi. (*Kocherlacotah.*) There is an old fort here. According to tradition it was founded by Gajapati Mahārāja, son of Mallikārjuna Gaṇapati, who afterwards "retired to Kaliṅga." His son Mukkaṇṭi ruled from Kaliṅga, but lost the fort of Kocharlakōṭa on being besieged by the soldiers of Pratāpa Rudra of Oraṅgal. It remained in possession of the Oraṅgal sovereign for 24 years. He was succeeded by his son Haripālaka, who reigned 8 years. The country then again fell under a Gajapati, who reigned 38 years, and was succeeded by the 100 years Reḍḍi dynasty of Koṇḍavīḍu. The place subsequently fell under the Vijayanagar sovereigns. As we know the date of the commencement of the Reḍḍi dynasty, we can give dates for part of this traditional history for subsequent comparison. The story gives us the names of a Mallikārjuna of Kaliṅga, who had a son Gajapati, who built the fort. His son Mukkaṇṭi lost the fort to the Oraṅgal kings in A.D. 1258, the year subsequent to the supposed date of the death of Pratāpa Rudra I. The latter's son Haripālaka, whom we have not previously made acquaintance with, ruled from A.D. 1282 to 1290, the fort having been previously under his father. In A.D. 1290 the place was taken by the Orissa sovereigns, and it remained in their possession till it fell under the Reḍḍis of Koṇḍavīḍu, presumably in A.D. 1328. This story differs from those of other places about this part of the country, and does not fall in with our account of the dynasties either of the Oraṅgal or Orissa kings.

There are four inscriptions here ;—

(1.) Near a well north of the village. Ś.Ś. 1232 (A.D. 1310). A grant in the reign of Pratāpa Rudra II of Oraṅgal. This seems to falsify the traditional story.

(2.) On a pillar of the *mukha maṇḍapam* of the temple of *Varadarājasvāmi.* Ś.Ś. 1455 (A.D. 1533). An inscription of a private nature.

(3.) Ś.Ś. 1057 (A.D. 1135). A private act of piety.

(4.) "Illegible."

KOTTAPALLE ;—7 miles south of Darśi. (*Cothapulla.*) A mile south of the village is a ruined temple of *Someśvara,* in front of which is an inscription having the name "Śrīman mahāmaṇḍaleśvara Vijaya Mahārāja" legible, but nothing else.

KURICHĒḌU ;—11 miles north-north-west of Darśi. (*Koorchaid.*) East of the village is a temple of *Kālahastīśvara,* said to have been built by the Chola kings. There is a fort also.

MĀREḶḶA ;—17 miles east-north-east of Darśi. (*Manralla.*) There is a temple of *Veṇugopālasvāmi* in the middle of the village, and, in front of it, an inscription on a stone, dated Ś.Ś. 1450 (A.D. 1528). It records the erection of the temple by a local chief.

MULLAMŪRU ;—11 miles east by north of Darśi. (*Moolamuru.*) A stone, south of the village, with a peculiar design that my informant is at a loss to explain. He describes it as having "cross lines," something like figures of people, and some characters of an inscription he cannot read. There is another inscription west of the temple of *Veṇugopālasvāmi* on a stone. It is "illegible."

NĀYUḌUPĀḶEṀ ;—17 miles north-west of Darśi. (*Noydopolliam.*) An inscription on the top of a hill east of the village, dated Ś.Ś. 1519 (A.D. 1597), records a grant by a private person to the temple of Hanumān.

PŌLAVARAṀ ;—14 miles east of Darśi. (*Polawarum.*) East of the village is a temple, near which is an inscription, undated and "illegible."

POLEPALLE ;—18 miles west-north-west of Darśi. (*Polapully.*) A copper-plate, dated Ś.Ś. 1458 (A.D. 1536), recording a grant by Achyutadeva of Vijayanagar, is said to be in the possession of a resident of this village.

POTAKAMŪRU ;—6 miles east by south of Darśi. (*Poothkamoor.*) East of the village is an old stone fort. Near the Vishṇu temple is an "illegible" inscription.

POṬLAPĀḌU ;—12 miles north-west of Darśi. (*Potlpaud.*) East of the village is a ruined temple of *Vīrabhadra,* in front of which, on a pillar, is an "illegible" inscription.

RĀJAMPALLE ;—5 miles south of Darśi. An inscription dated Ś.Ś. 1651 (A.D. 1729), of a private nature, on a temple dedicated to *Gopālasvāmi,* east of the village.

SĀMANTAPŪḌI ;—4 miles south-east of Darśi. (*Shamunthapoody.*) Two inscriptions, one near the Vishṇu temple, the other near that of *Āñjaneya.* The former is dated Ś.Ś. 1450 (A.D. 1528), and records a grant by a private person; the latter is dated Ś.Ś. 1490 (A.D. 1568), and is also of a private character.

ŚIVARĀMPURAM ;—15 miles east by south of Darśi. (*Shevarampoorum.*) Two "illegible" inscriptions. One on a fallen stone in front of the temple of *Īśvara,* the other near a temple west of the village.

SŌMAVARAPĀḌU ;—12 miles east by south of Darśi. (*Somarapaud.*) South of the village, near a shrine of *Gaṅgamma,* is an "illegible" inscription.

TĀḶḶŪRU ;—14 miles east of Darśi. (*Thaloor.*) An inscription near the temple of *Āñjaneya,* dated Ś.Ś. 1501 (A.D. 1579), recording a grant by a local chief in the reign of Śrī Raṅgadeva Mahārāja of Vijayanagar at Pennakoṇḍa.

TAMMALŪRU ;—10 miles east of Darśi. West of the village, near a ruined Śiva temple, is an inscription on four sides of a stone. Three sides are "illegible"; the fourth has 17 lines of an inscription, of which only the date, Ś.Ś. 1018 (A.D. 1096), is legible.

TSALIVĒNDRA ;—3 miles north-west of Darśi. (*Sulleeraindlah.*) An inscription on a stone near the shrine of *Gaṅgamma* at the foot of a hill, dated Ś.Ś. 1106 (A.D. 1184), recording the establishment and endowment of the shrine by a private person.

TSANDALŪRU ;—5½ miles west by north of Darśi. (*Chendaloor.*) West of the village, on a tank-bund, is an "illegible" inscription.

TUMMIDELAPĀḌU ;—7 miles west-north-west of Darśi. (*Toomedellapaud Agrm.*) An "illegible" inscription near a shrine of *Rāmasvāmi.*

PODILE DIVISION.

BAḌUGULĒRU ;—10 miles from Podile. Near a temple of *Gaṅgamma* is an "illegible" inscription.

BUḌAMAKĀYALAPĀḌU ;—13 miles west by south of Podile. (*Boodum Coylapaud.*) Under a margosa tree a mile north-west of this village is a stone having an "illegible" inscription in ancient characters.

DOṆḌALĒRU ;—5 miles west by north of Podile. (*Dondolaroo.*) Near a ruined temple north of this village, and west of the road to Salakanūtala are three inscriptions on stones, two "illegible," the other legible but unimportant.

GĀRLADINNE ;—15½ miles west by north of Podile. (*Gorladinna.*) Two inscriptions, one on a stone bearing the figure of the *garuḍa,* in the street of the village, the other on a stone in the temple of *Tiruveṅkaṭanātha,* at Velugoṇḍa, 2½ miles south of Gārladinne. Both bear the same date, Ś.Ś. 1443 (A.D. 1521), and record grants in the reign of Kṛishṇadeva Rāya of Vijayanagar, who is said to have built the temple at Gārladinne. An inscription at Kandala-guḍipāḍu in the Darśi Division records a grant of villages to the Velugoṇḍa temple in Ś.Ś. 1458 (A.D. 1536) by "Rāyasaṁ Koṇḍama Narasayyaṅgāru," with the consent of Kṛishṇadeva Rāya. Either the date or the name of the sovereign has been probably wrongly copied by my informant, as Kṛishṇadeva's reign ended in A.D. 1530.

GURRĀLAMAḌUGU ;—14 miles west-north-west of Podile. (*Gooralamuddoogoo.*) An "illegible" inscription, near the ruined temple of *Āñjaneya* west of the village.

ĪGALAPĀḌU ;—9 miles north of Poḍile. (*Eagelapaud.*) An inscription on a stone near the temple of *Saṅgameśvarasvāmi* in the village, dated Ś.Ś. 1445 (A.D. 1523), recording a grant by "Tirumala Nāyaniṅgāru" in the reign of "Mahā Rāya" at Vijayanagar. This is a title applied to Kṛishṇadeva Rāya, who was then reigning.

KALUJUVVALAPĀḌU ;—20 miles west of Podile. (*Kuljoolapaud.*) North of this village is a ruined Śiva temple said to have been built by a Chola king. Near an image of the *nandi* is a stone bearing an "illegible" inscription. East of the village in a field, is an inscription dated Ś.Ś. 1400 (A.D. 1478), recording a grant to a temple by "Malla Rāzu Koṇḍama Nāyuḍu."

KELLAMPALLE ;—6 miles south-east of Podile. (*Kalumpulla.*) An ancient Śiva temple, in ruins. (*District Manual*, p. 434.)

KUÑCHEPALLE ;—5 miles north by east of Podile. (*Coonchapully.*) In front of the temple of *Āñjaneya* is an illegible inscription on a stone.

MANGALAKUṆṬLA ;—20 miles west of Podile. (*Mungalagoontah.*) Forty-five dolmens near the temple of *Vīranna*, a mile north of the village.

PĀMULAPĀḌU ;—8 miles north of Podile. (*Paumoolapaud.*) An inscription dated Ś.Ś. 1473 (A.D. 1551), recording a grant by a local chief of Jillella, in the reign of Sadāśiva of Vijayanagar. Two "illegible" inscriptions, also, just outside of the village.

PĀTA GĀRLAPĒṬA ;—13 miles south of Podile. (*Patha Garlapetta.*) A mile and a half south of the village is a stone bearing an "illegible" inscription.

PEDDĀRIKAṬLA ;—8 miles south-west of Podile. (*Pedda Auricutlah.*) In the middle of the village is an old temple fabled to have been built by Janamejaya. Other temples, old, but date unknown.

PODILE.—Head-quarters of the division, 84 miles north by west of Nellore. (*Poudellah.*) Two inscriptions ; one in the temple of *Āñjaneya*, close to the temple of *Gopālasvāmi*, dated Ś.Ś. 1469 (A.D. 1547), recording a grant by a local chief with the consent of "Aḷiya Rāma Razayyadēva Mahārāzu," in the reign of Sadāśiva at Vijayanagar, the other near a *durgah* north-east of the divisional cutcherry, dated Ś.Ś. 1505 (A.D. 1583), recording a grant by "Chinna Timma Nāyaniṅgāru." There is also an "illegible" inscription in front of the temple of *Nirmaleśvarasvāmi*.

RĀMULAVĪḌU ;—6 miles north-east of Podile. (*Ramaludoo.*) An old temple of *Veṇugopālasvāmi*, said to have been built by a Chola Rāja. (*District Manual*, p. 433, where the place is called "Ramavedu.")

TĀRLAPĀḌU ;—26 miles west of Podile. (*Tarloopaud.*) Four old temples, fabled to have been built by Janamejaya. In the fields are some dolmens.

VĀGIMAḌUGU ;—13 miles west-north-west of Podile. (*Nagamuddoogoo.*) Several large groups of dolmens, 100 altogether.

VEḌURRĀḶḶAPĀḌU ;—11 miles west by north of Podile. (*Yaderrallapaud.*) North of this village, and east of the road to Gaḍipalle is an inscription on a stone standing erect, said to be in old characters and unreadable.

ONGOLE TALUK.

ADDAṄKI ;—21 miles north by west of Ongole. (*Addunky.*) An old fort in ruins, said to have been built by Haripālaka, son of Pratāpa Rudra of Oraṅgal. (*District Manual*, 431.) Compare the account given above of the fort at Kocharlakōṭa.

KANUPARTI ;—12 miles north-east of Ongole, on the sea. (*Canoopurty.*) Half hidden in the sand are several sculptured *liṅgams* and *nandis*, said to be of great antiquity. It is believed that many such remains lie buried in the sand. The village is not far from the Buckingham Canal. The Śiva temple of *Yeleśvarasvāmi* is said to have been of great antiquity, but being in ruins it was re-built 120 years ago. At the gate of the temple is an "illegible" inscription. At the Vishṇu temple of *Sītā-Rāmasvāmi* is a similar inscription. The villagers declare that opposite to the temple of *Yeleśvarasvāmi* there lies buried in the sand a very large bell-metal chariot at the site of a still older temple. (*District Manual*, 431.)

ONGOLE (*Oṅgōlu, Vaṅgōlu, Vaṅgavōlu*).—The taluk head-quarters, 72 miles north of Nellore. A fort about 150 years old. (*District Manual*, 431.)

PELLŪRU ;—3 miles south of Ongole. (*Pelloor.*) A village belonging to the Veṅkaṭagiri Zemindar. An old stone fort.

KANIGIRI TALUK.

KANIGIRI.—The taluk head-quarters, 72 miles north-north-west of Nellore. (*Kunnigherry.*) A fine hill fort on a lofty hill. On the top of the hill is a tableland about a square mile in area, where, according to tradition, a town once stood. The hill was strongly fortified. Tradition states that the place was captured by Kākatīya Pratāpa Rudra of Oraṅgal. (Mr. Boswell says that this king belonged to

"the Gazapatti family, who had the seat of their government at Cuttack," but the only king of that name died in A.D. 1532, according to Hunter, and this would seem too late for the tradition. The second Orangal sovereign of that name lost his kingdom to the Mussulmans in A.D. 1323; and the first is believed to have died in A.D. 1257. It was the members of this family who specially styled themselves "Kākatīya Kings"; and the whole story points to them as the sovereigns intended.) According to this story Purushottama Rudra, son of Pratāpa Rudra II, governed this country, and after him, his son Vīra Rudra. The latter is said to have plotted against the life of, and to have been defeated by, Krishṇadeva Rāya of Vijayanagar, described as "Rāja of Chandragiri." But the interval from A.D. 1323 to A.D. 1509, the earliest possible date for Kṛishṇadeva's conquest, is far too great to be bridged by two generations. The place was subsequently seized by the Golkoṇḍa Mussulmans. For the subsequent history the *District Manual* may be consulted (pp. 331, 433).

There is an ancient temple here, dedicated to Śiva under the title of *Mārtāṇḍeśvarasvāmi.*

KANDUKŪR TALUK.

ANANTASĀGARAṀ;—3 miles west of Kandukūr. In the centre of the village are several stone statues under trees, and about 20 yards from the south of the village are two *vīrakals.*

CHUṆḌI;—14 miles west by south of Kandukūr. (*Soondy.*) A ruined fort west of the village. North of the tank, on a hill, is an old ruined temple. On a stone on the boundary of the village of Liṅgapālem, 2½ miles north-east of Chuṇḍi, is an inscription dated Ś.Ś. 1535 (A.D. 1613), recording the pious actions of Ayyappa Nāyaka. Two and a half miles east of Chuṇḍi, at Old Chuṇḍi, are three old temples, in one of which is an inscription dated Ś.Ś. 1352 (A.D. 1430), relating a private grant. In another is an "illegible" inscription east of the *dhvaja stambha.* South of the *dhvaja stambha* of the other temple is an inscription dated Ś.Ś. 1330 (A.D. 1408), recording a grant by Mallayya Reḍḍi. There is an old fort near Pāta Chuṇḍi, said to have been built by the Reḍḍi chiefs of that place. There are some other old temples built by the same chiefs.

GUṆḌLAPĀLEṀ;—7 miles south by west of Kandukūr. (*Goondlapalem.*) Three old temples on the top of a hill, and one below. In one of the former, that dedicated to *Bhramareśvarasvāmi,* are two inscriptions. One, near the *dhvaja stambha,* is dated Ś.Ś. 1436 (A.D. 1514), and is not fully legible. The other, on a fallen stone to the south of the temple, is wholly unreadable. The two Śiva temples are said to have been founded by one of the Chola kings; they are almost buried in river sand. (*District Manual,* p. 430, where the place is erroneously called "Gollapalem.")

JILLELLAMŪḌI;—5 miles north of Kandukūr. (*Jillamoody.*) Near the north of the village is a temple of *Janārdanaśvami,* and another of *Āñjaneya* close by. Both are very old.

KANDUKŪRU.—The taluk head-quarters, 53 miles north of Nellore. (*Cundacoor.*) Two very old temples of *Someśvara* and *Janārdana.* On a stone in the bazaar is an inscription "in Devanāgarī," said to be "illegible." North of the town is a fort. Four old mosques.

KOṆḌAMUḌUSUPĀLEṀ;—1½ miles south-west of Kandukūr. (*Condamootsapalem.*) An old Vishṇu temple. It is sculptured. There is an inscription below the large sluice of the Mōpāḍu tank. It is "illegible," but is said to be dated in Ś.Ś. 1222 (A.D. 1300). Some stone images in the village and at the tank.

LIṄGASAMUDRAM;—15½ miles south-west of Kandukūr, 6 miles south by east of *Chuṇḍi* (*Soondy. Lingasamoodrum.*) A resident of this village, Mālyakoṇḍa Anantāchāri, the chief priest of the temple on Mālyakoṇḍa hill (*q.v.*), is in possession of a copper-plate *śāsanam* dated Ś.Ś. 1328 (A.D. 1406), recording a grant of four villages to the temple by Mallayya Reḍḍi, son of Śrīgiri Reḍḍi and grandson of Pina Kōmaṭi Reḍḍi.

MĀLYAKOṆḌA, or MĀLYĀDRI, HILL;—18 miles west-south-west of Kandukūr. (*Mallcondapoor.*) At the top of a high hill are two caves, in each of which is a temple dedicated to Vishṇu as *Narasiṁha.* In each is a statue. There are a number of tanks and cells. There are five ascents to this hill, the steps up to which are said to have been made by Lāṅgūla Gajapati (? of Orissa, A.D. 1237–1282, he who built the great temple at Kanārak on the sea, known as the "Black Pagoda"). The *kalyāṇa maṇḍapam* of the principal temple was built by Mallā Reḍḍi, son of Śrīgiri Reḍḍi of Dharaṇikōṭa on the Kṛishṇā (*vide* LIṄGASAMUDRAM *of this taluk*). There are several inscriptions narrating charities and pious works, but no particulars as to their localities have reached me. The *Sthala Purāṇa* of the temple is in the possession of the chief-priest of the temple, who resides at Liṅgasamudram. In the upper temple are a number

of stone sculptures and statues. An inscription states that the temple was endowed by Veṅkaṭādri, a subordinate governor of the province, under Rāmabhaṭlu, the first governor of Udayagiri under the Vijayanagar dynasty, in the reign of Achyutadeva, in Ś.Ś. 1458 (A.D. 1536). (*District Manual*, 429.)

Mātsavaraṁ;—6 miles south of Kandukūr. (*Masawarum.*) There is an old temple of *Mallikārjuna* in the village, and four inscriptions. Three are "illegible." The fourth, in front of a temple of *Pērantālu* on the tank-bund, is dated Ś.Ś. 1573 (A.D. 1651), and records an order by a Mahratta. The three former are respectively;—(1) on the roof of the *Pērantālu* temple before mentioned; (2) on a stone on the top of a hill; and (3) on a stone west of the temple of *Siddheśvara.* There are some stone statues here and there.

Rāmapaṭnaṁ;—16 miles south-south-east of Kandukūr, on the coast. (*Rannaputnum.*) An old temple of *Rāmaliṅgeśvara*, fabled to have been founded by Rāma himself.

Śānampūḍi;—5 miles east of Kandukūr. (*Sanumpoody.*) In the east of the village, on the river-bank, is an old temple of *Someśvarasvāmi.* In a field on the east of the village are three stone images. There is another on a low hill to the west, and a fifth in a field west of the village.

Śiṅgarāyakoṇḍa;—8 miles east of Kandukūr. (*Singaroyaconda.*) An ancient Vishṇu temple, said to have been founded by the Rishi Agastya. An inscription on a stone states that some villages were granted for its support by Krishṇadeva Rāya of Vijayanagar. There is a cave-temple on the hill with a passage said to lead to the Vishṇu temple, but the entrance is blocked by a large stone which the temple Dharmakarta objects to having moved. (*District Manual*, 428.)

UDAYAGIRI TALUK.

Alamēlu Maṅgāpuraṁ;—7 miles north-east of Udayagiri. There are some inscriptions, all said to be "illegible," on stones close to an image of *Āñjaneya*, south of the village.

Dāsaripalle;—3 miles east of Udayagiri (*Dassurpulla.*) On the top of a hill, half a mile west of the village, is a temple dedicated to *Krishṇamūrti.* It is in ruins. At the same place is a cave with eight inscriptions at its entrance, all "illegible." This may be a place of importance. It should be examined. In the village, west of a garden, are some *nāga* stones. In the *District Manual* (427) the cave is described as "a cave carved out of the solid rock in the form of a half moon."

Dēvammacheruvu;—12 miles west-north-west of Udayagiri. (*Davummasheroovoo.*) The remains of an old fort, in a place now covered with forest and infested with wild animals. (*District Manual*, 427.)

Masāhebpēṭa;—2 miles north-east of Udayagiri. (*Masaibpetta.*) A mile east of the village is a very old temple of *Viśveśvarasvāmi*, deserted and in ruins.

Māsīdupalle;—6 miles north-east of Udayagiri. (*Mausheedpulla.*) An old and ruined temple of *Ahobila Narasiṁha* on the top of a hill north of the village.

Nallagoṇḍa;—14 miles south-east of Udayagiri. (*Nullagonlah.*) A temple of Vishṇu on the top of a hill, very ancient and held in great repute. There is a cave on the hill containing a liṅgam, called *Gandi Malleśvarasvāmi.* Some temples in the village below the hill. (*District Manual*, 425.)

Nandipāḍu;—6 miles south by east of Udayagiri. (*Nundepaud.*) On a stone carved with a *nāga* is an "illegible" inscription; and another on a stone in the village.

Udayagiri.—Head-quarters of the taluk, 52 miles north-west of Nellore. A very fine hill-fort of considerable historical importance. The hill is 3,079 feet above the sea, and the ascent is about 5 miles long. Tradition states that the fort was first built by Lāṅgūla Gajapati, that he was succeeded by some "Vaḍiya" kings, who were followed by the Aśvapatis and Gajapatis; that the names of three kings of this last dynasty were Gajapati, Achyuta, and Ananta; and that this last king was conquered by Krishṇadeva Rāya of Vijayanagar.[1] It goes on to name Timmarasu, a successor of Krishṇadeva, and Muvvani Nāyanagāru, who was defeated by Mīr Jumla. There was a Lāṅgūla Gajapati reigning in Orissa, according to Hunter's Table, in A.D. 1237 to 1282. The name is well known throughout the Sarkārs, and native tradition at Koṇḍavīḍu makes the last of the Reḍḍi dynasty of that place in A.D. 1427 to have given place to a "Lāṅgūla Gajapati," who reigned for 11 years (*i.e.*, 1427 to 1438). But as regards

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[1] Two inscriptions at Udayagiri, in the fort on the hill, state that Krishṇadeva Rāya made certain grants after having defeated "Pratapa Rudra Gajapati" and taken prisoner the latter's uncle Tirumalappa Rāya, in Ś.Ś. 1436 (A.D. 1514).

Udayagiri we seem only to get on to real historical ground when we come to Krishṇadeva Rāya. The "Vaḍiya" Rāja is credited with having built the fort known as the *Bāra Khilla*, and thus to have strengthened the place, which was further strengthened by Mīr Jumla, who built the *Pattikoṇḍa* fort. After some time the Muhammadan government appointed Zūpalli Veṅkaṭa Rāu to be Polegar of Udayagiri, but he became recalcitrant and refused payment of tribute, on which he was attacked by the Navāb of Arcot, who defeated and slew him. Since then the place remained under Mussulman governors till 1839, when it passed into the hands of the English.

The position was a very strong and commanding one. It consisted of thirteen fortresses, eight on the hill and five below. Inside the fort walls are the remains of palaces, temples, and tombs. Nine-tenths of the hill is inaccessible owing to vertical precipices, and the path up to the upper forts is a marvel of engineering skill. (*Madras Journal*, XXII, 106.)

On the top of the "Droog" is a mosque supposed to have been founded by Mīr Jumla, on which are two Persian inscriptions relating the establishment of a garden on the hill in Hijra 1070 (A.D. 1659), and of the mosque in question in Hijra 1071 (A.D. 1660) by Sheik Hussain in the reign of Abdulla Shāh of the Golkoṇḍa Ḳuṭb Shāhi dynasty. The builder of the mosque states that he pulled down a Hindu temple for the purpose.

There are ten other inscriptions at Udayagiri.

(1.) In the *Bāra Khilla*, north of the reservoir called *Yēnugula Gunṭa*, near a tree. Ś.Ś. 1382 (A.D. 1460). It records the erection of a temple of *Kāśi-Viśveśvara*, and its endowment by Dantama Rāya, son of "Kuntama Rāzu Vallabhayya."

(2.) Close to No. 1. Same date. It records the erection of a temple of *Gōpāla Krishṇa* by Tamma Rāya, son of "Kuntama Rāzu Vallabhayya."

(3.) In front of the small mosque, among some tombs. Undated. It records the erection of a pillar by a Mussulman.

(4.) On another side of the same stone is an inscription in Persian, said to be "illegible."

(5.) In the same small mosque. A Persian inscription, said to be "illegible."

(6.) In front of the upper postern-gate. An "illegible" Telugu inscription on a stone.

(7.) Near No. 6. An inscription in Telugu of which the translation is as follows: "The day of the fight on the Droog was Monday, the 3rd Pushya, in the year Vikāri."

(8.) Near the "Madāru postern-gate." An "illegible" Telugu inscription.

(9.) In the temple of *Lakshmamma* on the hill. "Illegible."

(10.) "On a rock where the salt was measured." An "illegible" inscription in Telugu.

In the village below the hill are several old temples, and five inscriptions, three in the temple of *Raṅganāyaka*, the fourth in the temple of *Nallagoṇḍa Śrī Lakshmīnarasiṁha*, and the fifth north of the old road from "Madāru Suḍi" to Udayagiri. These are as follows:—

(11.) Undated. Records a charity by Timma Rāja, son of Kōnēṭi Rāma Raya.

(12.) Ś.Ś. 1468 (A.D. 1546). Grant by a chief in the reign of Sadāśiva of Vijayanagar.

(13.) Illegible.

(14.) Undated. A private grant.

(15.) Ś.Ś. 1465 (A.D. 1543). Sadāśiva of Vijayanagar.

There are said to be a number of old coins procurable in the town. A copper-plate grant relating to the place is in the possession of the Darimella family of Śiṅgāreḍḍipalle, 15 miles west of Udayagiri. There are a number of *nāga* stones, &c., near the Police station.

Udayagiri must be considered as one of the most important military centres on the Eastern Coast, and there are not wanting indications to show that before very long its complete history may be successfully worked out. For mention of the citadel in days before the Muhammadan invasion we must look to inscriptions (and there are frequent mentions made of the place). After that, Ferishta and other authors may be our guide almost down to the European period. Unfortunately the early history is very vague and uncertain as yet. Krishṇadeva Rāya's conquest appears to have been about A.D. 1512, as an inscription at Vijayanagar of A.D. 1513 states that he returned thither and erected a temple in that year over an image of Krishṇa which he brought from Udayagiri after conquering the king of that place.

The natives state that the lower town of Udayagiri formerly contained 360 temples, all of which were destroyed by the Muhammadans. Of these, two in the village and one on the hill were the most important. (*District Manual*, 426.) The old Vishṇu temple of *Raṅganāyakalasvāmi* is said to have been restored by Kōnēṭi Timmarasu, the Vijayanagar Prime Minister. It is now in ruins. There is another ruined temple of *Veṅkaṭēśvarasvāmi*, and one at the foot of the hill dedicated to *Vallabha Rāu*. "The stones of these old pagodas have, in recent times, been used largely for demarkation purposes." (*Id.*, 427.)

KĀVALI TALUK.

Ānamaḍugu ;—3 miles north-east of Kāvali. (*Annamudgoo.*) On a hill to the north-east of the village is a stone bearing an "illegible" inscription.

Bittraguṇṭa ;—7 miles south by west of Kāvali. (*Bittragoonta.*) A very old Vishṇu temple, fabled to have been originally built by the Rishi Nārada, and improved and enlarged by Gauramāṁbā, a princess of the family of Lāṅgūla Gajapati. (*See under* Udayagiri.) South of the temple is a cave-temple on a hill. (*District Manual*, 427.)

Brāhmaṇa Krāka ;—8 miles south-west of Kāvali. (*Bramanacrauca.*) Two old temples. Some copper-plate documents belonging to this village are said to be in the possession of the Collector.

Chentsuvāripāḷeṁ, or Chentsugānipāḷeṁ ;—3½ miles south of Kāvali. (*Chenchoogadoopalem.*) An old temple of Vishṇu in ruins. (*District Manual*, 428.)

Chinna Krāka ;—11 miles west-south-west of Kavali. (*Chinnacrauca.*) North-east of the village is an old ruined temple of Śiva ; south-west of the village is a temple of *Gopālasvāmi*, in present use. Near the gate of the latter are two "illegible" inscriptions.

Chintalapāḷeṁ ;—8 miles west-north-west of Kāvali. (*Chintalapolliam.*) In the middle of the village, and outside both on the east and west, are stones bearing "illegible" inscriptions.

Guṭṭupalle ;—8½ miles west of Kāvali. (*Guttoopalle.*) In the bed of the large tank on the west of the village is a stone bearing an inscription in "indistinct Telugu characters."

Jaladaṅki ;—6 miles west-south-west of Kāvali. (*Jaladunky.*) West of the village is an old temple of Vishṇu fabled to have been founded by *Paraśu Rāma*. On the pillars of a maṇḍapam in the temple are some "illegible" inscriptions. There are also the remains of an old fort. (*District Manual*, 428.)

Kāvali.—The taluk head-quarters, 32 miles north of Nellore. (*Cauvely.*) The remains of an ancient temple of *Vīrabhadra*, in ruins.

Musunūru ;—3 miles south of Kāvali. (*Moosoonoor.*) An old deserted temple of *Veṇugopālasvāmi*, east of the village. In front of it is a white stone with an "illegible" inscription. In a garden to the south-east of the village, belonging to Rēnūri Lakshmayya, is an inscription said to be "illegible," on a stone. There are stone images in several parts of the village.

Timmasamudraṁ ;—13½ miles west of Kāvali. (*Timmasamoodrum.*) An inscription on a stone, east of the statue of *Āñjaneya*, east of the village. It is "illegible."

Tummalapenta ;—5 miles east by south of Kāvali. (*Toomalapentah.*) An old Vishṇu temple of *Keśava Perumāḷ*, in ruins. (*District Manual*, 428.)

ĀTMAKŪR TALUK.

Anantasāgaram ;—15½ miles west by south of Ātmakūr. A granite pillar about 7 feet high, with some "illegible" inscriptions on it, stands on the tank bund, about 2 miles from the village. On the same bund is another inscribed stone, 10 feet high, commemorating the construction of the tank in Ś.S. 1443 (A.D. 1521), in the reign of Krishṇadeva Rāya of Vijayanagar, by Koṇḍa Narasayya, who also made the taṇk at Kaluvāya, 4 miles away on the opposite side of the river. (*Madras Journal*, XXII, 104-5. See also *Madras G.O., Public Works Consultation of* 12*th October* 1858 *and* 19*th April* 1859; and the *District Manual*, 422. Compare the inscriptions at Gārladinne and Kalujuvvalapāḍu in the Poḍile Division of this district.)

Annasamudraṁ ;—6 miles north-north-east of Ātmakūr. (*Unasundrumpettah.*) On the summit of a low hill near a ruined fort is the tomb of a fakīr in good preservation and said to be beautifully ornamented. It is resorted to annually by a number of Mussulmans. The tomb is covered with a dome and five minarets, having brazen crowns and crescents above them. The place is known as "Hazrat Rahmat 'Ulla's tomb," but no one seems to know who he was. Some say a holy fakīr, others a person of importance under the Nizām of Haidarābād. An inscription on the mosque states that it was erected in Hijra 1172 (A.D. 1758). There is a deserted temple north of the village containing ten or twelve stone statues. (*District Manual*, 421.)

Ātmakūr.—The taluk head-quarters, 25½ miles west-north-west of Nellore, 8 miles west of Saṅgam. (*Athmacoor.*) On the tank-bund is an inscription stating that the tank was constructed by Kōnēṭi Timma-

rasayya in Ś.Ś. 1471 (A.D. 1549). This is probably the chief of that name who figures conspicuously in Vijayanagar history of that date. There is an old ruined temple in the town, dedicated to *Alaganāthasvāmi*, with an injured and "illegible" inscription on its northern wall. West of the town on a hill is a stone statue, which is said to represent one of the Jaina *Tīrthaṅkaras*.

Chīzarla;—8 miles south-west of Ātmakūr. (*Chayjerla.*) An inscription, said to be "illegible," at a temple of Vishṇu north of the village, which is said to be of great antiquity. (*District Manual*, 420.)

Chiramāna;—8 miles north-east of Ātmakūr. (*Sermanah.*) An old Śiva temple not remarkable in any way.

Gollapalle;—6 miles south of Ātmakūr. (*Golapully.*) South of the village are "three stones standing upright, having the form of a wheel inscribed on them."

Kaluvāya;—16 miles west-south-west of Ātmakūr. (*Kaluvoy.*) On the tank-bund is an inscription on a stone commemorating the construction of the tank in Ś.Ś. 1441 (A.D. 1519), in the reign of Krishṇadeva Rāya of Vijayanagar by Koṇḍa Narasayya, the same who made the large tank at Anantasāgaram. (*Madras Journal*, XXII, 104-5. See also *Madras G.O.*, *Public Works Consultation of* 12*th October* 1858 *and* 19*th April* 1859, *and the District Manual*, 419.)

Kōlagotla;—4 miles east by south of Ātmakūr. A stone in the middle of the village having an "illegible" inscription.

Koṭitīrtham;—10½ miles west-south-west of Ātmakūr, on the south bank of the Pennēru. (*Koty Theathum.*) An old temple of *Koṭīśvarasvāmi*, with an inscription in Nāgarī on the northern prākāra wall. It is said to be "illegible."

Kullūru;—20 miles west-south-west of Ātmakūr. (*Cooloor.*) Near the sluice of the tank is a stone bearing an inscription in "unknown" characters.

Mahimalūru;—8 miles west of Ātmakūr. (*Mimaloor.*) There is an old Vishṇu temple here, in the front of which is a stone bearing an "illegible" inscription. South of the village is an old village site, called "Buddhapādu," which was once, according to tradition, inhabited by *Rākshasas*, or Jains; probably an old Buddhist or Jain village. An old ruined temple of *Chennakeśava* is to be seen south of the village. Near the Pariah hamlet is a ruined and deserted temple that the people call the temple of *Rāvaṇa*. On the bund of the small tank is an inscription in "illegible" characters. (*Manual*, 420.)

Maṅgampalle;—19½ miles west by south of Ātmakūr. (*Mungoopilly.*) There is an "illegible" inscription at the temple of *Śrī Rāma*.

Māvūru;—9 miles south of Ātmakūr. (*Maroor.*) An "illegible" inscription on a stone at the east of the temple of *Nāgeśvara*. A ruined temple of *Vīrabhadra*.

Nedurupalle;—9 miles south-east of Ātmakūr. (*Naidoroopilly.*) A ruined temple north of the village.

Pātapāḍu;—6 miles south of Ātmakūr. (*Patapaud.*) In the northern portion of the village is a stone with an inscription, "illegible."

Pellēru;—7 miles south of Ātmakūr. (*Pellazoo.*) At the entrance of the Vishṇu temple is an "illegible" Telugu inscription. The temple is said to have been built by a Chola Rāja. There are some "illegible" Telugu inscriptions, also, at the temple of *Sītā Devī*. There is a *vīrakal* in the village, and another near a tank-bund. (*Manual*, 420.)

Peramāna;—5 miles east of Ātmakūr. (*Peramanah.*) Some inscribed stones in the centre and to the north of the village, with "illegible" inscriptions.

Prabhagiripatnaṁ;—13½ miles south-east of Ātmakūr. (*Parabergherryputtum.*) On a stone in front of the temple of *Vīrumallu* is an "illegible" inscription; and there is another at the temple of *Timmappa*. Several deserted temples in ruins, and an old fort.

Punugōḍu;—5 miles north of Ātmakūr. (*Poongoor.*) Near the village *tsāvaḍi* is a stone with inscriptions, "illegible."

Somaśilā;—22½ miles west by south of Ātmakūr. (*Somesarum Salindra.*) There is a celebrated temple here dedicated to *Someśvara*, highly venerated and much resorted to. Newbold mentions it in the *J.A.S.B.*, XV, 393. The festival here in May is generally resorted to by crowds of people. (*Manual*, 419.)

Srīkolanu ;—11 miles east-north-east of Ātmakūr. (*Streecullah.*) A ruined temple of *Chennarāya.* An "illegible" inscription near a well east of the village. A *vīrakal* in the eastern street of the village, and a figure of *Bhairava* in the southern street.

Vasili ;—3 miles east of Ātmakūr. (*Vasselly.*) An old temple dedicated to *Varadarājasvāmi*, said to have been founded by the Cholas. There is an "illegible" inscription there on a stone, and several carved figures near a tank. West of the old mud fort is a stone carved with a figure of *Bhairava* and having some characters of an inscription on it. (*District Manual*, 421.)

Vīrlagudipāḍu ;—4 miles east by south of Ātmakūr, close to Kōlagoṭla. At the west of the village is a stone with an inscription in "illegible" characters. At the north of the village two *vīrakals*, which the people call "Somati Vīra" and "Ayya Vīra." It is from them that the village obtained its name.

NELLORE TALUK.

Gauṇḍlapāḷem, or Gavuṇḍlapāḷem ;—*see* Ponnapūḍi.

Koratūru ;—12 miles east by north of Nellore, on the coast. (*Korootoor.*) A small but very old temple. Some inscriptions at the north-east corner of the temple, said to be "illegible." On the walls inside are some unimportant inscriptions

Nellore.—The district head-quarters. Mr. Boswell, in the *District Manual* (p. 687), gives an account of the supposed origin of this town, and the legends relating to it. The present European quarter was once, it is said, a town called "Simhapuram" (*Simhapura*) in the forest of *Dandakā*. The temple of *Mūlasthāneśvara* was founded by Trinetra *alias* Mukkanṭi. Mr. Boswell calls him "Mukkanti Reddi," but I think it is possible that the individual meant is the sovereign known commonly in the Telugu country as *Mukkanṭi Mahārāja* ; and it may be considered an open question whether this was not a Telugu translation of the name of the Kañchi king Trinetra Pallava, whom we hear of. The fort was built in the time of the Mussulmans. It was ineffectually besieged by Colonel Forde in A.D. 1757. "When the anicut across the Pennair was being built, a large amount of laterite had to be quarried in the neighbourhood, and in this deposit were found several coffins, made apparently of burnt clay, embedded in quartz. Some of the coffins contained each more than one body, and the bodies were found, when the coffins were opened, in a perfect state of preservation ; but, on exposure to the air, they quickly crumbled to dust. There were also found with them some spear-heads and other implements."

An extract from a letter written by Mr. Alexander Davidson, Governor of Madras from 18th June 1785 to 6th April 1786, and published in the *Asiatic Researches*, Vol. II, p. 332, is not too long to be inserted here.

"As a peasant near Nelōr, about 100 miles north-west of *Madras*, was ploughing on the side of a stony craggy hill, his plough was obstructed by some brickwork : he dug, and discovered the remains of a small *Hindu* temple, under which a little pot was found with *Roman* coins and medals of the second century.

"He sold them as old gold ; and many, no doubt, were melted ; but the *Nawāb*, Āmīrul Umarā, recovered upwards of thirty of them. This happened while I was Governor ; and I had the choice of two out of the whole. I chose an Adrian and a Faustina.

"Some of the Trajans were in good preservation. Many of the coins could not have been in circulation : they were all of the purest gold, and many of them as fresh and beautiful as if they had come from the mint but yesterday : some were much defaced and perforated, and had probably been worn as ornaments on the arm, and others pending from the neck."

An engraving is given of these two *aurei*. Mention is made of these in *Ind. Ant.* II, 241, in a note by "W. E.," and in *Ind. Ant.* VI, 215, though in both instances the date of the find is wrongly given.

Ponnapūḍi ;—18 miles north-east of Nellore, on the sea. (*Ponnapoody.*) One and a half miles south-west of this village is the hamlet of *Gauṇḍlapāḷem*, or *Gavuṇḍlapāḷem*, otherwise called *Rāmatīrtham*. Here there is an old and dilapidated Śiva temple, at the entrance of which is an "illegible inscription" on a stone. The characters are not known to the residents. The *Sthala Purāṇa* of the temple is in the possession of Śeshādri Reḍḍi of Vutukūru. The temple is a mile from the Buckingham canal.

Rāmatīrtham ;—*see* Ponnapūḍi.

Saṅgam.—On the north bank of the Pennēru, 17 miles west-north-west of Nellore. (*Sungum.*) An old temple, in front of which is a handsome *dhvaja stambha*, richly sculptured. Near it is a stone with an "illegible" inscription. The temple stands at the junction of the Birapēru river with the Pennēru, and consists of a high wall surrounding a group of shrines. It is dedicated to *Ahobila Narasiṁhasvāmi.*

Mr. Boswell (*Manual*, 419) mentions a *Śāsanam*, possibly the one noted above, dated Ś.Ś. 1357 (A.D. 1435).

Vutukūru;—14 miles north-east of Nellore, on the left bank of the Pennēru river, 4 miles from the sea. (*Wootoocoor.*) Two old temples, fabled to have been erected by Sagara Chakravarti.

RĀPŪR TALUK.

Ālturti;—18 miles north-north-east of Rāpūr. (*Aultoorby.*) An "illegible" inscription on a stone near the tank-bund.

Chāganaṁ;—10½ miles east of Rāpūr. (*Shaganum.*) An old ruined temple of *Kodaṇḍa Rāmasvāmi* on a rock 2 miles west of the village. The walls and gopuram are still standing, but no worship is performed. Three inscriptions;—one in the centre of the village, one at the south, and one below a small hill north of the village.

Chīkavōlu;—10 miles south-east of Rāpūr. Two inscribed stones on the tank-bund. The inscriptions are said to be in Devanāgarī characters.

Dāchūru;—11 miles north by east of Rāpūr. (*Dassoor.*) An old Vishṇu temple. Three "illegible" inscriptions;—two on stones close to the Police station, and one at the eastern entrance to the village.

Duggunṭa;—16 miles north-east of Rāpūr. An inscription on a stone below the tank-bund, "illegible."

Gilakapāḍu;—5 miles east-north-east of Rāpūr. (*Gelacapaud.*) Two "illegible" inscriptions;—one on the bund of the tank called "Boyalacheruvu," the other on that of the "Kādacheruvu."

Gōnupalle;—11½ miles north-north-west of Rāpūr. (*Goneypully.*) An old Vishṇu temple. Close to this village is the temple of "Piñchalakōna" on a hill. It is dedicated to Vishṇu, and is said to be very old. It is largely attended at the annual festival in May or June. Two miles east of the temple are the remains of an old fort in the jungle. (*District Manual*, 423.)

Gṛiddalūru;—20 miles east of Rāpūr. Two inscribed stones, in "illegible" Telugu characters, in the centre of the village.

Gunḍavōlu;—6 miles north of Rāpūr. Near the sluice of the tank south of the village is an inscribed stone pillar, characters Telugu, but defaced. At the south sluice of the same tank is a similar inscription in defaced Tamil. An old village site, long deserted. The villagers assert that this place was, in old days, the residence of a Rāja.

Inukurti;—16 miles north-east of Rāpūr. An inscription on a stone east of the ruined tank, "illegible."

Kalichēḍu;—16 miles east-north-east of Rāpūr. (*Kulchadoor.*) On the tank-bund are two stones. The characters on one are "illegible." The other records an act of charity by a Rāja of Veṅkaṭagiri. An old temple dedicated to *Siddheśvara* on a rock called "Siddayyakoṇḍa." (*District Manual*, 43.)

Kommipāḍu;—6 miles east of Rāpūr. Three "illegible" inscriptions;—one on the tank-bund west of the village, one in the centre of the village, and one in an Inam land half a mile south of the village.

Marupūru;—22 miles north-east of Rāpūr, 8 miles north-north-east of Tummalatalpūru. (*Murpoor, Toomulthulpoor.*) Two inscribed stones;—one on the bund of a small tank, the other on that of the large tank. Both are "illegible."

Mogallūru;—18 miles north-east of Rāpūr. Two inscribed stones in the centre of the village, with "illegible" characters.

Nērṇūru;—16 miles north-east of Rāpūr. Three miles east of the village is a stone pillar with an inscription partly legible.

Palicharlapāḍu;—22 miles north-east of Rāpūr, 6 miles north-east of Tummalatalpūru (*Toomulthulpoor, Parchellapaudoo*). In the middle of the village is a stone with an inscription in "illegible" Telugu characters.

Pātagunṭa;—8 miles east by south of Rāpūr. (*Pothagoonta.*) Near the tank-bund 300 yards east

of the village is an inscription on a stone. It is said to be "illegible" with the exception of the name. "Velugoṇṭi Veṅkatapati Nāyuḍu," probably one of the Veṅkaṭagiri family.

PENUBARTI;—10 miles north of Rāpūr. (*Panoomurthy.*) On a stone in the Śiva temple is an inscription of S.Ś. 1559 (A.D. 1637), of a private character. There is an "illegible" inscription on the bund of the tank. The Village Mūnsif is in possession of two copper-plate documents.

PERUMĀḶḶAPĀḌU;—15 miles north-east of Rāpūr. An inscription, half-defaced, in Telugu characters, on a stone in the centre of the village.

PODALAKŪRU;—17 miles north-west of Rāpūr. (*Puddulcoor.*) An old Gaṇeśa temple, and the remains of an old earthen fort. Near a well, close to a temple under a tank-bund, are two stones. The characters on one are "illegible." The other records a charity by a Rāja of Veṅkaṭagiri. (*District Manual.*)

RĀPŪR (*Rāpūru*).—The head-quarters of the taluk, 35 miles west-south-west of Nellore. (*Raupoor.*) An old fort, said to have been built by one of the early Rājas of Veṅkaṭagiri, and to have been afterwards held by Kṛishṇadeva Rāya of Vijayanagar. It passed under the Mussulmans of the Golkoṇḍa dynasty. The fort-walls are massive, and there is a fine ditch round it. Inside are the remains of the old palace and other buildings.

SAIDĀPURAṀ;—18 miles east by south of Rāpūr. (*Sydapoorum.*) An old temple of *Siddheśvarasvāmi* on a hill. The villagers connect this place with the story of Śāraṅgadhara, a prince whose limbs were mutilated, and who it is said recovered the use of them at this place. There is a book extant, called the *Śāraṅgadhara Charitra*, or *Śāraṅgadhara Dvipada*, defined by Brown (*Dictionary*, p. xiii) as "a very popular poem in the rustic dialect."

TANAMCHARLA;—8 miles north-north-east of Rāpūr. (*Tamulcherla.*) An "illegible" Telugu inscription on a stone on the tank-bund.

TURIMARLA;—15 miles east by north of Rāpūr. (*Thooromulla.*) An inscription, said to be "illegible," on a stone on the tank-bund west of the village.

VAḌLAPŪḌI;—20 miles east by north of Rāpūr. (*Wodlapoody.*) An old mud fort. In front of the temple of a village goddess is an "illegible" inscription on a stone. There is another in a field half a mile south of the village.

VŪTUKŪRU;—14 miles east by north of Rāpūr. (*Hootcoor.*) Three inscriptions;—one in the centre of the village, and two about 100 yards north of the village. One of these is in Telugu, the others in Tamil characters. The letters are said to be much obliterated.

VUYYĀLAPALLE;—"23 miles north-west of Rāpūr." (? *Oorlapully Agrarum*, 18½ miles north-north-west of Rāpūr.) An inscription on a stone on the tank-bund, dated Ś.Ś. 1039 (A.D. 1117), only the date legible.

YĒPŪRU;—4 miles north of Rāpūr. (*Yapoor.*) A stone pillar on the tank-bund a mile west of the village, with an inscription in Telugu, "illegible."

YĒTŪRU;—17 miles north-east of Rāpūr. (*Yaloor.*) Three miles west of this village is a stone pillar with an "illegible" inscription.

GŪḌŪR TALUK.

ĀRUMUGAṀ;—*see* DUGGARĀJAPAṬNAṀ. This place was called "Armegaum" by the early English settlers. Mr. Boswell (*District Manual*, 24) calls it "Armeghon."

DUGGARĀJAPAṬNAM;—23 miles east-south-east of Gūḍūr, 9 miles south of the embouchure of the Suvarṇamukhī river on the sea. (*Soornamookey. Droorajapatam.*) This small seaport was one of the earliest English possessions on the Eastern Coast. It was obtained for them from the then Rāja of Veṅkaṭagiri in A.D. 1625, by the Karaṇam of the village, whose name, *Ārumugam*, the new settlers gave in gratitude to their factory. In 1641 the factory was removed to Madras, then called *Chennakuppam*, where a new factory had been established two years previously on land granted by the Rāja of Kāḷahasti, under permission of his sovereign, the expatriated king of Vijayanagar, resident at Chandragiri.

MANĀPĀḶEṀ ;—see DUGGARĀJAPAṬṆAṀ.

ŚRĪHARIKŌṬA.—An island between the " Pulicat Lake" and the sea. The town of this name is not marked on the Ordnance map. It lies about Latitude 14° 41′, Longitude 80° 16′, and is the head-quarters of a Deputy Tahsildar. Tradition states that an old city here, which was founded by Triśanku, of the Solar race, has been submerged and that its ruins are still to be seen under water. (Capt. Newbold in *J.A.S.B.*, X, 105.)

VEṄKAṬAGIRI ZEMINDARI.

(*No information.*)

PŌLŪR TALUK.

(*No information.*)

NORTH ARCOT DISTRICT.

North Arcot lies on the border line which divides not only the Telugu and Tamil speaking races, but also the Dekhan country and the south of the peninsula, and its history differs considerably from that of the districts that have been already noted. The Western Ghāṭs, the Nīlgiri Hills, the Maisūr Plateau, the Tirupati Hills, and the mountainous and forest-covered tract to the north of it, with the hills of the Kālahastī Zemindari, form a distinct barrier across the whole South-Indian Peninsula, which was in early days far more marked than it is now. Whereas with the northern districts we looked for early history to the Andhras, the kings of Veṅgī, the Chalukyas, and the kings of Orissa, we now find ourselves amongst the kings of the Koṅgu and Chola countries, and the Pallavas of Kañchī.

In the second century A.D., according to Ptolemy, the country was inhabited by nomads. These were doubtless the Vēdars, or their conquerors the Kuṛumbars. In the fifth century the Pallavas of Kañchī were established as a nation, and were attacked and defeated by the Kadambas of Vanavāsī (*Indian Antiquary, VI*, 25), as well as by the kings of *Koṅgu-dēśa* (see the *Koṅgudēśa Rājākkaḷ*). The latter family claim to have conquered and exacted tribute from the Pallavas, whom they style the "Drāviḍas of Kāñchī," in the sixth, eighth, and the middle of the ninth century. But the Pallavas of the end of the fifth or beginning of the sixth century seem to have been strong enough to defeat the early Chalukyan chief Jayasiṁha, if we are to believe the story told in the later Chalukyan grants. The kings of Kañchī were repeatedly attacked by the Western Chalukyas. It appears that the Chola kings in the year A.D. 894 conquered the sovereign of *Koṅgu-deśa*, but we have yet to learn what then became of the Pallavas. Dr. Burnell (*South-Indian Palæography*, 36) mentions, on the authority of Ellis, a conquest of the Pallavas about the eighth or ninth century by the Cholas, "who had revived again after a long eclipse." But native tradition and chronicles are positive as to the Kuṛumbars having been a savage but powerful race till their complete subversion by Aḍoṇḍai, son of Kulottunga Chola, and we know that the latter sovereign reigned in the eleventh century. Mr. Crole in the *Chinglepat District Manual* (438) gives a list of the "Koṭṭams" and "Nāḍus" into which the Pallava country was found divided by Aḍoṇḍai. Nine of the twenty-four larger divisions were situated in the North Arcot District.

The Hoyiśala Ballāḷa sovereign Biṭṭideva claims to have conquered Kañchī and resided there. This was at the beginning of the twelfth century. But it does not seem that the country was really wrested from the Cholas. Both the latter power and the Ballāḷas were overthrown by the Muhammadans in A.D. 1310. Then ensues a period of which we know little or nothing till the conquest of Kañchī by the Orissan king Purushottamadeva, which seems to have taken place in the middle of the fifteenth century. The country had fallen under the Vijayanagar kings in the early period of their supremacy, but their authority was not very firmly established; for not only was Kañchī sacked by the king of Orissa about the year A.D. 1450, but Muhammad Shah Bāhmanī II is said to have captured it in A.D. 1477. A few years later, however, the powerful Vijayanagar king Narasiṁha laid a strong hand on the country, and until the subversion of Vijayanagar in A.D. 1564 Kañchī was a province of that kingdom. After their defeat the Vijayanagar chiefs retired to Chandragiri and resided there till the family became extinct in the last century. Colonel Mackenzie's Paper (*in J.A.S.B., XIII*, 421) on the "Political Events in the Carnatic from the fall of Vijayanagar in 1564 to the establishment of the Mogul Government in 1687," gives us great assistance for this period. The later Muhammadan, Mahratta, and early English periods are well known and need not be here considered.

The district boasts of many objects of archæological interest of all ages; and in the matter of inscriptions there is a great deal to be done, for, though they are very numerous, few people seem to have taken any trouble to decipher them. The only document that I can hear of in the whole district that professes the slightest historical character is a kadjan book in the possession of Karaṇam Appāvu, of the village of Maṅgāpuram in Chandragiri Taluk. It contains, so it is said, "certain entries regarding the old sovereigns," but I do not anticipate that it will prove of much value. Remains of "prehistoric" date, dolmens, stone circles, and the like, appear to be confined to the Guḍiyātam and Chittoor Taluks and the tract above the ghāṭs to the west of the district. They seem to have something

of a distinctive character, and are reasonably suspected of being, at least in many cases, of no great antiquity.[1] For many centuries Jainism largely prevailed as the popular cult, and there are several ancient rock-cut memorials of that faith in the district. The predominant Brahmanical religion, supported by the influence of the teachings of Śaṅkarāchārya (650–700 A.D.), was that of Śiva till the time of Rāmānujāchārya, who, in the eleventh century, converted a large proportion of the inhabitants to the Vaishṇava faith.

Stone sculptures of warriors (*Virakals*), of snakes and village goddesses abound throughout the district. There are some few tribes whose customs and language would be worth studying. The Kuṛumbars of the Palmanēr plateau are exceptionally interesting, of course, as they are believed to be the lineal descendants of the old Dravidian lords of the soil. The *Sugālis* in Puṅganūr seem to have some curious customs. The language and habits of the *Irulas* and *Yānādis* are the same as in other districts. (*See under the* NELLORE DISTRICT.) The latter are gradually becoming more settled in their habits. The Deputy Tahsildar of Mādarapākkam has sent an interesting note on the practice called "*Raṅgaṁpettadi*" amongst the Yānādis. It appears to be a species of incantation. There are a few Malayāḷis resident on the Javāḍi Hills in the Pōlūr Taluk. They are a very rude class, and their customs are in some respects peculiar.

KĀLAHASTI ZEMINDARI.

AKKURTI ;—4 miles north-west of Kālahasti. (*Acortee.*) An old temple.

AMARAMBĀḌU ;—*see* MĀDARAPĀKKAM.

ERPĒḌU ;—*see* YERPĒḌU.

GUḌIMALLAṀ ;—13 miles south-west of Kālahasti. (*Goodymallum.*) An old temple.

IṄGAVĀRIPĀḶEṀ ;—*see* MĀDARAPĀKKAM.

KĀLAHASTI.—Residence of the Rāja of that name ; 55 miles north-east of Chittoor, 15 miles east-north-east of Tirupati Railway Station. (*Calastry.*) A temple fabled to have been erected by Brahma, and said to have been extended and improved by the Cholas, and by Krishṇadeva Rāya of Vijayanagar. It is dedicated to Śiva and is one of the five Liṅgams of the Elements, this one being the "air-lingam." "To the south-east of the Śiva temple is a peculiar rock-cut mantappam with some sculptures . . . . The big temple cannot be entered by Europeans, but it is said to contain good sculptures." (*District Manual*, 221-2.) There are several other old temples in and about the town. The chief priest of the temple is in possession of the *Sthala Purāṇa* of the *Agastyeśvara* temple at Toṇḍavāḍa in Chandragiri Taluk. Veṅkaṭarāya Piḷḷai, son of the late *Dharmakarta*, is in possession of the *Sthala Purāṇas* of Mogili and Ārugoṇḍa in Chittoor Taluk. The Rāja of Kālahasti preserves the *Sthala Purāṇas* of his own temple, and one is with the Gurukkaḷ. There are several "illegible" inscriptions on the Kālahasti temple, and in the Rāja's palace are several copper-plate deeds belonging to it.

KALLIVĒḌU ;—11 miles west by north of Mādarapākkam. (*Corywale.*) An old hill-fort in ruins. It is close to the fort at Tripurāntakapuram, and is called the "Sakili Kōṭṭa." On the "Sakili Durgam" hill is a fine natural spring.

KANNALI ;—2 miles east of Kālahasti. (*Canale.*) An old temple.

KANNAMBĀKKAM ;—4 miles north-east of Mādarapākkam. (*Cunnumbacum.*) Mr. Bruce Foote, of the Geological Survey, found here some rude stone implements. (*Madras Journal, XXIII, Part II, App.* iv)

KUCHŪRU ;—12 miles south-south-west of Mādarapākkam, 12 miles due north of "Trivellore" Railway Station. (*Cutchoor, Maderapaucum.*) An old Jaina *basti*, with some inscriptions said to be in Grantha characters. At the sluice of the tank are some inscriptions said to be "illegible."

MĀDARAPĀKKAM ;—At this place—at Santāpēṭa (*Santapettah*), 1 mile north-east ; at Amarambāḍu (*Amerumbardoo*), 3 miles south by east ; at Iṅgavāripāḷeṁ (*Ingawarpollium*), 4 miles east, on the high grounds of the village ; and at Pullūr (*Pulloor*), 4 miles south by east—Mr. Bruce Foote found some rude stone implements. (*Madras Journal, XXIII, Part II, App.* iv.)

[1] In the *Madras Journal* for 1879 (p. 40), "M.C.S.," writing of these dolmens, remarks : "It is a curious coincidence that the Kurnba shepherds, who are found in large numbers on the plateau . . . . . . still erect dolmens upon a small scale . . . . . The Kurambers are identical with the Kurumbars of the plain country, the home language of each being the Canarese ; and Conjeveram being known to have been the capital of the Pallava Rājas, who were Kurumbars, it is perhaps not unlikely that the dolmens were the work of that people."

MODERIMBĒḌU ;—24 miles east-north-east of Nāgarī, 3 miles south-west of Satyavēḍu in the Tiruvallūr Taluk of the Chingleput District. (*Moderimbedo, Sattavade.*) Mr. Bruce Foote found here some rude stone implements. (*Madras Journal, XXIII, Part II, App.* iv.)

NAMBĀKKAM ;—17 miles south-south-west of Mādarapākkam, 9 miles north-north-west of "Trivellore" Railway Station. (*Numbaucum.*) An old temple, said to have been originally built by the Jains but subsequently converted into a Brahmanical temple. It is now dedicated to *Mandeśvarasvāmi.* There are several inscriptions on the walls in Tamil and Telugu, "tolerably legible."

PENUBĀKA ;—7 miles east-north-east of Kālahasti. (*Poonumbak.*) An old temple.

PILLAKŪRU ;—9 miles north-east of Kālahasti. (*Balcoor.*) An old temple.

PULLŪR ;—*see* MĀDARAPĀKKAM.

SANTAPĒṬA ;—*see* MĀDARAPĀKKAM.

SIṄGAMALA ;—3½ miles north-east of Kālahasti. (*Singmulla.*) An old temple.

SURAṬIPALLE ;—13 miles south-west of Mādarapākkam. (*Sirgutpilly.*) An old temple with inscriptions. It is considered very sacred. In the ravine here Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (*Madras Journal, XXIII, Part II, Appendix* iv.)

TONḌAMANĀḌU ;—5 miles south-west of Kālahasti. (*Tonedanamardee.*) There are several "illegible" inscriptions at the temple here.

TRIPURĀNTAKAPURAM ;—11 miles west by north of Mādarapākkam. (*Tipporandaporum.*) An old hill-fort in ruins.

VELLĀṬṬUKŌṬṬAI ;—14 miles south-west of Mādarapākkam. An inscription on a stone at the sluice of the tank.

VĪRARĀGHAVAPURAM ;—15 (?) miles north-west of Kālahasti. An old temple.

VURANDŪRU ;—3 miles south-west of Kālahasti. (*Whorandoor.*) An old temple.

YERPĒḌU ;—8 miles east of Kālahasti. An old temple, with some "illegible" inscriptions on the walls.

CHANDRAGIRI TALUK.

ALAMĒLU MAṄGĀPURAM ;—*see* TIRUCHĀNŪRU.

ATTŪRU ;—8 miles south-east of Tirupati. The Ināmdār of this village is in possession of five copper-plate documents.

CHANDRAGIRI ;—Head-quarters of the taluk, 29 miles north-north-east of Chittoor. There are several very interesting remains here, the place having been the residence for many years of the expatriated kings of Vijayanagar. On a hill rising about 600 feet above the valley is an old stone fort, said to have been built or improved by the kings of that dynasty. There was probably a fort and residence here before the subversion of the kingdom, but how long previous it is impossible to say. The lower fort encloses two palaces or mahāls, the lower portion of which is substantially built in stone, the upper part being of brick. Mr. Chisholm is of opinion that the smaller, or ladies' mahāl, was built subsequently to the principal one. Inside the fort on the hill are the remains of some temples and other buildings. A palm-leaf book in the possession of one of the village officers of Chandragiri states that the fort was originally built in Ś.S. 922 (A.D. 1000) by a Yādava Rāja named Immaḍi Narasiṁha, but I know of nothing as yet corroborative of this assertion. Ten Rājas of that dynasty are asserted to have reigned till the Vijayanagar dynasty succeeded, of whom Krishṇadeva Rāya (1508–1530 A.D.) is credited with the reduction of the place. The erection of the Ladies' Mahāl has been attributed to Achyutadeva, his successor. After the battle of Telikōṭa, Pennakoṇḍa was the Vijayanagar capital till 1592 A.D., in which year King Veṅkaṭapati retired hither from Pennakoṇḍa. In A.D. 1639 Śrī Raṅga Rāya of Vijayanagar signed, in this palace, the treaty by which the site of the Presidency town was made over to the English settlers. (*District Manual*, 144. *Madras Journal* for 1880, under Dr. Oppert's *Historical Tables.*) Close to the main building are the remains of a Muhammadan building in mud, decorated with plaster in the usual style.

About a mile east of Chandragiri, on the north of the road leading to Tirupati is a ruined temple once of considerable size and grandeur. The ruins are exceedingly picturesque. The stone sculptures are extensive and well-executed, and the gopuram must have been of great height judging from the height of

its lower member. Two miles south of Chandragiri is a ruined temple called "Jaṅgaṁvāriguḍi" below the "Addakoṇḍa" hill, on which are the remains of a small fort and some buildings, said to belong to the Yādava Rāja who first built the fort at Chandragiri. Two miles south-west of Chandragiri is the *Malleśvara* ruined temple on a hill. Inside the walls of the Chandragiri fort are some ruined temples, in four of which are said to be inscriptions. In the old village, or *Pātapēṭa*, is a ruined temple of Kṛishṇā. In the hamlet of *Reḍḍivāripalle*, a mile north-west of the town, is a ruined temple; and there is another, with inscriptions, in Maṅgāpuraṁ. Near Gopālapuraṁ, another hamlet, is a deserted temple of *Āñjaneya*, with an inscribed stone close to it on the north. In the village of Toṇḍavāḍa, close by, is a ruined temple of *Vināyaka* and one of *Agastyeśvarasvāmi*. The temple of *Kodaṇḍa Rāmasvāmi*, between the old and new villages of Chandragiri, is said to be ancient. It bears some inscriptions on the front walls. There is an "illegible" inscription on a rock, a quarter of a mile north-west of the old village (*Pātapēṭa*).

An old Telugu document exists, in the possession of Karaṇam Appāvu of Maṅgāpuraṁ, which gives an account of Chandragiri, and the sovereigns who resided there. Purāṇam Subbayya, a resident, is in possession of a *Sthala Purāṇa* relating to the Suvarṇamukhī river and certain temples.

CHENNAYYAGUNTA;—4 miles east of Lower Tirupati, one mile from the road from the town to the Railway Station. Half a mile east of the village, near the *Mondavāni Baṇḍa* is an "illegible" inscription.

CHIGURUVĀḌA;—5 miles east of Chandragiri. Half a mile from the southern *Khaṇḍrika* of this village, east of a new tope, is a stone with an "illegible" inscription. There is another in the centre of the village.

DĀMALCHERUVU;—19 miles west-south-west of Chandragiri, on the Chittoor boundary. (*Damaracherla.*) There is a large earthen embankment here, continuing over the hills or either side of the road. "It is said to extend to Tirupati on the one side and to Yēlagiri in Salem on the other, and to have been built long ago by two neighbouring kings to mark the boundaries of their estates." (*Manual*, 154.) A battle was fought here in A.D. 1740 between the Mahrattas and Navāb Dōst 'Ali.

DĀMINĒḌU;—4 miles south-east of Tirupati. The Ināmdār of this village is in possession of four copper-plate *śāsanams*.

DHARMARĀJAPURAM KHANḌRIKA;—10 miles east of Lower Tirupati. On a stone, a quarter of a mile west of the village, is an "illegible" inscription.

KARAKAMBĀḌI;—3 miles north of Tirupati Railway Station, 7½ miles east-north-east of Lower Tirupati. (*Curcumbode.*) Mr. W. R. Robinson, C.E., found here some rude stone implements. (*Madras Journal, XXIII, Part II, Appendix iv.*) There is a deserted temple of Hanumān in the town.

KUMĀRAPALLE;—10 miles east of Lower Tirupati. On a stone at the eastern entrance of the village is an "illegible" inscription.

MALLAVARAṀ;—10 miles east by north of Lower Tirupati, 4 miles east-north-east of "Tripetty" Railway Station. (*Mallaram.*) On two stones north-east of the village are some "illegible" inscriptions.

MAṄGALAṀ;—2 miles north-east of Tirupati. The Ināmdār of this village is in possession of seven copper-plate documents.

MAṄGĀPURAṀ;—1½ miles north of Chandragiri, near the road to Upper Tirupati. There is an "illegible" inscription on a stone close to the gopura of the temple of *Kalyāṇa Veṅkaṭeśvarasvāmi*. Karaṇam Appāvu is in possession of a kadjan book which is said to be of a historical character, and to treat of the sovereigns that have ruled at Chandragiri.

MUṆḌLAPŪḌI;—11 miles east of Chandragiri, near Alamēlu Maṅgāpuraṁ. West of the village is a ruined temple with inscriptions.

NALLAPPAREḌḌIGĀRIPALLE;—25 miles west of Chandragiri, in the Kallūru Pāḷaiyam. Fifty yards west of the village on the path to a well is a stone with an "illegible" inscription. It is said also to have representations of "wheels."

PALLAPĀḶEṀ;—8 miles east of Tirupati, 2 miles from the Tirupati Railway Station. A deserted temple of *Janārdanasvāmi*.

PĒRŪRU;—5 miles east by north of Chandragiri, between Chandragiri and Tirupati. (*Peroo.*) On some large rocks is a small ruined temple.

RĀGHAVAPURAM;—9 miles east of Lower Tirupati. On a stone at the eastern entrance of the village is an "illegible" inscription.

Śettipalle;—10 miles east by north of Chandragiri, 1 mile from the road from Lower Tirupati to the Railway Station. A hundred yards west of the village, close to the temple of *Mutyālamma* is an "illegible" inscription.

Tiruchānūru, or Alamēlu Maṅgāpuraṁ;—3 miles south-east of Lower Tirupati. (*Allimailmungoperum.*) A temple of *Lakshmī*, large and much frequented. There is a ruined temple of *Varadarājasvāmi* close to the village. The *Sthala Purāṇa of the place is in the* possession of Archakam Rāmasvāmayya, a resident. At the temples of *Krishṇasvāmi* and *Ammavāru* are several inscriptions, all "illegible." The inscribed slabs are said to be greatly scattered in different places.

Tirupati (Lower);—7 miles east-north-east of Chandragiri. The Railway Station is 6 miles east of the town. (*Tripetty.*) A very old town with some interesting temples, supported mainly by pilgrims to the sacred hills. There are several deserted and ruined temples and maṇḍapams. A festival takes place here in September. In "Robinson's Park" are a number of stone images taken from the ruined shrines in the neighbourhood. A mile north of the town is the Kapila Tīrtham, or bathing-pool, where pilgrims bathe before ascending the hill. It consists of a revetted pool under the cliff, fed by a waterfall, and surrounded by maṇḍapams and shrines. It is a picturesque spot. In the western wall of the colonnade round the pool is a rock-cut cave a few yards deep. The ascent to the sacred hills from Lower Tirupati commences from a large gopuram at the foot of the hill, called "Alipiri," and carries the pilgrim up a long flight of broad stone steps to the "Gāli-gopuram" at the summit. From this, a walk of five miles on a rough granite pavement, with resting-places and maṇḍapams at intervals, leads through the forest to the town and temple of Upper Tirupati. The view from the "Gāli-gopuram" is magnificent. (*District Manual*, 142, 149.)

The Mahant of the Tirumalai temple, who resides in Lower Tirupati, is in possession of a large number of old coins. There are a number of inscriptions at Tirupati, all reported "illegible." The localities of some of these are here given.

(1.) On a stone in the temple of *Nammāḷvāru*, 2 miles north of Lower Tirupati, east of the road to the *Kapila Tīrtham.*
(2.) North-east of the temple at the *Kapila Tīrtham.*
(3.) South-east of the maṇḍapam, east of the *Kapila Tīrtham.*
(4.) South-west of a maṇḍapam, west of the same. Two inscriptions.
(5.) West of a maṇḍapaṁ, north-west of the same.
(6.) On the eastern wall of the Alipiri temple, at the foot of the ascent to the sacred hill, a mile from the town.
(7.) At the northern entrance of the gopuram of the temple of *Adhipati Narasiṁhasvāmi.*
(8.) On the northern wall of the gopuram at the temple of *Kodaṇḍa Rāmasvāmi* in the centre of the town.
(9.) On both sides of the entrance gopuram of the temple of *Govindarājasvāmi* in the centre of the town.
(10.) To the east of the room in the temple of *Govindarājasvāmi* in which the vehicles of the deity are kept.
(11.) On both sides of the entrance to the temple of the goddess, at the same temple.
(12.) On a *sannidhi maṇḍapam* at the same temple.
(13.) On both sides of the entrance of the old cooking maṇḍapam of the same temple.
(14.) On both sides of the wall close to the *sannidhi maṇḍapam* of *Kūrattāḷvār*, at the same temple.
(15.) On both sides of the wall near the *sannidhi gopuram* of *Bhāshyakārlavāru*, at the same temple.
(16.) Several, on the second, or *dviṭiya*, gopuram of the same temple.
(17.) On the north wall of the new cooking maṇḍapam in the same temple.
(18.) On three sides of the inside walls of the *garbhālayam* of the same temple.
(19.) On the prākāra walls of the same temple.
(20.) On the eastern paiyāl of the *Vyāsarāyasvāmi* maṭham in the same temple.
(21.) On a stone west of the village, close to the *Narasiṁha Tīrtham*, at the *Samādhi Tōṭa*, or tope of the burial-ground.
(22.) On a stone north-west of the fountain which is east of the gopuram of the temple of *Govindarājasvāmi*, in the centre of the village.
(23.) On a stone a quarter of a mile north-east of the town, and east of the *Tātayya guṇṭa.*

Tirupati (Upper), or Tirumalai, the "Sacred Hills."—There are several ascents to the hills, the most frequented being one from Lower Tirupati, 7 miles from Chandragiri, and one from Chandra-

giri itself. The town and principal temple are 6½ miles north by east of Chandragiri. The temple was originally dedicated to Śiva, but is now a temple of Vishṇu. Rāmānujāchārya is credited with having effected this change. The principal temple was formerly larger than it now is, the main street of the modern town being the outer prākāra, of which the ruined gopuras remain at the four corners. Adjoining the temple is the principal bathing-pool called the *Svāmipushkaraṇi*, the 1000-pillared maṇḍapam, &c. The whole is very much decayed, and the immense wealth which pours into the temple is systematically embezzled. The Mahant was, with great difficulty, induced some years ago to repair the 1000-pillared maṇḍapam, and this has been done. The principal gopuram of the main temple is square and low, and of considerable antiquity. At a corner of a street is a stone car, with the wheels just appearing above the ground. This is said to be the work of a Chola Rāja. There are numerous inscriptions on the walls of the temple; and the paving-stones of the roads leading for miles along the main ascents are covered with votive texts, names of pilgrims, and roughly-cut figures. The idol in the temple, which has no consort, is admitted to be a figure of Śiva converted into one of Vishṇu by the addition of the *śaṅkha* and *chakra* in gold. The temple records state that the principal part of the temple was built by "Toṇḍamān Chakravarti," *i.e.*, Aḍoṇḍai, son of Kulottuṅga Chola, though they mention previous benefactions by Parikshit, Janamejaya, and Vikramārka. About 3 miles from the temple is a bathing-place with buildings round it called the *Pāpavināśam*, held very sacred. In the "Tumbur Kōna" cañon, 5 miles north of the town, is a place where, it is said, the Ṛishis used to live. It is now infested with wild beasts. There is a rock-cut cave at one spot. (*District Manual*, 146–154; *Ind. Ant.* I, 192; Mr. Fergusson's *Indian and Eastern Architecture*, p. 373 and *note*.)

The *Sthala Purāṇa* of the place is with Archakaṁ Śrīnivāsa Dīkshitulu and Tallapākkam Śēshāchārlu of Tirupati. Another one is with Karaṇam Appāvu in Narasiṅgapuraṁ. There are said to be "two cart-loads of copper *śāsanams*" secured in a room in the temple. Application to the Mahant might possibly lead to their being opened out for examination.

PUṄGANŪR ZEMINDARI.

Āvulapalle;—16 miles a little north of east from Puṅganūr. (*Arulpilly.*) A deserted palace and temple with carved pillars, of considerable antiquity. Āvulapalle Durgam (*Arulpilly Droog*) is a fine hill-fort of the Polegars. There are some temples and buildings on the hill, and an inscription in old Tamil characters.

Ballasamudraṁ;—12 miles west by north of Puṅganūr. (*Bullasamodra.*) On the west of the village, on a rock south-west of a temple, is an "illegible" inscription, said to be in "Nāgarī" character.

Bhīmagānipalle;—4 miles north of Puṅganūr, near the Madanapalle road. (*Beemganpilly.*) On a stone in the *Bhīmeśvarasvāmi* temple is an inscription of A.D. 1803, and on a rock 400 yards west of the village is an "illegible" inscription. A resident of this village, named Sitārāmayya, is in possession of a copper-plate *śāsanam* which he is willing to lend for examination.

Chadalla;—3 miles north-east of Puṅganūr. (*Chuddala.*) An old temple with an "illegible" inscription.

Chintamākulapalle;—5 miles north-east of Puṅganūr. (*Chintamaklepilly.*) On a rock 100 yards west of the village is an inscription.

Guṭṭapalle;—4 miles north-west of Puṅganūr. On a stone about 300 yards from the temple is an inscription and a carved figure.

Kaṇḍūru;—18 miles north-east of Puṅganūr. A fortified village with a temple.

Koṭṭakōṭa;—5 miles east of Puṅganūr. (*Kotakotah.*) A temple said to have been built by the Cholas.

Mōdugalapalle;—4 miles north-west of Puṅganūr. On a rock half a mile west of this village are four inscriptions, and, 300 yards from the village in the same direction, are three inscriptions with carved figures on a rock.

Pedda Kūrapalle;—12 miles west of Puṅganūr. At the temple of *Vālīśvarasvāmi* is an inscription recording the grant of lands to the temple in the reign of "Śrī Vīra Kodaṇḍa Rāmadeva Mahārāya" in Ś.S. 1502 (A.D. 1580). This may be a Vijayanagar sovereign, but it seems doubtful. The temple is in possession of a copper-plate *śāsanam*, confirming the above.

PŪJAGĀNIPALLE ;—4½ miles north of Puṅganūr. (*Poojeganpilly.*) An inscription on a rock 200 yards south-west of the village.

PUṄGANŪR (*Puṅganūru*) ;—The residence of the Zemindar of that name, 36 miles west by north of Chittoor. (*Punganore.*) There is an old fort and palace here, but neither are of any architectural importance. The mosque is said to be old.

There are seven inscriptions here ;—

(1.) On a stone west of the large *kōnēru*, or bathing-pool. Ś.Ś. 1644 (A.D. 1722).
(2.) Round the wall of the temple of *Kāśi Viśvēśvara*. Ś.Ś. 1738 (A.D. 1816).
(3.) On a slab near the north wall of the *kōnēru* choultry. Ś.Ś. 1739 (A.D. 1817).
(4.) On the east wall of the *Somēśvara* temple to the north of the Zemindar's palace at Puṅganūr. "Illegible."
(5.) On a stone in the temple of *Māṇikya Varadarāja*. "Illegible."
(6.) On the north wall of the temple of *Rāmasvāmi*, in the middle of the town.
(7.) On a stone in front of the *kōnēru* choultry. Ś.Ś. 1733 (A.D. 1811).

There are three copper-plate *śāsanams* in the possession of the Zemindar of Puṅganūr. The temple of *Māṇikya Varadarājasvāmi* is declared to have been built by Janamejaya. At the temple of *Somēśvara* is an old inscription said to be "illegible."

RĀMASAMUDRA ;—10 miles west of Puṅganūr. (*Ramasamoodra.*) A resident of this village named Vālappa is in possession of two copper-plate *śāsanams* which he is willing to part with temporarily. At the temple of *Janārdanasvāmi* is an "illegible" inscription. The fort here is said to have been constructed by the Reḍḍis who built the Vellore fort, Bomma Reḍḍi and Timma Reḍḍi.

SŌMALA ; 14 miles west by north of Puṅganūr. On a rock 294 yards from the village to the east is an inscription in Telugu ; and there is another, dated only in the cyclic year, on a stone 1½ miles west of Sōmala and south of the Chinnapaṭnam tank. A man named Appaḍu of this village is in possession of a copper-plate inscription, which he is willing to lend for examination.

TSAUḌĒPALLE ;—10 miles north-east of Puṅganūr. (*Soudapully,*) A sculptured temple of workmanship superior to most on the plateau. (*Manual*, 240.) In the temple of *Abhīshṭa Mrityuñjayasvāmi* is an inscription dated Ś.Ś. 1675 (A.D. 1753). In the maṭham is an inscription dated Ś.Ś. 1670 (A.D. 1748).

YEḌAPAÑJŌNE ;—10 miles south-east of Puṅganūr. A temple bearing an inscription in old Tamil characters.

CHITTOOR TALUK.

ĀDENAPALLE ;—16 miles north by east of Chittoor, on the Chandragiri boundary. (*Adumpilly.*) There is a gigantic image of Hanumān here on a rock at the source of the Suvarṇamukhī river. (*Manual*, 138.)

AYIRĀLA ;—12 miles north-north-west of Chittoor, close to the Puṅganūr border. There is said to be a rock-cave in the hills here. (*Manual*, 162.)

AMMAVĀRIPALLE ;—15 miles south-east of Chittoor, in the Nāraganṭi Pāḷaiyam. There are three "illegible" inscriptions in this village ;—(1) in the bed of the tank, (2) on a rock at the south-east corner of the "Washerman's Tope," (3) on a rock east of the same and under the tank-bund.

ARATALA ;—8 miles east of Chittoor, in the Nāraganṭi Pāḷaiyam. On a rock on the edge of the tank is an inscription, said to be "illegible."

ĀRUGOṆḌA ;—10 miles west-north-west of Chittoor. (*Aragoonda.*) One and a half miles west of this village is the temple of *Svayambhvēśvara*. There are some "illegible" inscriptions on the ceiling of the maṇḍapam of four pillars, and in other places. The *Sthala Purāṇa* of the place is with Veṅkaṭaraya Piḷḷai, son of the late *Dharmakarta* at Kālahasti.

BĀḶEKUPPAM ;—12 miles south-east of Chittoor in the Nāraganṭi Pāḷaiyam. On a *garuḍa stambha* south-east of the village, and on a rock south of the village, are "illegible" inscriptions.

BOMMASAMUDRAM ;—5 miles north of Vellore Railway Station. (*Bomshandrum.*) On the tank-bund of this village is a large stone with an "illegible" inscription.

CHITTOOR (*Chittūru*).—Head-quarters of the district, 19 miles north of Vellore Railway Station. There are the remains of a small stone fort here. The Collector has presented to the Madras Museum a

document on a leaden plate which forms one of a series of 13, all the rest being from Chingleput. (See No. 4 of the *List of Copper-plates* published in Volume II.) The temple of *Agastyeśvarasvāmi*, on the banks of the river, is said to be ancient.

Gerigelapalle ;—10 miles south-east of Chittoor, in the Nāraganṭi Pāḷaiyam. There is an inscription on a rock in this village.

Govindareddipalle ;—12 miles west-north-west of Chittoor. (*Goindarettapully.*) Some dolmens, which Colonel Branfill (*Ind. Ant.* X, 99, 100) states are very like those at Bāpanattaṁ, in the Palmaner Taluk. (*q.v.*)

Iruvaraṁ ;—2 miles west of Chittoor. A temple said to be 500 years old. It bears some inscriptions "in an unknown character."

Kaluvaguṇṭa ;—5 miles north of Chittoor, north of Vēlkūru. In a secluded valley hemmed in by rocks are a large number of dolmens, greatly destroyed by excavators. Capt. Newbold describes them in the *Journal of the Royal Asiatic Society*, O.S., XIII, 90. He calls them "Panduvaram Dewal," and states that they cover more than a square mile in area. On the left of the road the ground "was completely covered with the great unhewn slabs, circles, and mounds of prostrate tombs." Only two or three were left standing. On the ascent of the ridge stood three in good preservation. He gives an illustration of one, a holed dolmen. The tombs are usually surrounded by stone circles. (See also Breeks's "*Primitive Tribes of the Nilagiris*," 107, and Mr. Walhouse in *Ind. Ant.* V, 255, where an illustration is given of one of the large terra-cotta sarcophagi so often found in these tombs.) The temple of *Mukkanṭīśvara* in this village is said to have been founded by a Chola king. It bears some "illegible" inscriptions on the walls near the *Mūlasthānam*. Gurukkaḷ Subbayya is in possession of the *Sthala Purāṇa* of the place.

Kānipākkam ;—6 miles north-west of Chittoor. (*Kaunipaukum.*) An old temple, said to have been built by Janamejaya. There are some inscriptions on the doorway and on the *Mahāmaṇḍapam*. The temple of *Maṇikaṇṭheśvara* is said to have been built b, a Chola king. There are some "illegible" inscriptions on three sides of the inner walls, and at the side of an image sculptured on a wall south of the temple. At the temple of *Vighneśvara* are some inscriptions on the *Mahāmaṇḍapam*.

Kaṭṭamañchi.—A suburb of Chittoor. There is an old Śiva temple here, said to have been built by a Chola king, with "illegible" inscriptions in Tamil and Grantha characters. A mile and a half from this village, north of Chittoor and west of the Cuddápah road, is an "illegible" inscription on a rock. There is also an old Vishnu temple.

Krishṇāpuram.—On the seventh mile on the road leading from Chittoor to Sholinghur (*Śōlaṅgipuram*) in the Nāraganṭi Pāḷaiyam. In the bed of the Aratala tank near this place are some dolmens.

Mahādēvamaṅgalam ;—12 miles east of Chittoor, in the Nāraganṭi Pāḷaiyam. In this village and its hamlets are some temples with a number of inscriptions, all said to be "illegible."

Mahīmaṇḍalam ;—13½ miles south-west of Chittoor. (*Mymundalum Droog.*) A large fort, built round a high and extensive hill, by, it is said, the Mahrattas, from whom they passed to the Muhammadans. (*Manual*, 162.) There is a temple here, said to be old.

Mēlpāḍi ;—16 miles south-west of Chittoor. (*Melpaddy.*) An ancient Jain temple, now converted into one of Śiva and considered very holy. (*Manual*, 161.) In the hamlet of Kōṭanattam "without doubt was a large settlement of the Kurrumbas." (*Id.*, 161-2.) North-east of the town is an ancient deserted temple of *Choleśvarasvāmi*, with several "illegible" inscriptions in various characters. South-west of the village is the old temple of *Somanātheśvarasvāmi*, with inscriptions in various characters, all "illegible."

Mogili ;—17½ miles west of Chittoor, at the foot of the ghāṭ leading to the Palmanēr plateau. (*Moglee.*) An old temple, and, somewhere in the hills, a cave, said to have been the residence of *Pārvatī*. (*Manual*, 159.) There are some inscriptions on the walls of the temple. The *Sthala Purāṇa* of the place is with Veṅkaṭarāya Piḷḷai, son of the late *Dharmakarta*, at Kālahasti.

Nāragallu ;—8 miles east-south-east of Chittoor on the Poyini river. A Polegar fort, much ruined. Haidar 'Ali died near here, and a masonry platform still marks the spot. On two pillars standing at the tank are "illegible" inscriptions in "Nāgarī" characters.

Pālāmtōpu.—On the eighth mile from Chittoor, towards Sholinghur (*Śōlaṅgipuram*). North of the eighth milestone are some dolmens.

Paradarāmi ;—13 miles south-west of Chittoor on the road to Guḍiyātam. (*Purdaramah.*) In the

jungle west of the village, on a slope of sheet rock on the side of a hill is a group of holed dolmens. The temple of *Kāśi-Viśvanāthasvāmi* in the village is said to be old.

PUDALPAṬṬU ;—9 miles north of Chittoor, on the Cuddapah road. (*Pooterput.*) The Ayirāla and Poyini rivers join here, and there is a temple on the bank built by a Chola king, with some "illegible" inscriptions.

PULIKAL ;—10½ miles north-east of Chittoor. (*Puligunte.*) There are some "illegible" inscriptions in the old temple of *Lakshmīnārāyaṇasvāmi.*

TALAṀBĒḌU ;—6 miles east of Chittoor. Two old temples.

VAḶḶIMALAI ;—17 miles south-east of Chittoor, 1 mile west of Mēlpāḍi on the Poyini river. (*Melpaddy.*) An important site of Jaina worship. There is a temple on the hill which has been appropriated by the Śaivas, and converted into a temple of *Subrahmaṇya.* There are several Jain figures sculptured on the rocks, and inscriptions which have never been deciphered. The temple is said to have been built by one of the Chola kings. The temple is "built up within a large natural cave, some 40 feet by 20 feet in size, with a height varying from 7 to 10 feet. There are three chambers, all without ornament of any kind......The Jain sculptures are in two spots, one to the north and the other to the south of the temple, and are very well executed, one being of superhuman dimensions. Above the group on the south, the top of the hill has been levelled, and there are traces of walls, which the villagers say formed part of a small fort occupied by Jains long ago. There are clear signs to the east of the road of a large fort which once stood there." (*Manual,* 161.)

VĀVILTŌṬA ;—6 miles north of Chittoor. (*Walltotta.*) South of the village is a temple of *Agastyeśvarasvāmi* with Grantha inscriptions, "illegible."

VĒLKŪRU ;—5 miles east of Chittoor. (*Yaillcoor.*) This small village is once said to have been a large city. An inscription on a stone near the village is said to declare that the Śiva temple of Mārkaṇḍeya Mahārishi at this place was founded by Janamejaya. Near the village are a number of dolmens and stone circles. (*Manual,* p. 158-9.) There is an "inscription" in very ancient characters on a stone in the temple mentioned above. There is also an old temple of Vishṇu.

VEṄKAṬAGIRI ;—13 miles west of Chittoor, on the road to Palmanēr. (*Venkitagherry.*) There is a temple here, and a bathing-pool worthy of note.

VĒPAÑJĒRI ;—10 miles east of Chittoor. (*Vapengerry.*) There are Telugu inscriptions on two stones standing on the tank-bund of this village.

YĀDAMARRI ;—5 miles south-west of Chittoor. (*Yadamurry.*) An old temple of *Varadarājasvāmi* with inscriptions on the west walls, said to be "illegible." South of the village is the temple of *Ekāmbareśvarasvāmi,* said to be very old. On a rock on the bank of the river north of the mango tope belonging to Maṇiyam Kṛishṇayya is an "illegible" Telugu inscription.

KĀRVĒṬNAGAR ZEMINDARI.

ĀRAṄGUḶAM ;—7 miles north-east of Tiruttaṇi. (*Arraangoolam.*) A Jain temple, held in great repute. "There is a remarkable stone in the village bearing unintelligible characters, which is believed to have great power in curing cattle-disease." (*Manual,* 235.) North-west of the village is an inscription on a large stone recording the grant of the village in *inām* in Ś.S. 1477 (A.D. 1555), during the reign of Sadāśivadeva Rāya of Vijayanagar.

ARUMBĀKKAM ;—10 miles east-north-east of Tiruttaṇi. (*Urrumbaucum.*) An ancient Jain temple.

CHEVARAMBĀKKAM ;—9 miles east by south of Nārāyaṇavanaṁ, 10 miles from "Naggery" Railway Station. At the south-west side of the wall of the prākāra of the temple of *Nāgeśvarasvāmi,* and on a slab at the end of the northern street of the village, are "illegible" inscriptions.

CHINNAMMAPĒṬA ;—"Chinamapett" Railway Station. Mr. Bruce Foote, of the Geological Survey, found, close to the station, several rude stone implements. (*Madras Journal,* XXIII, *Part II, App. iii.*)

DĀMARAPĀKKAM ;—12 miles south of Nārāyaṇavanaṁ, 4 miles from "Naggery" Railway Station. There are some "illegible" inscriptions on the walls of the two principal temples in this village.

DĀMŌDARA MAHĀRĀJAPURAM ;—7 miles south-west of Nārāyaṇavanaṁ. There are "illegible" inscriptions on two rocks close to the village.

ĪCHAMBĀḌI ;—20 miles north-west of Tiruttaṇi. Three old temples with inscriptions, "illegible."

KARUMBĒḌU ;—13 miles north of Tiruttaṇi, 5 miles from "Naggery" Railway Station. A Śiva temple with inscriptions. There are Tamil inscriptions at the temple of *Kumārasvāmi*, and on a rock; but all are "illegible."

KĀRVĒṬNAGAR (*Kārvēṭinagaraṁ*) ;—28 miles east-north-east of Chittoor, 7 miles west of "Puttoor" Railway Station. (*Nagrum.*) A fortified town, the residence of the Rāja of Kārvēṭnagar. There are some "illegible" inscriptions here, on a maṇḍapam in the temple of *Veṇugopālasvāmi*, and on four stones at the corners of the town.

KEṀPARAPĀḶEṀ ;—3½ miles north-east of Nārāyaṇavanaṁ. There is an inscription on the wall of the temple of the village goddess.

KŌCHŪRU ;—13 miles south-south-west of Mādarapākkam. (*Outchoor.*) At the tank-sluice, on a stone, is an inscription in old characters, "illegible." A copper-plate document believed to relate to this village is in the possession of the Rāja of Kālahasti.

KOLATTŪR ;—16 miles north-west of Tiruttaṇi. Two old temples, in the prākāra of each of which are "illegible" inscriptions.

KĀVERĪPURAM ;—11 miles south of Nārāyaṇavanaṁ, and 3 miles from "Naggery" Railway Station. On a rock in the river, west of the *Bugga* temple, is a Telugu inscription.

KUPĒDU ;—17 miles east of Kārvēṭnagar, 11 miles east by south of "Puttoor" Railway Station. (*Cupedo.*) Two and a half miles north of this village Mr. W. King, of the Geological Survey, found some rude stone implements. (*Madras Journal*, XXIII, *Part II*, *App. iv.*)

MAKKARĀZADURGAM ;—3½ miles east-south-east of Kārvēṭnagar, 4½ miles south-west of "Puttoor" Railway Station. (*Makrs Droog.*) A hill-fort, dating from about the beginning of the eighteenth century.

MĀṀDŪRU ;—6½ miles east-north-east of Tiruttaṇi. (*Maumdoor.*) Mr. Bruce Foote found here some rude stone implements. (*Madras Journal*, XXIII, *Part II*, *App. iv.*)

MĒLAPŪṆḌI ;—18 miles north-west of Tiruttaṇi. A temple of *Veṇugopālasvāmi*, with an inscription on the *dhvaja-stambha*, "illegible."

MUḌIPALLE ;—11 miles south of Nārāyaṇavanaṁ, 2 miles south of "Naggery" Railway Station. There is an inscription on a rock in front of the Vishṇu temple, said to be "illegible."

NĀGAPŪḌI ;—18 miles west of Tiruttaṇi. In the *garbhālayam*, and in the *prākāra* of the temple of *Nāgeśvarasvāmi*, are some "illegible" inscriptions. In the bed of the tank is an inscription on a rock.

NAGARĪ ;—12 miles east-south-east of Kārvēṭnagar, 5 miles south of the curious-shaped hill known to Europeans as the "Nagari Nose." Railway Station. (*Naggery.*) The town was formerly much larger than it is now. The Śiva temple is declared to have been built by Janamejaya. "Upon a large flat rock in the middle of the bed of the river is a long inscription......but it looks too clear to be very ancient." "Among the hills north of Nagari are some caves, which, by means of rough stone walls, have been turned into habitable chambers, and the people ascribe the work as usual to the five Pāṇḍavas." There is an "illegible" Tamil inscription on the outer wall of the principal temple, at the north-east side. Mr. Bruce Foote found some rude stone implements 4 miles east of the Railway Station at the bend of the river, on the north bank. (*Madras Journal*, XXIII, *Part II*, *App. iv.*)

NĀRĀYAṆAVANAṀ ;—10 miles east of Kārvēṭnagar, 3 miles east of "Puttoor" Railway Station. (*Narnaveram.*) One of the most ancient places in the district. Three miles south of the present town is the site of the town of Ākāśarājapuram, supposed to be still older. It is said to be the capital of a chief called Ākāśa Rāja. The remains of two old forts are to be seen there. Nārāyaṇavanaṁ was probably one of the Kurumbar strongholds which fell into the possession of the Cholas. Mr. Cox, in the *District Manual* (p. 229), gives a sketch of the early history of the place from a local Chronicle. The temple at Nārāyaṇavanaṁ is dedicated to *Kalyāna Veṅkaṭeśvara*, because it is asserted that Vishnu here married the daughter of King Ākāśa Rāja. In the temple of *Agastyeśvarasvāmi* are two important inscriptions. One "records a grant to the temple of the village of Vikramatāngal, *alias* Chālukya-puram, by Nāgadeva of Vēlūrpākkam, who had received it, with others, in reward for services rendered to the general of the Chalukya forces in an engagement with the enemy then occupying the Pōtappināḍu (or Kālastri) country. This was made in Ś.S. 826, in the eleventh year of the reign of Kulōttunga Chōla." (*Manual*, 229, *Note.*) This date must be wrong by at least 160 years if the king's name is correct. The other inscription in this temple contains a grant in the sixth year of Tribhuvanamalladeva, "with the titles of Sarvalokāśraya,

the ornament of the Satyāśraya Kula, conspicuous among the Chālukyas, &c., in Ś.Ś. 1078." (*Id.*) This is A.D. 1156. The inscriptions should be carefully examined. In another temple is an inscription recording a grant "by one Pallava Rāya, who had received it from Nāgadeva, the lord of Pōtappināḍu (*see above*), in the thirteenth year of Uttama Chōla, or Ś.Ś. 1027" (*i.e.*, A.D. 1105). (*Id.*) The fort of Ākāśarāja is situated in the village of Kempulapālaiyam, where there is a temple, apparently of Durgā from the description given in the *Manual* (230), of great repute for sanctity. The length of the idol's foot is the standard measurement of length in the zemindari. "The temple is by no means a fine one." (*Id.*)

The local Chronicle mentioned above gives the following genealogy;—

Adoṇḍai.
|
Sundama Rāja.
|
Surasira Rāja.
|
Nārāyaṇa Rāja.

Compare this with the inscription at Tiruttaṇi, in this Zemindari, where Adoṇḍai is called "Chakravarti." Nārāyaṇa Rāja is said to have halved his kingdom with a king of Mithila, the latter's half including Nārāyaṇavanaṁ.

The *Sthala Purāṇa* of the place is with Vaṅgipuram Raghunāthachāri of Nārāyaṇavanaṁ. Two other inscriptions are to be found on the outer and inner sides of the southern prākāra wall of the temple of *Kalyāṇa Veṅkaṭeśvara*.

Nāyakkanpālem;—13 miles east-south-east of "Naggery" Railway Station, close to the Alikūr Hills. (*Nakinpollium.*) A mile north-west of this village Mr. Bruce Foote found some rude stone implements. (*Madras Journal, Part II, App. iv.*)

Nediyaṁ;—14 miles north-west of Tiruttaṇi. Some "illegible" inscriptions;—(1) at a temple on a hill west of the village, (2) on a ruined temple south of the village, (3) on a temple west of the last.

Nindra;—10 miles west of Nārāyaṇavanaṁ. On the wall of the temple of *Bhikshāteśvara* is an "inscription," said to be "illegible." There is another similar inscription on a stone in the fort north of the village.

Pallipaṭṭu;—15 miles south-east of Tiruttaṇi and 3 miles from "Chinamapett" Railway Station. In the house of a priest (gurukkaḷ) are two sets of copper *śāsanams*.

Payanūru;—3 miles north by east of "Chinamapett" Railway Station. (*Pynaoor.*) Mr. Bruce Foote, of the Geological Survey, found here several rude stone implements. (*Madras Journal*, XXIII, *Part II, App. iii.*)

Perumānellūru;—14 miles north-west of Tiruttaṇi. (*Permanaloor.*) Three temples with inscriptions, said to be "illegible."

Santāna Venugōpālapuram;—7 miles west of Tiruttaṇi. In the inner shrine of the temple of Vishnu are some "illegible" inscriptions, as well as in the prākāra. One, on the wall of the prākāra, is dated Ś.Ś. 1678 (A.D. 1756), and records a grant by the Zemindar.

Tiruttaṇi;—33 miles east of Chittoor. Head-quarters of a Deputy Tahsildar. Railway Station. (*Trittany.*) A town with a very sacred temple on a hill. The town consists of four villages and is filled with maṭhams and choultries for the accommodation of pilgrims. The temple is dedicated to *Subrahmaṇya*. It is reached by long flights of stone steps up the hill, flanked with maṇḍapams. There are nine sacred pools of water on the hill with stone revetments. Below the hill on the south is a tope and tank with seven temples surrounding them. (*Manual*, 232-3.)

There are several inscriptions here. Some of these are as follows:—

(1.) On the southern prākāra wall of the old temple of *Vijayarāghavasvāmi*, on the north of the village. Undated. It records that Nārāyaṇa Rāja of the Solar Race built a town and founded the temple here. His descent is traced from Karikāla Chola. The inscription is in Telugu. The genealogy given is:—

Karikāla Chola.

Sudhāmā.
|
Ruchira.
|
Nārāyaṇa Rāja.

"Chakravarti" is Aḍoṇḍai. (See under Nārāyaṇavanaṁ in this Zemindari.) But why "Karikāla" as the name of his father? Is this a synonym for "Kulottuṅga"?

(2.) On the east wall of the same prākāra. An "illegible" Telugu inscription.

There are many other inscriptions on the north-west side, said to be in Tamil and Grantha characters, and "illegible."

North of this temple, on the south wall of the temple of *Subrahmanya* or *Kumārasvāmi* are several Tamil inscriptions, "illegible." There is a Grantha inscription, "illegible," on the outer wall of the prākāra of the Śiva temple, another on the north bank of the Nandinadī river; and several on the walls of the temple of *Veṅkaṭeśvara.*

Tiruvālaṅgāḍu;—7 miles east-north-east of Arconum Railway Station, 3 miles north of "Chinamapett" Station. (*Trevatangall.*) A large and much frequented temple of Śiva. There are 13 inscriptions in the temple, all "illegible." The temple possesses two copper *śāsanams.*

Velañjēri;—3 miles east of Tiruttaṇi, 2 miles from the "Tirutany" Railway Station. Some deserted temples, said to be ancient.

Veḷḷāṭṭukōṭṭai;—14 miles south-west of Mādarapākkam, 2 miles south of Pennalūru (*Benaloor*). Some inscriptions on a stone at the sluice of the tank.

Yīchambāḍi;—*see* Īchambāḍi.

Yōgimallavaraṁ;—14 miles north of Nārāyaṇavanaṁ, 5 miles from "Poody" Railway Station. There is an "illegible" inscription at the *Vāhana maṇḍapam* of the temple, in Grantha characters.

PALMANĒR TALUK.

Bāpanattaṁ, or Irulabaṇḍa Bāpanattaṁ;—9 miles south-south-west of Palmanēr. (*Yerlabunda.*) Chiefly remarkable for its dolmens, which have been several times described and depicted. The most detailed account is given by Col. Branfill, in *Ind. Ant. X*, 97. The arrangement of the slabs surrounding the kistvaens is most elaborate, far more so than in most instances. Col. Branfill counted 170 dolmens of the largest class, 210 of the second, and 200 of the third or smallest sort, *i.e.*, the simple kist devoid of surrounding slabs. Excavations yielded mostly pottery, and he "many-legged sarcophagus troughs" common in the plain country, but few iron weapons. Some of the pottery was highly ornamented "with a chain pattern in festoons." On one pot was found some writing, "apparently Tamil."

Bayireḍḍipallē;—11½ miles south-west of Palmanēr. (*Byreddypully.*) On the south side of the temple is an inscription on a rock, said to be "illegible."

Daṇḍapalle;—4 miles west-north-west of Palmanēr. An old ruined temple, said to have been built by a Chola. There are five copper-plate *śāsanams* in the possession of the Monigar Rāmayya.

Irulabaṇḍa Bāpanattaṁ;—*see* Bāpanattaṁ.

Kaḍapanattaṁ;—12 miles south-west of Palmanēr. The remains of two forts, not of great importance. At the bottom of the hill is an old temple said to have been built by one of the Ṛishis. On the tank-bund is an inscription on a rock, said to be "illegible."

Nellipaṭla;—10 miles south-south-west of Palmanēr. (*Nelliput.*) This is close to Bāpanattaṁ. (*q.v.*) Towards the north of the village, on the Dēvarakoṇḍa Hill, is a very old ruined temple, outside which is a rock-inscription in characters believed to be Telugu, but unintelligible.

Padigelakuppaṁ;—4 miles south-west of Veṅkaṭagiri Kōṭa. There is a small flat stone in this village, said to bear an inscription in some unknown language.

Palmanēr (*Palamanēri*).—Head-quarters of the taluk, 23 miles west of Chittoor. (*Pullamanairee.*) An old temple of Hanumān.

Peddanāyanidurgam;—19 miles south-south-west of Palmanēr, 9 miles east by south of Veṅkaṭagiri Kōṭa. (*Pedanadurgum.*) On both sides of the road in the Pass here, are some dolmens and stone circles amongst the jungle. On the summit of the hill is an old Polegar hill-fort. Some of the dolmens

resemble those at Bāpanattaṁ. (Col. Branfill in *Ind. Ant.* X, 99.) This is not far from the village of Nāyakanēri (*Naickenairy*). (Col. Welsh's "*Military Reminiscences*," II, 54.)

VEṄKAṬAGIRI KŌṬA;—$22\frac{1}{2}$ miles south-west of Palmanēr. (*Venkettagherrycotta.*) A Polegar fort of no particular importance. There are some carved stones here, but no one seems to know what they signify. (*Buchanan*, I, 20.)

VEṄKAṬASAMUDRAṀ;—11 miles south-west of Palmanēr. A small temple built by a Polegar, with a copper-plate *śāsanam* regarding it.

VIBHŪTIYĀTANAGARAṀ;—4 miles south-west of Veṅkaṭagiri Kōṭa, 26 miles south-west of Palmanēr. (*Boody Yalungrum.*) An old temple, said to have been erected by the Cholas. There are some copper-plate documents here in the possession of the Ināmdārs.

VĪRAKALLU;—19 miles south-south-west of Palmanēr, 6 miles east by south of Veṅkaṭagiri Kōṭa. (*Veerakal.*) Dolmens in the village.

GUḌIYĀTAM TALUK.

ĀṀBŪRU DURGAṀ, or AMBOOR DROOG;—4 miles north-west of Amboor Railway Station, 14 miles south-west of Guḍiyātam. A hill-fort called Kailāsagiri, built by the Muhammadans, much destroyed. "There is a curious cave, of considerable dimensions, at the south-east corner, formerly used as a magazine." Also a small temple. (*Manual*, 184.)

BRAHMAPURAM;—6 miles east of Vellore Railway Station. On the wall of a temple are some "illegible" inscriptions.

ĪSAMPAṬṬU;—13 miles south-west of Guḍiyātam, 4 miles north of Amboor Railway Station. In the middle of the village is a long inscription on a stone fixed upright.

KĀRAPAṬṬU;—20 miles south-west of Guḍiyātam, $6\frac{1}{2}$ miles west by south of Amboor Railway Station. (*Karraputa.*) Near this village, on the road to Malayampaṭṭu (*q.v.*), is a very extensive hill-cave, with coloured pictures on the rock at the entrance. The people have no tradition regarding these.

KĀVANŪRU;—8 miles east of Guḍiyātam. (*Kawinoor.*) There are said to be some Jaina remains in this village.

KEMPARĀJAPURAṀ;—27 miles east of Guḍiyātam, 2 miles south-east of "Thiruvellum" Railway Station. A quarter of a mile south of the village, at a ruined temple, which is said to be very old, are some "illegible" inscriptions in Grantha characters, on the wall of the prākāra.

KĪḶPAṬṬU;—5 miles south-west of Guḍiyātam, 2 miles east of "Mailputty" Railway Station. A ruined Vishṇu temple.

KOMARAMAṄGALAṀ;—15 miles south-west of Guḍiyātam, 5 miles north-west of "Amboor" Railway Station. On a stone west of the village is an "illegible" inscription.

KĀṄGAYANELLŪR;—$1\frac{1}{2}$ miles south-east of Vellore Railway Station. At the temple of *Gaṅgeśvara* are some "illegible" inscriptions.

KUKAINALLŪR;—3 miles north of "Thiruvellum" Railway Station, 27 miles east of Guḍiyātam. Some Jaina remains.

LATTĒRI;—14 miles east of Guḍiyātam, 3 miles east of "Veeringeepoorum" Railway Station. (*Latery.*) Some Jaina remains.

MALAYAMPAṬṬU;—22 miles south-west of Guḍiyātam, 8 miles west by south of "Amboor" Railway Station. Close to the west of this village is a hill with a reservoir of water, near which is a rock with old paintings, which the people declare to have been made by the Pāṇḍavas.

MALAYAPAṬṬU;—14 miles east by north of Guḍiyātam, 5 miles north-east of "Veerinjeepoorum" Railway Station. On a stone in front of the *Vīra* temple is an inscription, said to be "illegible."

PALLĀNDIPAṬṬU;—10 miles east of Guḍiyātam, 1 mile south-west of "Veerinjeepoorum" Railway Station. A ruined and deserted temple of Vishṇu.

PAŚUMĀNDŪR;— 2 miles south-east of Guḍiyātam Railway Station. (*Pushmaloor.*) There are some Jaina remains here.

RĀJAKKAḶ;—11 miles south-west of Guḍiyātam, 4 miles in the same direction from "Mailputty"

Railway Station. (*Rajancal.*) About a quarter of a mile west of the village is a very large stone with an inscription, said to be "illegible."

Sātghar, or Sātghaḍi;—10 miles west of Guḍiyātam. (*Saatghur.*) The name is derived from the seven forts on as many hill tops here. They are attributed to the Mahrattas, and contain some Hindu temples. The Muhammadans improved them. (*Buchanan* I, 16.) The highest of the fortified peaks is 2,367 feet above the sea, the other six being somewhat lower. Some have very precipitous sides, with narrow approaches easily defended. (*Manual*, 182.)

Sedukkarai.—Close to Guḍiyātam. Close to the road between this place and Guḍiyātam is a stone with an "illegible" inscription.

Seruvanga.—A suburb of Guḍiyātam. There is an inscription in "illegible" characters on a stone about 6 feet high, close to the temple of *Gaṇeśa*.

Śōramūr;—13 miles east of Guḍiyātam, 3 miles south-east of "Veerinjeepoorum" Railway Station. Some Jaina remains.

Tennampattu;—18 miles south-west of Guḍiyātam, 5 miles west-south-west of Amboor Railway Station. (*Tenambattu.*) About 100 yards south of the village is a stone with an image. It is said to have stood formerly at a Jain temple. There is a ruined Śiva temple here.

Tirumaṇi;—14½ miles east of Guḍiyātam, 4 miles east of "Veerinjeepoorum" Railway Station. Some Jaina remains.

Tiruvallam;—10 miles east-north-east of Vellore. Thiruvellum Railway Station. (*Trivalum.*) On the walls of the temple of *Bilvanāthešvarasvāmi* are some "illegible" inscriptions. The temple is a large one.

Tuttipattu;—15 miles east-south-east of Guḍiyātam, 1 mile north of Amboor Railway Station. (*Tittyput.*) There is a very old Vishṇu temple here, said to have been in existence before the days of Janamejaya. The *Sthala Purāṇa* is in the possession of Krishṇa Rāu, a Karaṇam. On two stones at the entrance of the Vishṇu temple, and on the walls round the *garbhagriham*, are "illegible" inscriptions.

Udiyēndiram;—1½ miles north of "Vaniembady" Railway Station, 24 miles south-west of Guḍiyātam. (*Otheentarum.*) On the prākāra wall of the temple are some "illegible" inscriptions. Śrīnivāsa Rāghavāchāri, of this village, was lately in possession of a copper-plate *śāsanam* which was found buried in the ground. It is said to have been sent to the Collector of Salem.

Ulli,—4 miles south-west of Guḍiyātam. On a stone close to a temple west of the village is an inscription, said to be "illegible."

Vēppūr;—3½ miles south-east of Guḍiyātam. On the slabs below a deserted temple of *Gaṇeśa* are some "illegible" inscriptions.

WĀLĀJĀPET TALUK.

Arconum;—Railway Station, near the Korttalaiyāṛu (*Corteliar*) river. Four miles south-east of the station here, Mr. Bruce Foote, of the Geological Survey, found some stone implements. (*Madras Journal* XXIII, Part II, App. iii.)

Āyal;—12 miles north-east of Wālājāpet, 2½ miles north of Sholinghur Railway Station. Two ruined temples, said to have been built by a Chola king. A set of Vijayanagar copper-plates, evidencing a grant by King Deva Rāya in A.D. 1427, were found here. (See No. 138 of the *List of Copper-plate Grants* in Volume II.)

Bālāgulam, or Vālārpuram;—26 miles north-east of Wālājāpet, 5 miles east of Tiruttaṇi Railway Station. (*Valogoolum.*) A ruined temple of *Tāṇḍaveśvara*, said to date from Kurumbar days. There are some old Tamil inscriptions on the walls, said to be "illegible." The Vishṇu temple in the village is said to have been built by Achyutadeva Rāya of Vijayanagar.

Gūḍumallūr;—3 miles south-south-east of Wālājāpet, on the river. (*Cuddamalloor.*) There are the remains here of one of the forest-temples (*see* Kāṛe, Vannivēḍu, &c.) erected by a Chola Rāja in days when all the country was under forest. It was built in honor of Ātreya Mahārishi in the bed of the Pālār. "Though the handsome green stones with which it was built were carried off to Arcot and used in raising Sadatulla Ḵhān's tomb, the villagers have repaired the shrine with ordinary granite." (*District Manual*, 201.)

KĀRĒ;—3 miles west of Wālājāpet. (*Corry.*) Where the "Naulakh Tope," planted by the Muhammadans, now stands, there formerly stood two of the temples of the Rishis built by a Chola king when all this country was under forest (whence *Āru-kāḍu*, "six forests," = *Arcot*). These were the shrines of Gautama and Viśvāmitra. "The Mahommedans utterly destroyed the former, and left but little of the latter, when the tope was laid out." (*District Manual*, 201.)

KARIKĀLA;—14 miles north by east of Wālājāpet, close to Sholinghur. Two ruined temples, said to have been built by Narasiṁha Rāya of Vijayanagar. There are several "illegible" inscriptions on the walls. Near the temple of the village goddess (*Ponni Amma*) is a rock with inscriptions in "unknown characters."

KĀVĒRIPĀK (*Kāvērippākkam*);—6 miles east of Wālājāpet. (*Covrepauk.*) A place principally remarkable for its fine tank, which has a bund four miles long. "It is said that there used to be a boulder in the middle of the bed, covered with an inscription which is now hidden by the deposit of silt." (*Manual*, 178.) There is an old temple here, with a *Sthala Purāṇa*. On the walls of the temple are some "illegible" inscriptions. There is a stone mosque in the middle of the village, and a ruined stone fort. (*Buchanan*, I, 11.)

KĪRPULAM;—13 miles east of Wālājāpet, and 1 mile from the main road. An old temple of Śiva, almost in ruins. It is said to have been built by the Cholas. There are several "illegible" inscriptions on its base.

KĪRVĪTI;—15 miles east by north of Wālājāpet. (*Keeveety.*) An old temple with inscriptions, mostly "illegible."

KODAKKAL;—10 miles north by east of Wālājāpet. (*Quodekel.*) A ruined Vishṇu temple, said to have been built by a Chola king. Some pillars at the tank sluice are said to bear the sovereign's emblems. The idol of the temple and a copper-plate *śāsanam* are said to lie buried underground in the yard of a house belonging to Māyūri Sāmi Reḍḍi, a resident of the village.

MAHĒNDRAVĀDI;—12 miles east by north of Wālājāpet, 3 miles east-south-east of Sholinghur Railway Station. (*Mindruvaddy.*) "Not far from the tank are the traces of fort walls, and, within the enclosure, a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered. The work may safely be attributed to the Jains or Buddhists, who were the authors of other rock-cuttings in the district, and perhaps Mahēndravādi may have been one of the fortified places of the Kurrumbas." (*Manual*, 178.)

MINNAL;—16 miles north-east of Wālājāpet. (*Menil.*) An old temple of Vishṇu.

NAṄGAMAṄGALAM;—12½ miles east of Wālājāpet. (*Mengamungelum.*) Two ruined temples of Śiva, said to date from the days of the Cholas. A copper-plate *śāsanam* regarding the grant of this village to a Rāja by the Vijayanagar sovereign, Achyutadeva Rāya, in A.D. 1556, is noted as No. 25 of the *List of Copper-plate Grants* in Volume II.

PULIYAMAṄGALAM;—1½ miles east of Arconum Railway Station. (*Paliamugalum.*) Mr. Bruce Foote of the Geological Survey found some rude stone implements here. (*Madras Journal*, XXIII, Part II, App. iii.)

PANAPPĀKKAM;—13 miles east of Wālājāpet, 7½ miles south by east of Sholinghur Railway Station. (*Pannapaucum.*) An old temple of *Mayūranāthasvāmi*, said to have been built by the Cholas. The *Sthala Purāṇa* is in the possession of Munesvara Gurukkal of this village. There are some inscriptions on the inner face of the prākāra wall, on the wall of the *mūlasthānam*, and on the shrine of *Subrahmanya*.

PARAÑJI;—18 miles north-east of Wālājāpet. Two temples, said to be 500 years old.

PERUṄGAṄGI;—9 miles north by east of Wālājāpet. (*Perengungy.*) Formerly a great Jaina stronghold. Jaina images are to be seen lying under the tank-bund and near the sluice, and also under a large tree in the village. The old Śiva temple was repaired by the Mahrattas. The late *Dharmakarta*, S. Rāmasvāmi Śeṭṭi, took away with him to Madras the copper *śāsanams* belonging to the temple. He has since died, and his son Lakshmaṇa Śeṭṭi is now in possession of them.

PŌṆAVŪR;—15 miles east of Wālājāpet. Two old temples with a number of inscriptions, all said to be "illegible."

POYINI;—15 miles north-north-west of Wālājāpet, 12 miles east-south-east of Chittoor. (*Poiney.*) An old fort, believed to belong to Kurumbar days; and near it some "very curious examples of

cromlechs and stone circles." (*Manual*, 162.) Two old temples here are supposed to have been erected by the Cholas. There are some inscriptions on a rock said to be "illegible."

PULIVALAM;—12 miles north of Wālājāpet. An old Śiva temple, said to have been erected by a Chola king. There are some inscriptions in old Tamil on the pillars of a maṇḍapam. In the village is a deserted Vishṇu temple.

PULLŪRU;—20 miles east of Wālājāpet, 2½ miles west of "Pulloor" Railway Station. (*Pulloor.*) Several ruined temples, but without inscriptions.

ŚOLAṄGIPURAM, or SHOLINGHUR;—11 miles north by east of Wālājāpet. (*Sholanghur.*) An old temple in the middle of the town, said to have been built by one of the Cholas. Aḍondai, son of Kulottuṅga Chola, is said to have here had a vision which encouraged him to persevere in his conquest of the Kurumbars. There is a large but far more modern temple in the town. On the top of a hill is a temple of Vishṇu to which the visitor is conducted by a flight of stone steps built by Rāyojī, the Mahratta. Rāyojī's *sālagrāmas* are kept in a choultry at the foot of the hill. Under the hill is a finely sculptured ruined temple which "deserves a visit." Close to this place is the battle-field where Coote defeated Haidar 'Ali in A.D. 1781, and the tombs of the Muhammadan slain mark the spot. (*District Manual*, 177-8.) The *Sthala Purāṇa* of the place is in the possession of the *Dharmakarta*. At both the temple on the hill and that in the town, as well as on a rock on the tank-bund, are inscriptions, all said to be "illegible."

ŚŪRAI;—14 miles north-east of Wālājāpet. An old Śiva temple built by the Cholas, restored about 300 years ago.

TEKKULAM;—25 miles east by north of Wālājāpet, 5 miles north of "Pulloor" Railway Station. (*Tukkool.*) East of the village is an old Śiva temple said to have been built by a dependent of one of the Chola kings. At the temple of *Gaṅgādhareśvara* is a cleverly managed water-trough, which carries the water of a spring entirely round the *garbhālayam* and out through the mouth of a stone bull into a pond.

TIRUMALAPURAM;—18 miles east of Wālājāpet, 4 miles west of "Pulloor" Railway Station on the branch line. (*Trivapore.*) A ruined temple of Vishṇu, with "illegible" inscriptions.

TIRUMĀLPŪR;—22 miles east of Wālājāpet. An old Śiva temple with some "illegible" inscriptions.

TIRUPPĀRKADAL;—8 miles east-south-east of Wālājāpet. (*Tripocodle.*) An old Vishṇu temple, much revered. It has a *Sthala Purāṇa*. There are several inscriptions on the stones, all said to be "illegible." The temple is said to have been originally a Śiva temple.

VĀLĀRPURAM;—*see* BĀLĀGULAM.

VANNIVĒDU;—1 mile south of Wālājāpet, on the river. (*Vanvadoo.*) Here are the remains of one of the forest temples erected by a Chola Rāja. This was dedicated to Agastya Ṛishi. (*District Manual*, 201.)

VELLŪRU;—23 miles north-east of Wālājāpet, 6 miles from Arconum Railway Station. An old and ruined Śiva temple with inscriptions.

KANGUṆḌI ZEMINDARI.

KAṄGUṆḌI;—54 miles south-west of Chittoor. The residence of a Zemindar. (*Kongoondy Dr.*) There is a strong hill-fort here, built by the ancestors of the present Zemindar. "Half way up is a cave filled with the bones and horns of cattle." (*District Manual*, 244.)

TUMMIŚI;—7 miles north-north-east of Kaṅguṇḍi, 8½ miles north by west of Kuppam Railway Station. (*Toomachy.*) On a stone on the tank-bund of this village is an "illegible" inscription.

VELLORE TALUK.

ĀMŪR, or ĀMBŪR;—28 miles west by south of Vellore Railway Station. (*Amboor.*) The temple of *Nāgeśvara* is an old one. (*District Manual*, 194.) It has no *Sthala Purāṇa*, but is alluded to in Chapter III of the *Kshīranadī Māhātmyam*, or the "Chronicle of the Pālār River." There are three inscriptions here, all said to be in unknown characters; one near a well south of a maṇḍapam in the

Nāgeśvarasvāmi temple, one on the wall of the *garbhagṛiham* of the same temple, the third at the gate of the temple of *Periya Hanumantarāyasvāmi.*

KAILĀSAGHAR;—6 miles south of Vellore. A hill with a fort 2,743 feet above the sea. Little is known about the fort. "At the base of the hill there once stood a large town called Kylāsapatnam; often a royal residence in the time of the Chola kings, but now effaced." (*District Manual*, 196.)

PALLIKOṆḌA;—13 miles west of Vellore, close to the Pālār river. (*Policondah.*) An important temple of *Raṅganāyakasvāmi*, much venerated. The deity is the same as at Śrīrangam, but the temple is said to be older than the one at that place. (*District Manual*, 193.) Dr. Benza describes the temple and the difficulties of the ascent to it in *Madras Journal* IV, 17. There is a remarkable dolmen here, which Mr. Walhouse (*Ind. Ant.* VIII, 165) states is "the only true cromlech or free-standing dolmen, with no subterranean or kistvaen character about it, that he has seen or heard of *on the plains.*" (See Mr. Fergusson's *Rude Stone Monuments*, page 491, for an illustration, and notice taken from Colonel Congreve's paper in the *Madras Journal* for 1846, p. 771; also *Madras Journal* XXII, 205.) Mr. Walhouse describes it as partaking more of the character of an altar than of a tomb, as there is nothing sepulchral about it. It stands on a bare granite platform, and the slabs of which it is composed are of huge size. It is surrounded by a double ring of stones. On the centre of the capstone are four cup marks. There is an inscription in "unknown characters" on the west wall of the temple of *Raṅganāyakasvāmi.* (See also *Buchanan* I, 13.)

ŚŌRAVARAM;—8 miles south of Vellore. An old Vishṇu temple, said to have been built by the Chola king, Karikāla Chola.

VĒLAPĀḌI;—2 miles south-east of Vellore fort. A ruined temple on a hill called Bhavāni or Bālakoṇḍa, said to have been in existence before the construction of the fort at Vellore. Native tradition asserts that this was the residence of a Chola chief at the time that Bommi Reddi came from the north and built the fort. On two rocks north-east of the *Bhagavatī* temple are "illegible" inscriptions.

VELLORE;—23 miles south of Chittoor. A very picturesque fort in the plain, and several others on hills close by. Inside the fort is a temple in excellent preservation but deserted. It was dedicated to Śiva under the title of *Jalakanṭheśvarasvāmi.* Some of the sculptures, especially those of the *kalyāṇa maṇḍapam*, are very beautiful and elaborate. The legends of the place are given in the *District Manual* (pages 187–193), and need not be repeated here. Various dates are given for the construction of the temple. Some native traditions make it A.D. 1274, and that of the fort A.D. 1295, a succession of eleven kings being given from Bommi Reḍḍi, the north-country founder, to Krishṇadeva Rāya, A.D. 1586. This date, needless to say, is wrong, and we want some proof of the existence of the eleven chiefs. Another account (*Madras Journal* XX, 274) states that the Reḍḍi built the fort only 25 years before Krishṇadeva Rāya of Vijayanagar became possessed of it. This would make its date as late as A.D. 1485, or thereabouts. Krishṇadeva Rāya is said to have constructed the Sūryaguṇṭa tank, while his wife, Krishṇāji Amma, made a village and two small temples close to the river. Again, one account states that Krishṇadeva Rāya's dhoby and chuckler were the first holders of the forts on the hills still called by their names; while the other account states that these were built by the Muhrattas. [See the "Legend of Vellūr" by Dinsha Ardeshir Taleyarkan, in *Ind. Ant.* II, 172. Mr. Fergusson's *Indian and Eastern Architecture*, pp. 370 to 373, with engraving. Buchanan's *Journey*, etc., I, 13; II, 527.]

Coming to Muhammadan times we are, as usual, on safer ground. The historical account of the place compiled in A.D. 1815 states that about the middle of the seventeenth century the Bījapūr Sultān seized Vellore and appointed as its first Governor one Ḳhāna Ḳhān, who made Muhammad Ḳhān Ḳilladār of Vellore. Muhammad Ḳhān's son murdered one of the temple dancing-women, and then worship in the temple ceased. His younger brother Abdullā Ḳhān was besieged by the Mahrattas in A.D. 1676. The fortunes of the Muhammadans and Mahrattas varied for some years, but the former finally gained the day in A.D. 1708 (? or 1705). Then the Navāb, Sādat 'Ullā Ḳhān, made his brother Gulām 'Ali Ḳhān Governor of Vellore, and the latter was succeeded by his son Bakr 'Ali Ḳhān. His second son, Gulām Murtāzā Ḳhān, was the next Ḳilladār. He was defeated and ousted by Navāb Muhammad 'Ali assisted by Lord Clive, in A.D. 1755, and died in confinement at Trichinopoly.

The *Sthala Purāṇa* of the Vellore fort and temple has been printed and published, but it gives a confused, legendary, and untrustworthy account of everything that preceded the time of Krishṇadeva Rāya of Vijayanagar.

In the *Madras Journal* XX, 278, mention is made of an important inscribed slab which covered the mouth of a well inside the arsenal. This is now to be seen placed erect in the second prākāra gopura. It

is in old Tamil characters, very like those of some of the Tanjore and Gangaikondaśōrapuram temples, but seems in some respects more archaic. It is broken in half, only the first half of each line being visible, so that very little can be gathered from it; but in two places, the fifth and third lines from the bottom, "Āhava Malla" is mentioned as having been "made to fear," "defeated," "made to give up his life." The inscription would therefore appear to be one in praise of the Chola Rāja Kulottuṅga I, or Koppara Kēsarivarmā, and to date from about the year A.D. 1080 or thereabouts. It probably formed part of some older building, existent at Vellore before the present temple was commenced.

Mention has been made above of the elaborately-sculptured pillars of the *kalyāṇa maṇḍapam.* On some of the front ones, those carved with the rearing horses, are some noticeable figures of soldiers in leather (?) jerkins, fastened with buttons and loops, and armed with swords. These probably represent the uniform of the Vijayanagar infantry, or at any rate, the soldiers of that period.

In the "Āgneya Maṇḍapam," south-east of the outer prākāra, are four richly-decorated square pillars of the same type as the four, in similar positions, ornamenting the smaller of the sculptured maṇḍapams of the *Viṭṭalasvāmi* temple at Vijayanagar (Hampe). Near the north-west corner is a well, the construction of which is attributed to Krishṇadeva Rāya. Mr. Cox (*Manual*, 192) describes the descent of a native clerk into this well during the great famine, when the well was almost dry. The clerk stated "that the passage led into a spacious subterranean maṇtappam, supported upon stone pillars, and with a door leading to some further passage, which he did not examine." Popular tradition asserts that all the old temple jewels lie in this chamber.

There is a group of tombs of some pretensions in the suburb of Arikandampūṇḍi. They cover the remains of ten of the wives and daughters of Haidar 'Ali and Tīpu Sultān, and are surrounded by 400 minor tombs of dependents of the family.

The Jāmā Masjid here is said to have been built previous to A.D. 1699-1700 (Hijra 1111). Chanda Sāheb's Masjid was built in A.D. 1750. Half a mile from the fort lies the tomb of Nagna Ratnam, the woman murdered by the Muhammadan Governor, as mentioned above. Three miles west of Vellore, on the road to Pallikoṇḍa, are the ruins of a building known as "Abdullā Ḳhān's Mahāl." It is not remarkable for anything except some good plaster-work.

There are some inscriptions at the large temple in the fort;—one on the floor of the *alaṅkāra maṇḍapam,* one on a sculptured elephant at the outer gopura, one on the wall of the inner prākāra, and two on slabs fixed outside the great gopura entrance.

VIRIÑCHĪPURAM;—7½ miles west of Vellore, on the Pālār. (*Erinjeveram.*) The central shrine of the temple of *Mārgasahāyeśvara* is said to have been built by a Chola Rāja. Some of the maṇḍapams are said to have been sculptured by the son of the artist that executed the carvings of the *kalyāṇa maṇḍapam* of the Vellore temple. "They are evidently in imitation of those at Vellore, but are not nearly so elaborate." Mr. Cox gives the legends of the place in the *District Manual* (pages 195-6.) There are some Grantha inscriptions on the walls of the temple. There is a ruined temple of *Kailāsanātha* here. (Buchanan's *Journey*, &c., 526.)

ARCOT TALUK.

ĀNAMALLŪR;—7 miles south-west of Arcot. (*Anamaloor.*) On the walls of the temple of the village goddess are some "illegible" inscriptions.

ARAPĀKKAM;—8 miles west of Arcot. An inscription on a stone in the centre of the village states that the village was given in *inām* for the use of the *Jalakaṇṭheśvara* temple in the Vellore fort.

ARCOT.—Head-quarters of the taluk, on the south bank of the Pālār. (Derivation of name—*Tamil, Aru-kāḍu,* "six forests.") Tradition connects Aḍoṇḍai, son of Kulottuṅga Chola, the conqueror of the Kurumbars, with this place, but states that, after him, the country again "relapsed into jungle until the time of Bommi Reddi of Vellore, whose brother Timmi Reddi is locally believed to have built the Arcot fort." (For dates, &c., see under VELLORE.) However, nothing authentic seems to be known till the beginning of the eighteenth century, when the Navāb chose it as his residence, and either built or improved the fort. The city was surrounded by a high rampart nearly 5 miles in circumference. The whole is now in complete ruin except the Delhi gate, which is "surmounted by a small chamber from which a pretty view of the river and opposite bank may be obtained." "Within the city walls.... are the ruins of the citadel so gallantly defended by Clive in 1751." (*District Manual,* 199, 200.) Between the Navāb's palace and the fort stands the tomb of the Navāb Sādat 'Ullā Ḳhān, with the Jāmā Masjid close by. The tomb of Ṭīpu Aulya, Haidar 'Ali's Faḳīr, is much venerated. It was built in A.D. 1729 by Sādat 'Ullā Ḳhān (see *Madras Journal* XXII, 109. *Buchanan* I, 11.)

There are some rude stone circles over ancient burying-places near Old Arcot, on some pottery taken from which Colonel Branfill found some scraps of writing. "From the shape of the Tamil letters it appears that the writing can be of no great antiquity, three to five centuries perhaps." (*Ind. Ant.* X, 99.)

DŪSI ;—4 miles south of Conjeeveram (*Kāñchīpuram*), and a mile north of Māmaṇḍūr (*q.v.*) (*Doshee.*) On the edge of the Māmaṇḍūr tank is "a big rock completely covered with an inscription in Tamil and Grandham characters. It records a grant of land by Śrī Raṅga Vīra Mahārājah Rāghavīra Rājah in Ś.S. 1505." This is Śrī Raṅga I of Vijayanagar (A.D. 1583). He is said here to be "Rajah of Chandragiri," which seems to show that the seat of government had been transferred to Chandragiri from Pennakoṇḍa in, or previous to, the year of this inscription. (*District Manual*, 204. *Madras Journal* for 1879, 41, 42.)

EŚAYANŪR ;—10 miles east by south of Arcot. On the walls of the Śiva temple are some "illegible" inscriptions, and there is an inscription, also "illegible," on a stone on the tank-bund.

KAṆIYANŪR ;—7 miles south of Arcot. (*Cooninoor.*) On a rock north of the village is an "illegible" inscription in forty lines. There are others, in "unknown characters," on the Vishṇu temple and on a rock in a tope. A European officer who examined part of the hill at this village in 1879, is reported to have found there some iron implements. "Thenceforward orders had been issued that nobody should enter upon it."

KARANDAI ;—24 miles south-east of Arcot. On the walls of the temple are some "illegible" inscriptions.

KIṚMIṈṈAL ;—6 miles west of Arcot, on the road from Arcot to Vellore. On the walls of the old temple in this village are some "illegible" inscriptions.

KUṬṬIYAM ;—14 miles south of Arcot. Some "illegible" inscriptions on the walls of a deserted Śiva temple.

MĀMAṆḌŪR ;—24 miles east-south-east of Arcot, 5 miles south-south-west of Conjeeveram (*Kāñchīpuram*). Rock-cut caves, attributed to the five Pāṇḍavas, but probably Jaina in origin. There are four separate caves on the east face of the most southerly of two low hills close to the tank. Two of the four are small, having only two pillars each, but both have "long inscriptions which have been much defaced owing to the flaking off of the surface of the rock. In one of them are six large figures, apparently representing heroes, cut between the recesses at the back of the chamber." A quarter of a mile further south is the largest of the caves. It consists of a hall, the roof of which is supported by two rows of pillars. At the back are five recesses, and at each end two, originally closed with doorways, as proved by the socket-holes cut in the rock. The last cave is small and unornamented. Below the tank-bund are some large dolmens. There are three inscribed slabs on the tank-bund, which Mr. Cox believes to be about 250 years old (see also under *Dūsi*). (*District Manual*, 203, 204; and *Madras Journal* for 1879, p. 36, &c.)

MĀṄGĀḌU ;—2 miles south-east of Arcot. (*Mungoad.*) Some "illegible" inscriptions on the walls of the village temple.

NATTĒRI ;—15 miles south-east of Arcot. A resident of this village, by name Annadānam Kuppu Śāstrī, is in possession of a copper-plate document, which he is prepared to lend for examination.

PAIṄGINĀR ;—20 miles south of Arcot, 1 mile west of the road between Arcot and Tiruvattūr. Esuf Sāheb, a resident of this village, is in possession of a copper *śāsanam* in Grantha characters.

PANAMUGAI ;—13 miles east of Arcot, 1 mile from the road between Arcot and Elupai. Some "illegible" inscriptions on the walls of the village temple.

PAÑCHA PĀṆḌAVA MALAI ;—4 miles south-west of Arcot. (*Panjopandamalla.*) Ancient rock sculptures in the hill. The principal sculpture is a large cutting into the eastern face of the rock, with two rows of pillars, six in a row. There are recesses in the sides of the chamber, which is 50 feet by 16 feet in area. "The cutting is very rough, and the chamber entirely without ornament or inscription. A short distance above it, upon the face of the rock, is cut a figure, some two feet square, which seems to represent Buddha or one of the Jain Tirtankaras." There are other sculptures on the south side, figures, and inscriptions as yet undeciphered. (*Madras Journal* for 1879, p. 38, and *District Manual*, 202-3.)

PENNAKAR ;—15 miles south-east of Arcot. On the south side of the tank, in front of a temple, is an "illegible" inscription on a stone.

PERUṄGĀTTŪR ;—18 miles east of Arcot. There are some "illegible" inscriptions on the walls of

two temples in the village. Śrinivāsa Rāghavāchāri, a resident of this village, is in possession of a copper-plate *śāsanam* which he is prepared to lend for examination.

PŪNĀVATI ;—*see under* TIRUVATTŪR.

PŪNKĀDU ;—4 miles east-south-east of Arcot, close to the Pālār anicut. An old temple of *Bhāradvājeśvara*, erected by one of the old Chola kings. This is one of the temples of the "six forests," *Āru-kādu*. (*Manual*, 201.)

ŚIRUVENGIPATTU ;—12 miles south-east of Arcot, 1 mile north of the road from Arcot to Tiruvattūr. A ruined Śiva temple with some "illegible" inscriptions.

TANDĀLAM ;—20 miles south-east of Arcot, 1 mile west of the road between Arcot and Tiruvattūr. Kōdanagaram Kuppana Ayyangār is in possession of a copper-plate document which is said to contain "the history of the village."

TIMIRI ;—7 miles south of Arcot on the Ārni road. (*Timery.*). A small fort, "alleged to have been built by Timmakkāl, sister of that Bommi Reddi who constructed the Vellore fort." It was greatly destroyed in order to provide stones for the construction of the Pālār Anicut (*District Manual*, 202.)

TIRUPANAMŪR ;—18 miles east by south of Arcot. (*Tripanamoor.*) Kuttanattu Nayyanār, Mūnsif of this village, is in possession of a copper-plate *śāsanam* in the Nāgarī character.

TIRUPARANGĀDU ;—20 miles east by south of Arcot. (*Tripnagaud.*) Some "illegible" inscriptions on the walls of the village temple.

TIRUVATTŪR ;—22 miles south-east of Arcot, on the north bank of the Chēyār river. (*Trivatore.*) Formerly one of the principal towns of the Jains. "Its temple probably belonged originally to those religionists, who were subjected to dreadful persecutions referred to in the local purānam." At Pūnāvatī, on the opposite side of the river, are the foundations of an old Jain temple, of which, it is said, the walls were pulled down to raise those of the temple at Tiruvattūr. Two large Jain idols lie prostrate on the ground at Pūnāvatī, "and not far from them is a pool, in which the brazen doors and treasure of the Jain temple are supposed to be buried." During the persecutions many of the Jains of Tiruvattūr were destroyed by being hanged, cut to pieces, and crushed in oil-mills. These modes of execution are represented by sculptures upon the walls of the temple. There is a remarkable piece of sculpture in the temple, consisting of a palmyra tree, supposed to typify the *Ardhanārīśa* form of Śiva. It is 8 feet high, and stands under a mandapam. It is cut from a single stone. (*District Manual*, 201-2.) On the walls of the temple are some "illegible" inscriptions.

VALŪR ;—14 miles south-east of Arcot. On a stone in a tope east of the village is an "illegible" inscription. Near the tank bund are some "carved stones, the meaning of which is not known."

VĀRAPANDAL ;—18 miles south of Arcot. (*Voyapundle.*) In the Vishnu temple is a copper-plate grant which purports to be a grant by Krishnadeva Rāya of Vijayanagar to the temple, confirming an older grant by a Chola. Several Chola kings' names are mentioned, but they seem to be imaginary. The date given is Ś.Ś. 1477 (A.D. 1555), which was 25 years after Krishnadeva's death.

VELAPĀKKAM ;—3 miles south-west of Arcot, 1 mile west of the road from Arcot to Ārni. (*Villaumbauoum.*) A very vague description is sent me of some antiquities here, thus worded ;—"There is a hill around which there are some inscriptions on stones which are not legible. Language not known." The village officers are in possession of a copper-plate *śāsanam.*

VELIYANELLŪR ;—24 miles south-east of Arcot. (*Vellenelloor.*) An old ruined temple on a hill, with some "illegible" inscriptions.

VELIYATTŪR ;—10 miles south of Arcot. (*Valiatoor.*) On the wall of the Śiva temple north of the village is an "illegible" inscription.

VĒPPŪR ;—2 miles west of Arcot. (*Vaypoor.*). Here is one of the Chola king's temples in the "six forests" (*Āru-kādu*) still existing. It is called after Vaśistha. (*Manual*, 201.) Numerous inscriptions are found on the temple walls.

VISHĀRAM.—Between Arcot and Vellore. At a place where three streams unite is one of the six temples built by a Chola Rāja when all this country was under forest. It is the temple of Vālmīki Rishi (*Manual*, 201). At Mēl (*upper*) Vishāram are "three curious tumuli. They show .... a double circle of large boulders, and the circumference of the largest is 140 yards, its height being nearly 20 feet. Excavations show that the soil is composed of clay and mortar mixed." (*District Manual*, 204.)

ĀRNI JĀGHĪR.

Ārṇi;—20 miles south-south-east of Vellore. The residence of the Jāghīrdār of that name. (*Arnee.*) A fort of no great importance, and "a fine old temple, somewhat recalling that in the Vellore fort, though it has no superior sculptures." The fort is said to have been built by Gaṇapati Rāya, a brother of Kṛishṇadeva Rāya of Vijayanagar.

Chevūr;—2 miles north-west of Āṛṇi. (*Cheoor.*) An ancient Jain temple.

Devikāpuram;—12 miles south of Āṛṇi. (*Deokapore.*) Several temples, the most important of which, dedicated to Bṛihatāmbā, is said to have been built by *Adondai*, son of Kulottuṅga Chola. (*Manual*, 248.) There are some inscriptions on them.

Kalpūṇḍi;—4 miles east of Āṛṇi. An "illegible" inscription on a stone fixed in the village, south of the river.

Kāmakūr;—4 miles west of Ārni. (*Kamkoor.*) The temple of *Sundarasāgarasvāmi* is said to be 500 years old. There are several inscriptions here.

Lāḍambāḍi;—4 miles east of Ārni. North of the village, near the river, on a rock, is an "illegible" inscription.

Māmaṇḍūr;—4 miles east of Āṛṇi. An inscription on a stone placed near the river states that a grant was made to the temple at Āṛṇi by a private person in the reign of Veṅkaṭapatideva of Vijayanagar in Ś.Ś. 1514 (A.D. 1592).

Mullāndaram;—7 miles west by north of Ārni. Two old temples with a number of "illegible" inscriptions. One is said to have been built by the Cholas. The only legible inscription is on the latter. It bears date Ś.Ś. 1333 (A.D. 1411).

Murukkanandal;—9 miles south of Āṛṇi. In the cattle-stand of the village are two inscriptions, said to be "illegible," on a stone.

Punalpāḍi;—3 miles south-east of Āṛṇi. A few yards south of the temple of Ayyanār in this village is a stone with an inscription dated Ś.Ś. 1515 (A.D. 1593), cyclic year *Vijaya*, recording a private grant of land to the temple of *Kailāsanātha* in Āṛṇi, in the reign of Veṅkaṭapatideva of Vijayanagar.

Pūṇḍi;—2 miles north-east of Āṛṇi. An ancient Jain temple, the copper images of which have been removed for safety to Āṛṇi. There are only two houses near the temple, and the latter is almost in ruins. This is said to be the oldest Jain temple in the neighbourhood. It has several inscriptions.

Pūśamalaikuppam;—8 miles north-west of Āṛṇi. The small temple of a village goddess is fabled to have been built by Janamejaya.

Puttūr;—6 miles west by north of Ārni. (*Pootoor.*) Four old temples. One of the Śiva temples is said to have been built by the same ancient sovereign that built that at Mullāndaram. The temple of *Dharma Rāja* is said to have been built by the Cholas. It is sculptured and bears a number of inscriptions. The *Sthala Purāṇa* is in the possession of Subrahmaṇya Gurukkal, a resident of Tirupanandāl of the Kumbakōṇam Taluk of the Tanjore District. There is a large and well-attended festival here every year. There are some inscriptions on the temple of *Rēnukāmbāl*.

Śambunārāyaṇanellūr;—5 miles west of Āṛṇi. The temple of *Varadarājasvāmi* is said to be 500 years old. There are several inscriptions on different parts of it.

Tachchūru;—6½ miles south of Āṛṇi. (*Thechoor.*) At the end of the Brahman street is a stone with an inscription, dated Ś.Ś. 1490 (A.D. 1568), recording a charitable grant of lands by a private person in the reign of "Vasantadeva Mahārāya." The copy sent to me is evidently incorrect, and I am not satisfied with the sovereign's name as given. There is another inscription at this village, dated Ś.Ś. 1517 (A.D. 1595), recording a charitable grant by a private person in the reign of Veṅkaṭapatideva of Vijayanagar.

Vaḍagachēri;—2½ miles south of Āṛṇi. (*Waragacherry.*) A mile west of the tank of this village Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (*Madras Journal* XXIII, Part II, Appendix iv.)

Vedōjīpuram;—8 miles north-west of Āṛṇi. The temple of *Rājanātheśvarasvāmi* is said to be about 500 years old. It bears some illegible inscriptions.

PŌLŪR TALUK.

Elattūr ;—7 miles south-west of Pōlūr. On a hill is an old temple of *Subrahmanya*.

Kadalādi ;—12 miles south-west of Pōlūr. (*Coilladdy.*) A mile east of the village is an old temple. The *Sthala Purāṇa* is with Mallikārjuna Ayyar of Mahādevamangalam, 9½ miles south-west of Pōlūr. The village was given to the Brahmans as an *agrahāram* by a Muhammadan chief. A copper-plate document testifying to this is in the possession of a resident named Rāmachandrayya.[1] In a tope near the road to Pōlūr are some stone statues. On the top of a high rock is an old Śiva temple.

Kāpalūr ;—3 miles south of Pōlūr. Two old temples.

Karṇāṭakagiri, or Karnāṭghar ;—5 miles north-north-west of Pōlūr. (*Carnaticghur.*) A strong fortress on a hill 2,700 feet above the sea, on a spur of the Javādi Hills. The walls and buildings were very strongly constructed. All is now overgrown with jungle. (*District Manual*, 215.)

Mahādēvamangalam ;—7 miles north-east of Pōlūr. (*Maddemungullam.*) Two old temples, said to have been built by the Cholas or Pāṇḍiyas ; on one of them are some " illegible " inscriptions in old Tamil and Grantha characters, on the inside of the prākāra wall.

Mahādēvamangalam.—Another village of the same name, 9½ miles south-west of Pōlūr. (*Coilmademungalum.*) Two old temples. On the top of the hill west of the town is an old temple of *Parvatanāthēśvara*. The *Sthala Purāṇa* of the place is in the possession of Mallikārjuna Ayyar of this village. There is another old temple in the middle of the village.

Mēlattuvāmbādi ;—7 miles north of Pōlūr. Three miles west of this village is the Karṇāṭakagiri (*Carnaticghur*) fort. In the village is an old temple, and half a mile south-west of the village is an old temple of Durgā.

Mōdaiyūr ;—7 miles east of Pōlūr. An old Siva temple. Some " illegible " inscriptions on a stone.

Pādakam ;—8 miles south by east of Pōlūr. (*Paudum.*) There are the remains of a palace here of some architectural merit, on the top of a hill.

Padavēdu ;—10 miles north of Pōlūr, 18 miles south of Vellore. (*Padivado.*) A deserted and ruined city of great size, supposed to be an old Kurumbar capital ; it was " sixteen miles in circumference, and full of temples, choultries, and fine private residences ...... The city is believed to have been entombed in a shower of dust and stones which overwhelmed the whole of its magnificent buildings. Jungle has overgrown the whole area of the original city. There are two extensive but ruined forts upon the plain, built doubtless by the Kurumbas, and another upon a peak of the Jewādi hills which overlook the city." There are two temples in the modern village, dedicated, one to a goddess named *Rēnukāmbāl*, the other to *Rāmasvāmi*. The city is supposed to have been destroyed in the reign of a wicked king named " Nandana, son of Uttunga Rāja." Mr. Cox gives the legend of the place in full (*District Manual*, 213). It will be remembered that the conqueror of the Kurumbars was Aḍoṇḍai, son of Kula-Uttunga Chola. The *Sthala Purāṇa* of this place is in the possession of Śesha Gaunḍan, a resident of Padavēḍu. On and near the deserted temple of *Rāma* in the ruined town are several Grantha and old Tamil inscriptions. These might give the date of the construction of the temple, and be found of value. There are others, similar, in the temple of *Ammayyappēśvara* in the modern village. Padavēḍu is mentioned as the name of the country in an inscription dated A.D. 1469 (?) at Vallam in the Wandiwash Taluk.

Pallippattu ;—6 miles south of Pōlūr. Two old temples of Vishṇu and Śiva.

Pōlūr.—Head-quarters of the taluk, 28 miles south of Vellore. (*Polloor.*) A temple on a hill ; and a small ruined fort, about which nothing is known. The *Sthala Purāṇa* of the place is with Subbachāriyār, a resident. The Vishṇu temple in the town is old.

Śettuppattu ;—16 miles east by south of Pōlūr. (*Chittapett.*) An old Śiva temple, with some old Tamil inscriptions.

Tachchambādi ;—10 miles east of Pōlūr. On a hill north of the village is an old and deserted temple with some inscriptions. There are some other inscriptions on a stone at the tank west of the village.

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[1] See No. 107 of the *List of Copper-plate Grants* in Vol. II

Tirumalai;—6 miles east-north-east of Pōlūr. (*Trumalle.*) Two Jaina temples. The village is situated "at the base of a precipitous hill of granite, upon which are some relics of the Jain religion. Many Jain families live in the village, and the temples on and below the hill still belong to them. The most striking sculpture on the hill is a rude Jain figure, 16¼ feet high, found cut on the face of a cliff near its summit....Upon its left is a long inscription, in archaic characters, the meaning of which has not yet been discovered. Other inscriptions occur elsewhere, and particularly near the temple at the foot of the hill, but many are greatly defaced." Close to the lower temple are some rock chambers constructed in a natural cave formed in the face of the cliff. Many Jain figures have been destroyed. "Upon the walls are numerous frescoes, on the whole very well executed. The most interesting, and perhaps the best painted, is a circular one having a Jain figure seated in the centre, and the partitions around being filled with Nāgas, monks, white-hooded nuns and others." Close to the village are two very large stone circles. (*District Manual*, 215.)

WANDIWASH TALUK.

Agarakarakōṭṭai;—8 miles south by west of Wandiwash. (*Ouracoracotty.*) An old Śiva temple, said to have been wrecked by Jains.

Āvaniyāpuram;—15 miles west by north of Wandiwash. (*Uminiaveram.*) A small but ancient temple with some inscriptions, said to be "illegible." The *Sthala Purāṇa* is with Rāmasvāmi Ayyar Avargal of Wandiwash.

Dēsūr;—10 miles south-west of Wandiwash. (*Dessoor.*) A ruined fort. There is a modern settlement of Jains here. (*District Manual*, 207.)

Madam;—11 miles west-south-west of Wandiwash. (*Muddum.*) A very old temple, almost in ruins. It contains a large number of "illegible" inscriptions.

Marudāḍu;—4 miles east of Wandiwash. Two old temples of Śiva and Vishṇu with "illegible" inscriptions. In the middle of the village and in a field are two stones bearing similar inscriptions.

Neduṅguṇam;—17 miles west of Wandiwash. Two old temples with several inscriptions on the walls, "illegible."

Ponnūr;—4 miles south-west of Wandiwash. An old Śiva temple with a large number of stone inscriptions.

Sīyamaṅgalam.—Near Dēsūr (*q.v.*). This is said to have been formerly a large village. There is a rock-cut temple here, chambers and galleries, and a hall with a "liṅgam," all carved out of the solid rock. "In front of this stands an enclosing wall, in which images of minor deities are represented." The walls are ruined. (*District Manual*, 208.) This would seem to be a place that should be carefully examined, as the description differs from that of the other rock-cut examples in the neighbourhood. Some inscriptions exist at the temple which should be deciphered.

Śrīpurushamaṅgalam, or Śīsamaṅgalam;—5 miles south-east of Ārṇi. (*Jessamunglum.*) Four bronze and one stone image were found here underground in May 1881.

Tellār;—8 miles south-south-west of Wandiwash. (*Thellar.*) A ruined mud fort. There is a Jain temple here in present use.

Terukōl;—8½ miles west-south-west of Wandiwash. (*Terracole.*) Three "Jain temples" on the top of a hill, and three caves.

Tirumālpāḍi;—12 miles south-west of Wandiwash. An old temple with inscriptions.

Vallam;—8 miles west of Wandiwash. (*Vellum.*) An ancient temple with inscriptions, "illegible." It is said to have been built by a Chola king. The *Sthala Purāṇa* is in the possession of Achappa Nāyakkan, the Village Mūnsif. One of the inscriptions on the temple testifies to a grant of land in Ś.S. 1391 (A.D. 1469), during the reign of Narasimhadeva Mahārāya. If the date is correctly copied this could not be the Vijayanagar sovereign of that name. Vallam is said therein to be *Paḍavēṭṭu rājyattil*, or "in the kingdom, or country of Paḍavēḍu." This is interesting as showing that the ruined

city of that name in the Pōlūr Taluk preserved its name if not its character as the capital city of the country as late as the close of the fifteenth century.

VARŪR;—4 miles east by north of Wandiwash. (*Wurroor.*) An old Śiva temple with a number of stone inscriptions. The *Sthala Purāṇa* is with Kāmakoṭi Śāstriyār, a resident.

VEḶKUNRAM;—3 miles north of Wandiwash. (*Vuncoonum.*) A Śiva temple with inscriptions said to be in Nāgarī, on the walls. There is a Jain temple in the village.

WANDIWASH (*Vandavāśi*).—Head-quarters of the taluk. (*Vandiwash.*) This was one of the chief military posts of the Muhammadan Government in the Carnatic. The fort was probably built by Mahrattas. It is a rectangular fort of stone, with walls and bastions, about a mile in circumference, with a moat. At the south-east angle is a " strong circular battery." Many stones bear the mark of shot. (*District Manual*, 206-7.) The Śiva temple here is said to be old. Vishṇu, as Rāma, also is worshipped therein, the image having been brought thither during the times of the Muhammadans. There are inscriptions all round the prākāra. East of the town, in a field, is a stone with an "illegible" inscription. There is another, similar, on a stone in front of the Śiva temple.

CHINGLEPUT DISTRICT, AND MADRAS.

The history of the whole of this district is substantially the same as that of the city of Conjeeveram (*Kañchī, Kāñchīpura*), and it is needless to repeat it twice over. The country was inhabited by Kuṛumbars, whose sovereigns belonged to the Pallava family, till the subversion of the latter by the Cholas, probably in the eleventh century. Previous to the Kuṛumbars it would appear that wild aboriginal tribes inhabited the forests which covered the country. These probably have their representatives in the Chentsus, of whom a large colony are to be found near Pulicat. The Kuṛumbars were a hardy and civilized race, carrying on an extensive foreign commerce both with the East and West.[1] They formed a kingdom called *Drāviḍa*, which name now survives as the generic title for all South Indian races. They were perpetually assailed by neighbouring chiefs, but seem nevertheless to have been prosperous till the Cholas finally gained the upper-hand. The Cholas lost the country to the Muhammadans in A.D. 1310, but the latter were driven out a few years later, and then this tract fell under the greatest and last of the Hindu kingdoms—that of Vijayanagar—of which it remained an appanage down to a late date; for though the kingdom of Vijayanagar was absolutely overthrown in A.D. 1565, the Chingleput District was held by chiefs who, far into the last century, acknowledged the supremacy of the descendants of the kings of that family.

For about a century the Mussulmans held firm hold of this territory, and from them it passed into the hands of the English.

There are a large number of rude stone monuments in the district, the relics probably of the Kuṛumbars. The contents of some of these seem to have been of no very great antiquity, and it is quite possible that tribes of Kuṛumbars, practising their ancient sepulchral rites, remained in the district till comparatively modern times. A large number of Telugu people and Canarese Vellāḷas from the north poured into the district at various times in the wake of the Chalukyas, during the Chola-Chalukyan supremacy, and with the Vijayanagar kings. They settled in the district and formed colonies, the representatives of whom remain to the present day.

Though the city of Madras and its environs do not form, officially, part of the Chingleput District, they are included here for convenience.

PONNĒRI TALUK.

ĀṆḌĀRKUPPAM;—3 miles south-west of Ponnēri. (*Andaarcoupum.*) An old Śiva temple, with inscriptions.

ĀRṆI;—7 miles west of Ponnēri. (*Arnee.*) An old Śiva temple, with inscriptions.

ARUVATTURAI;—6½ miles west of Ponnēri. An old Śiva temple, with inscriptions.

CHŌḶAVARAM;—7 miles south-south-west of Ponnēri, on the high road from Ponnēri to Madras. (*Cholaveram.*) An old Śiva temple, with inscriptions.

ERUMAIVEṬṬIPPĀḶAIYAM;—8½ miles south-west of Ponnēri, 8 miles north of "Avady" Railway Station. (*Yermootapollium.*) On the top of the cliffs north-east of this village Dr. Cornish and other gentlemen found some rude stone implements. (*Madras Journal* XXIII, Part II, Appendix iii.) There are two old temples of Śiva and Vishṇu in the village, the latter containing an inscription in Tamil recording gifts of lands to the temple by a private party (a Śeṭṭi) in Ś.Ś. 1439, year *Īśvara* (A.D. 1517), during the reign of Kṛishṇadeva Rāya of Vijayanagar.

MĒLŪR;—8½ miles south-east of Ponnēri. An old Śiva temple, with inscriptions.

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[1] Hiwen Thsang, who visited Drāviḍa about the year A.D. 640, gives the Kuṛumbars a most excellent character. (*Si-yu-ki*, X, XCII. *Julien's Translation*, II, 118.) "The kingdom measures 6,000 li in circumference (1,000 miles). The capital, called Kañchīpura, is five miles round. The soil is fertile, and crops grow abundantly, with quantities of flowers and fruits. The country possesses valuable products. The climate is hot and the inhabitants are brave; they are remarkable for their strong love of faithfulness and justice, and have great esteem for learned men. The language spoken and the character of the writing differ a little from those of Central India. There are a hundred (Buddhist) monasteries with about 10,000 clerics, who follow the school of the Sthaviras. There are about 80 (Brahmanical) temples. Jains ("les hérétiques nus," or *Nirgranthas*) are very numerous." In the life of Hiwen Thsang by Hoeï-li (*Julien*, pp. 191-2) it is stated that the town of Kañchīpura is "situated on a sea-port."

MIÑJŪR ;—6¾ miles south-east of Ponnēri. (*Mingoor.*) Two old temples of Śiva and Vishṇu, with many inscriptions.

NĀYAR ;—6 miles south-south-east of Ponnēri. (*Nair.*) An old Śiva temple, with inscriptions.

PAÑJAṬṬI ;—4½ miles south-west of Ponnēri. (*Paningjaddy.*) An old Śiva temple, with inscriptions.

PONNĒRI ;—The taluk head-quarters. (*Poonary.*) In the hamlet of Tiruvāyppāḍu is an old Śiva temple with two inscriptions. One, in Telugu, is on a stone next to the *dhvaja stambha*, and records gifts of lands to the temple by a private person in S.S. 1671 (A.D. 1749), "during the reign of Hussain Khān and his brother Karim Khān." Another, near the tank, is in Tamil and records the date of the erection of the steps of the tank in A.D. 1790 by private parties.

PULICAT (*Paravērkkāḍu*) ;—24 miles north of Madras, on the sea, 10 miles north-east of Ponnēri. There is an old Dutch cemetery here with some excellently carved tombstones. The Dutch settled here in 1609 and built a small fort. In 1621 the English, by permission of the Dutch, established a factory here. The place was taken from the Dutch by Lord Macartney in 1781, and, after being twice restored to Holland, finally became British property in 1825.

TIRUPĀLAIVANAM ;—6½ miles north-east of Ponnēri. (*Tripanaveram.*) An old Śiva temple, with inscriptions.

TIRUVEḶḶAVĀYAL ;—8 miles east of Ponnēri. An old Śiva temple, with inscriptions.

TIRUVAḶḶŪR TALUK.

ALLIKŪR ;—12 miles north-west of Tiruvaḷḷūr. (*Allcoor.*) At the crest of the pass of the hills here, between Allikūr and Pānūr, Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (*Madras Journal* XXIII, Part II, Appendix iv.)

BŪDŪR ;—*see* SATYAVĒḌU.

KAMBĀKKAM DURGAM ;—30 miles north of Tiruvaḷḷūr, 10 miles north by west of Satyavēḍu, close to the Kālahasti hills. (*Cumbaucum.*) There are the remains of a fine hill-fort here with palaces and other buildings. On the hill, at a height of 2,530 feet, is a tableland of 2 square miles in area, which it was at one time proposed to convert into a sanitarium for troops. (*Madras Journal* IV, 134.)

KARAḌIPUTTŪR ;—*see* SATYAVĒḌU.

KŌṬṬAKUPPAM ;—20 miles north-east of Tiruvaḷḷūr. An old Śiva temple, said to have been built by a Rishi. It has several inscriptions.

MAḌAVIḶĀKKAM ;—14 miles north-east of Tiruvaḷḷūr. (*Mootawilao.*) An old Śiva temple, said to have been built by a Chola king, with many inscriptions on the walls.

MĀLANDŪR ;—12 miles north-north-east of Tiruvaḷḷūr. (*Malandoor.*) South of this village Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (*Madras Journal,* Part II, App. iii.)

MAÑJAKARAṆAI ;—16 miles north-east of Tiruvaḷḷūr, 7 miles south-west of Ponnēri. (*Manjacarney.*) Mr. Bruce Foote found here some rude stone implements. (*Madras Journal* XXIII, Part II, App. iv.)

NĀGALĀPURAM ;—19 miles north-north-west of Tiruvaḷḷūr. (*Nagloperam.*) An old Śiva temple with a number of inscriptions in various characters, all said to be "unreadable." There is also a copper-plate *śāsanam* in the temple. Three days in the year the rays of the sun, passing through the gopuram entrance, fall on the liṅgam in the vimāna ; and this is converted, in the popular mind, into an act of adoration by the sun. There is a similar occurrence in the temple of *Nāgeśvarasvāmi* at Kumbakōṇam. It is said that Krishṇadeva Rāya repaired the temple.

NAMBĀKKAM ;—8 miles north-west of Tiruvaḷḷūr. (*Numbaucum.*) At the end of the tank is an old ruined temple, near which Mr. Bruce Foote found some rude stone implements embedded in soil from 8 to 10 feet below surface level. (*Madras Journal,* Part II, Appendix iv.)

PĀNAMBĀKKAM ;—5 miles west of Tiruvaḷḷūr. An ancient Śiva temple, said to have been built by a Chola king.

PŌṆḌAVĀKKAM ;—*see* SATYAVĒḌU.

PERIYAPĀḶAIYAM ;—15 miles north-east of Tiruvaḷḷūr. (*Peripollium.*) An old *Durgā* temple, dedicated to the goddess *Bhavānī.*

RĀJANAGARAM ;—*see* SATYAVĒḌU.

RĀMAGIRI ;—20 miles north-north-west of Tiruvaḷḷūr. (*Ramagherry.*) An old Śiva temple, said to have been built by *Vāli*, the monkey-chieftain, with a number of inscriptions in various characters. The temple is at the base of a small hill. Inside the temple is a small tank, at the northern corner of which is placed a *Nandi*, out of whose mouth comes a spring of water which falls into the tank.

RĀMANKŌVIL ;—5 miles west of Tiruvaḷḷūr. A ruined Vishṇu temple with several inscriptions in Nāgarī characters. This temple is said to have been originally built by a Chola king.

SATYAVĒḌU.—Head-quarters of a Deputy Tahsildar, 23 miles north of Tiruvaḷḷūr. (*Sattavade.*) An old Śiva temple, said to have been built by *Mātaṅga Mahārishi*, with some inscriptions in apparently Grantha characters, but said to be "unreadable." At Satyavēḍu itself; at Būdūr, 1½ miles south (*Boodoor*); at Pōṇḍavākkam (*Paundawaucum*), 4 miles north-east; at Karaḍikūṭūr (*Caradecootoor*), 5 miles south; at Rājanagaram (*Roshunnuggur*), 2½ miles east; and at Śiruvēḍu (*Seerwaydoo*), 3½ miles south-east—Mr. Bruce Foote found rude stone implements. (*Madras Journal* XXIII, Part II, App. iv.)

ŚEÑJI ;—5 miles south-west of Tiruvaḷḷūr. An old Śiva temple with many inscriptions. One evidences a private gift of land to the temple in the reign of the Chola king Rāja Rāja. It is undated.

SIṚUVĒḌU ;—*see* SATYAVĒḌU.

SITTAMBĀKKAM ;—5 miles north of Tiruvaḷḷūr. An old Śiva temple, said to have been built by a Chola king, with several inscriptions.

TIRUPPĀŚŪR ;—2 miles west of Tiruvaḷḷūr. (*Tripassore.*) Ruins of an old fort, and an old Śiva temple. On the latter are several inscriptions. Five inscriptions are legible.

(1.) Outside the north wall of the *garbhagriham.* An inscription dated in the tenth year of "Rājādhirājadeva," recording an agreement between the temple authorities and a priest as regards the temple service.

(2.) West of No. 1. Broken. It seems to be a private grant of some paddy to the temple in the third year of the reign of Rājendradeva, surnamed "Koppara Ḳesarivarmā," *i.e.*, Kulottuṅga Chola I.

(3.) West of No. 2. A small inscription, recording a private grant of money to the temple in the fourth year of the same reign.

(4.) West of No. 3. Dated in the eleventh year of the reign of the Chola king Rāja Rāja.

(5.) Outside the west wall of the *garbhagriham.* A private grant of a lamp to the temple in the forty-fifth year of the reign of "Tribhuvana Chakravarti Śrī Kulōttuṅga Śōṛa Dēvar." This may be either of the two Chola kings of that name.

The temple has an old *Sthala Purāṇa*, in which allusion is made to a conquest of the Kuṛumbars by Karikāla Chola.

TIRUVAḶḶŪR.—The taluk head-quarters. Railway Station. (*Trivelore.*) A large and important Vishṇu temple, of which the original shrine is said to date from A.D. 1409 according to the priests, but most of which is quite modern. On a slab in one of the eastern walls is an inscription recording repairs made by a private party in Ś.S. 1542 (A.D. 1620). The temple boasts of a Sanskrit *Sthala Purāṇa.* Mr. Fergusson, in his *Indian and Eastern Architecture* (p. 346), gives an account of the temple, with two plans. He fully confirms the native assertions as to the age of the respective portions, saying that the two outer prākāras with their gopuras are more modern than the temple included in the inner prākāra. Mr. Fergusson cites the temple as an instance of the small effect unfortunately produced by most of the Hindu shrines in the south of India in spite of the immense wealth lavished on them, in consequence of the custom of increasing the size of the towers and structures from the inside of the mass of buildings outwards, instead of having the highest and most imposing in the centre.

TŌMŪR ;—8 miles west-north-west of Tiruvaḷḷūr, near the boundary of the Kārvēṭnagaram Zemindari. (*Tumbool.*) North-west of this village Mr. Bruce Foote found some rude stone implements. (*Madras Journal* XXIII, Part II, App. iii.)

ŪTTUKŌṬṬAI ;—14 miles north of Tiruvaḷḷūr, 8 miles south-south-west of Satyavēḍu. (*Woodecottah.*) Mr. Bruce Foote found here some rude stone implements. (*Madras Journal* XXIII, Part II, App. iv.)

SAIDĀPET TALUK, AND MADRAS.

KUṈNATTŪR;—14 miles west-south-west of Fort St. George. (*Connatore.*) There is an ancient Śiva temple here with inscriptions.

LITTLE MOUNT (THE);—6 miles south-west of Fort St. George, 2½ miles from ST. THOMAS' MOUNT. (*q.v.*) This place is the traditionary site of St. Thomas' martyrdom. I shall not attempt to discuss the probabilities of the story, but merely refer readers, under the head of "ST. THOMAS' MOUNT," to the papers noted as bearing on the question. There is a cave in a rock at the Little Mount and a natural spring. It is asserted that St. Thomas took refuge here from his pursuers. A church is erected over the spot. Two stones below are pointed out as bearing the impress of his foot and the marks of his knees, while another is said to be stained with his blood. At the foot of the steps leading up to the church is a slab with an inscription in Armenian characters. The spring is said to have been miraculously created to supply the saint with water when attacked by thirst in the cave in which he had taken refuge. The legend regarding this is still current in Syria, and not long ago two pilgrims made their way hither from Edessa, and filled some bottles with the sacred water to take back to their own country. The Roman Breviary, following tradition, declares St. Thomas to have been martyred at "*Calamina.*" It seems just possible that this name may have the same origin as the English name "*Coromandel* Coast;" but this is pure supposition. (*See also under* ST. THOMĒ.)

MADRAS.—As this place was a mere fishing-village on the coast up to the year 1639 A.D., when the English became possessed of it by grant from the puppet sovereign Śrī Raṅga of Vijayanagar, then at Chandragiri, it is not to be expected that there is much of antiquarian interest in the place. It is known to the natives as "*Chenna-paṭnam,*" the original name having been "*Chenna-kuppam,*" *kuppam* meaning a small village. The museum at Egmore contains a number of sculptured stones and a collection of general antiquities and coins. A piece of land measuring five miles by one was first granted to the English Company in 1639 A.D., to which the factory at Ārumugam in Nellore was transferred. In 1683 the grant was confirmed by a firmān from the Muhammadan sovereign of Golkoṇḍa. It was surrendered to the French in 1746, but recovered in 1749. A firmān from Delhi was obtained in 1765. Several other villages near Madras had been granted in 1693, 1708, and 1742. St. Thomē was added in 1749, and "the Company's Jāghīr," including Poonamallee, in 1750. Fryer's description of the place as it was in 1673 is amusing and instructive. (See his *Travels*, page 37, &c., with plan of Fort St. George.)

MĀṄGĀDU;—7 miles west of Saidāpet and 1 mile south of Poonamallee. (*Mancawdoo.*) An old Śiva temple, with inscriptions in Grantha characters.

MAILĀPŪR;—3½ miles south by west of Fort St. George. (*Milapore.*) There is a temple here, and a large *kōnēru* or bathing-pool. It is of no great age. (*See* ST. THOMĒ.)

MOUNT;—*see* LITTLE MOUNT (The) and ST. THOMAS' MOUNT.

POONAMALLEE (*Pūviruntamalai*);—12 miles west by south of Fort St. George. (*Poondamallee.*) There is an old Śiva temple here and a mosque. There are two modern Tamil inscriptions in the Śiva temple mentioning repairs made by private parties in Ś.S. 1692 and 1700 (A.D. 1770 and 1778). A third inscription, without date, mentions some repairs by private parties. In the mosque there are two inscriptions, one in Tamil and one in Telugu; the Tamil inscription records the erection of the mosque by a Mussulman chief, "Sultān Abdalla Kattab" (Abdúlla Kuṭb Shāh of Golkoṇḍa ?). The date is not clear. There is a Muhammadan fort at Poonamallee. Four miles south-west by west of the town, at the Pañjūr river, Dr. Oldham and Mr. King, of the Geological Survey, found some rude stone implements. (*Madras Journal* XXIII, Part II, App. iii.)

PORAL, or PORAL, or MĀDHAVARAM;—Near the Red Hills, 8 miles north-west of Madras. This was the ancient royal fortress of the Kurumbars before they were conquered by the Cholas. (See Sir Walter Elliot's *Numismatic Gleanings* in the *Madras Journal of Literature and Science* XIX, 220, and XX, 75, with extract from the *Mackenzie MSS. Id.*, Vol. III, No. 6, N.S., p. 244–56.)

PUTTŪR;—12½ miles north-west of Fort St. George. (*Potoor.*) Near this village, 2 miles west of the Red Hills tank, are a number of dolmens. They have been greatly rifled. (*Madras Journal* VIII, 346.)

ST. THOMAS' MOUNT;—8 miles south-west of Fort St. George. From an archæological point of view this place is remarkable only for the stone cross in the church on the top of the hill. The church was built by the Portuguese, on the discovery of the cross, in A.D. 1547, and the steps up the hill were

made at the same time. A stone inscription in Portuguese, now at the Madras Museum, was lately found at the Mount. It is supposed to relate to the discovery of the cross, but being injured it has not yet been satisfactorily deciphered. Dr. Burnell has given, in the *Ind. Ant.* (III, 308), an illustration of the cross of St. Thomas with its Pahlavī legend, and a notice of the same. A careful examination and comparison of the illustration with the original shows that two or three fragments of characters are omitted in the former, but I am unable, from ignorance of the character and language, to say whether the omissions affect Dr. Burnell's rendering. The arch above the dove is supported on two pillars, above which, in the illustration, are rough blotches, probably the fault of the artist, who was ignorant of the original design. I found, on examination, that the ends of the arch rest in the mouths of two *makaras*, or fish-monsters, as in so many Indian sculptures of all ages, proving that if the cross was executed by Christian sculptors, they were strongly attracted to the canons of Hindu art. Dr. Burnell's paper that accompanies the illustration is very valuable. He thinks that the inscription dates from the seventh or eighth century A.D.

[For information regarding early Christian settlements in India, and especially Southern India, see *Asiatic Researches* VII, 364; X, 69 (very fanciful). *Journal of the Royal Asiatic Society* I, 171; II, 51, 234; VII, 343. *Madras Journal* I, 7, 73, 94, 255, 312, XIII, 115; XXI, 30. *Indian Antiquary* I, 195, 229; II, 273; III, 308, 333; IV, 153, 181, 311; V, 25. *Fryer's Travels* contain a notice of the Mount as it existed in 1673. Col. Yule's *Marco Polo* II, 290.]

"There is a double ring of stones surrounding a mound near St. Thomas' Mount, but the cromlech has disappeared." (*Madras Journal* XIII, Part II, 51.)

There was a severe battle fought at the Mount between the French and English in 1759. In 1769 was signed here the disgraceful treaty between the English Government of Madras and Haidar 'Ali.

St. Thomē;—3 miles south of Fort St. George. (See Mailāpūr.) This place is connected with the St. Thomas legends. (See St. Thomas' Mount, The Little Mount.) There is a Roman Catholic church here, built over what is popularly declared to be the grave of St. Thomas. There is a small interior chapel with a trap-door, under which are the stones with the aperture below in which the body is said to have rested. Marco Polo (*Col. Yule's edition*, II, 290) states that "both Christians and Saracens' greatly frequented the place in pilgrimage in his day.

Tinnanūr.—A Railway Station, 17 miles west of Madras. (*Tinnanore.*) An old Vishṇu temple with two inscriptions. One of them is dated Ś.S. 1631 (A.D. 1709), and records gifts of lands to the temple by private parties.

Tirumullavāyil;—11 miles west-north-west of Fort St. George. (*Trimullavoil.*) An old Śiva temple. Three miles north-east of Āvaḍi Railway Station and near this village Mr. Bruce Foote found some rude stone implements.

Tiruvattiyūr;—11 miles north-north-west of Saidāpet, 6 miles north of Fort St. George. (*Trivatore.*) There is an old Śiva temple here, with inscriptions inside and outside the *garbhagṛiham*, in Grantha characters. Fryer notices the place in his "*Travels*" (pp. 44, 45). He visited it in 1673. He calls it "Triblitore," and describes it as "A Pagod transcending both in respect of Building and Antiquity, there being Characters, the Expounders of the Gentu Language or Holy Writ understand not."

Tiruvērkkāḍu;—8 miles north-west of Saidāpet, 11 miles west of Fort St. George. (*Tiroovercahdoo.*) An old Śiva temple, with inscriptions in Nāgarī characters.

CONJEEVERAM TALUK.

Ārpākkam;—8 miles south-south-east of Conjeeveram. (*Hulpacum.*) Two ancient temples, with many inscriptions in Tamil, Telugu, Nāgarī, and Grantha.

Eḷayanārvēnūr;—10 miles south-east of Conjeeveram. An old Śiva temple, with a number of inscriptions in various characters, said to be "illegible."

Conjeeveram (Kañchī, or Kāñchīpura);—43 miles south-west of Madras, 20 miles west-north-west of Chingleput. This is one of the oldest cities in Southern India, but we have a great deal yet to learn of its history. It was the residence of the Pallava kings till that family was overthrown by the Cholas in the eleventh century. Kañchī was the capital of the ancient kingdom of *Drāviḍa*, whose age is at present undecided. Hiwen-Thsang would make it as old as Buddha, for he states that Buddha himself converted the people, that Dharmapāla was born in Kañchī, and that Aśoka built many stupas in the neighbourhood. One of the Kaḍamba kings claims to have defeated the Pallava king and slain him. The inscription in which this is mentioned is dated, in Mr. Fleet's estimation, in the fifth century A.D.;

and the slain monarch was, he thinks, probably Vishṇugopavarmā. (*Ind. Ant.* V, 50; VI, 30.) According to the *Koṅgu-deśa Rājākkaḷ*, Durvanīti Rāya, King of the Koṅgu country, conquered Drāviḍa. He dates from the end of the fifth century. Fourth in descent from him comes Koṅgaṇi Mahādhirāya III, who, it is said, conquered Drāviḍa in punishment for the withholding of tribute. In A.D. 634 was reigning at Kalyāṇapura, Satyāśraya or Pulakeśi II, of the Western Chalukyas. He attacked and drove the Pallava king behind the walls of Kañchī.[1] Satyāśraya's son Vikramāditya I (A.D. 652-680, *Burnell*) claims to have entirely defeated and crushed the Kañchī sovereign, while Vinayāditya, Vikramāditya's son, states that he "arrested the power of the Pallavas. . . . at the command of his father," (*Ind. Ant.* VI. 85), whence I understand that Vinayāditya was his father's general, and that the capture of Kañchī took place before Vinayāditya's accession in A.D. 680. (*Ind. Ant.* VI, 76.) Mr. L. Rice (*Ind. Ant.* X, 37) contends that in this last-noted inscription we have mention made of the defeat, not only of the kings of Kañchī, but of a royal family named *Mahāmalla*[2] or *Mahāvali*, who, he thinks, preceded the Pallavas. Previous to Vinayāditya's conquest, however, the Pallavas had conquered the Chalukyas, so that Vikramāditya I had hard work to regain his power. It is just to the period of the Chalukyan conquest that Mr. Fergusson and Dr. Burgess attribute the sculptures and monolithic works at the Seven Pagodas, and it seems probable that those works were carried out either by the Chalukyan invaders, or by the Kurumbar inhabitants under their compulsion. In A.D. 640 Hiwen Thsang, the Chinese pilgrim, visited Kañchī, as the capital of the kingdom of Drāviḍa, which he describes. (*Voyages* II, 118, *Julien.*) He declares the city to have been 6 miles in circumference, and the people to be superior in bravery and piety, as well as in their love of justice and veneration for learning, to many others whom he met with in his travels. Jains were very numerous in his day; Buddhism and Brahmanism were about on a par. About this period, too, (A.D. 650-700), flourished the great Śaiva reformer Śaṅkarāchārya (Dr. Burnell's *Palæography*, p. 37, *note* 4), who, tradition says, preached at Kañchī. Subsequently the Pallavas gained the upper hand, so that Vinayāditya's grandson, who acceded to the throne in A.D. 733, had to fight constantly with the Pallavas, and is only able to boast of three conquests; the latter word being probably a vain exaggeration, as the Chalukyas shortly afterwards ceased to be, and only recovered their power two centuries later. The sudden cessation of work at the Seven Pagodas is probably due to the subversion of the Chalukyān authority. In the ninth century the Koṅgu king Gandadeva Mahārāya claims to have conquered Kañchī, but to have subsequently made an alliance with the Pallavas. Shortly afterwards the Koṅgu kingdom was subverted by the Cholas. In the eleventh century occurred, according to native tradition, the subversion of the Kurumbars by Aḍoṇḍai, son of Kulottuṅga Chola. The accounts describe the Kuṛumbars as having for their chief fort the citadel of Puralūr (now Poṛal, or Poṛal, or Mādhavaram, near the Red Hills, close to Madras, according to Sir Walter Elliot). The Kurumbar country was then divided into 24 *nādus*, and the inhabitants professed the Jain religion. Aḍoṇḍai defeated them utterly, crushed for ever their power, and annexed the whole of their territories to the Chola kingdom. He is credited, also, with having "founded" the city of Kañchī, and, making allowance for natural exaggeration, it is quite possible that he enlarged and improved it. The place then became the capital of the country called *Toṇḍaimaṅgalam* or *Toṇḍaināḍu*. With this conquest the Pallava power ceased to exist. About this time the Vaishṇava reformer Rāmānujāchārya was born at Śrī Perumatūr, and converted many to the Vaishṇava faith. Gaṅgakoṇḍaśōṛapuram, near the Coleroon was then the Chola capital. The last mention of the Pallavas as a dynasty or race occurs, so far as is at present known, about the year 1223 A.D. But previous to this, *i.e.*, in the reign of the Western Chalukya, Jagadeka Malla (1130 to 1150 A.D.), an inscription speaks of the Cholas in connection with Kañchī, thus corroborating the tradition as given above.

With the Chola conquest begins the second period of the history of Kañchī. At the beginning of the twelfth century the king of the Hoyiśala Ballāḷa dynasty, whose capital was at the modern Hallabīḍu in Maisūr (then called "Dvārāvatīpura," "Dvārasamudra" or "Dorasamudra"), was named Biṭṭideva, otherwise "Vishṇuvardhana," or "Tribhuvana Malla." He claims to have conquered the country of Kāñchīpura and resided in that city. If this be not an empty boast, the conquest took place about the year 1138 A.D. The Hoyiśala Ballāḷas did not keep permanent hold of Kañchī after their victory, but the place remained a Chola possession till the Mussulmans conquered both the Cholas and Ballāḷas in 1310 A.D. In 1347 the Muhammadans were driven across the Tuṅgabhadrā by a powerful Hindu coalition, and then arose the greatest Hindu kingdom that ever existed in Southern India, that of

[1] This may be an allusion to the conquest of the Pallava kings of Veṅgī near the Godāvarī by Satyāśraya's brother Kubja Vishṇuvardhana, who established the Eastern Chalukyan dynasty. It is probable that the beaten Pallavas retired south and took refuge in their mother-city, Kañchī.

[2] Whence *Māmallapuram* for the "Seven Pagodas."

Vijayanagar. Kañchi soon passed into their hands, and remained a Vijayanagar possession till a late date, though it was invaded and sacked in the fifteenth century by Purushottamadeva of Orissa, and again by the Muhammadans of the Bahmanī kingdom in 1477. In 1646 the Golkoṇḍa Mussulmans seized the country and the city of Kañchī. The Mahrattas succeeded in 1677, and a few years later Zulfikr Khān, Aurangzīb's general, reduced it, and it remained in the possession of the Muhammadans till 1752, when Lord Clive took it from them in his war against the French. The place was sacked by the French in 1757 and 1760.

Conjeeveram is full of temples and sculptures, many of considerable antiquity, the great Śiva temple being, of course, the most conspicuous. Mr. Fergusson notices the Śiva temple in his *Indian and Eastern Architecture* (page 369), but only scantily, as he was too unwell at the time of his visit to take careful notes. The temple is dedicated to *Ekāmbaranātha;* and the liṅgam is one of the five principal "liṅgams of the elements" in Southern India. This is the earth-liṅgam (*Pṛithivī*). The temple grew into its present proportions from small beginnings, and is very irregular in shape. The great gopura was built by Krishṇadeva Rāya of Vijayanagar. It bears the mark of Haidar 'Ali's cannon-shot. The next most important shrine is the Vishṇu temple dedicated to *Varadarājasvāmi*. It is far wealthier than the Śiva temple. At a part of the town called *Yathoktakāri* is a small Vishṇu temple with a recumbent nude statue, probably of Jaina origin. The legend of this locality is given in Mr. Crole's *Manual* (page 113). Mr. Crole gives reasons for assigning it to the eleventh century, the period of Rāmānujāchārya. The hundred-pillared manḍapam is well-sculptured. The *Kāmākshī* temple is third in importance.

Two miles south of the weaver quarter of Conjeeveram is the hamlet of Tiruparuttikunram. It boasts of a Jain temple covered with excellent architectural ornamentation, in many ways of great merit. It is supposed to date from about the eleventh or twelfth century.

There is a mosque of considerable size in the town of Conjeeveram, and some fine bathing-pools. Buchanan (I, 7–10) mentions the place, but very slightly.

The following list of inscriptions does not, it is believed, exhaust the number of those to be found at Conjeeveram. The list has been drawn up from a manuscript volume of copies taken for Sir Walter Elliot, and kindly lent to me by the Reverend T. Foulkes of Bangalore.

At the Śiva temple of Ekāmbareśvarasvāmi.

(1.) (In the *garbhālayam*.) Tamil. Undated and unimportant.

(2.) (On a wall close to the temple of *Dakshiṇāmūrti*.) Tamil. A private grant in the twenty-sixth year of Koppara Keśarivarmā, surnamed Rāja Rājendra. This is Kulottuṅga Chola I (1064–1113 A.D.) The date of the grant is A.D. 1090. It is mentioned therein that the Teliṅga and Pallava kings were "bending their heads" before the Chola.

(3.) (East of No. 2.) A private grant in the same year of the same reign. Same eulogy.

(4.) (Position not stated.) Do. do. Do.

(5.) (Close to No. 4.) An agreement in the seventh year of Keśarivarmā (A.D. 1071), for partition of the produce of temple-lands. Of this one-fifth goes to the king.

(6.) (East end of the northern wall of the temple.) A private grant in the twelfth year of the reign of "Koppara Kēśarivarma Uḍaiyār," *alias* "Śrī Rājēndra Śōṛa Uḍaiyār." (*Śōṛa* = Chola.) This is A.D. 1076.

(7.) Grant by a general named "Vikrama Śōṛa Śōṛiya Arayan" in the fourteenth year of the same reign (A.D. 1078).

(8.) Grant by villagers in the fifteenth year of the same reign (A.D. 1079).

(9.) Grant by Dūrvaja Arayan, Lord of Śembiyamaṅgalam, in the seventeenth year of the same reign (A.D. 1081).

(10.) Private grant in the eighteenth year of the same reign (A.D. 1082).

(11.) Grant by Pallikonḍāna Pañchanadivāṇan, *alias* Rājendra Pallavaraiyan (probably a Pallava), of Panaiyūrnāḍu (one of the Kurumbar "nāḍus"), in the thirteenth year of the reign of "Kōvīrāja Chakravartigaḷ, *alias* Śrī Kulōttuṅga Śōṛadēva," *i.e.*, Kulottuṅga I, the same sovereign as above. The latter's wife, usually called "Ulaha Mahādēvi" (for Sans. *Loka Mahādevī*), or in pure Tamil "Ulaha Muruduḍaiyāḷ," is here called "Bhuvana Muruduḍaiyāḷ," which means the same thing (A.D. 1077).

(12.) Grant by the same king, here called "Kōvīrāja Kēśarivarmā, *alias* Tribhuvana Chakravartigaḷ, *alias* Śrī Kulōttuṅga Śōṛadēva," in the fifth year of his reign (A.D. 1069). The queen's name is given as in No. 11.

(13.) Undated. Grant by Kampaṇa Uḍaiyār, son of Śrī Bukkaṇa Uḍaiyār. Kampaṇa's date is about the third quarter of the fourteenth century. (*See Nos.* 47, 48, 63, 64, 65, *&c.*)

(14.) (Copy incomplete.)

(15.) Grant to a priest by Krishnadeva Rāya of Vijayanagar in Ś.Ś. 1432 (A.D. 1510). Genealogy is given as in No 107 of the *List of Copper-plates* printed in Volume II of this publication (p. 16). Characters, Grantha; Language, Sanskrit.

(16.) In the *garbhālayam*, west of the image of *Dakshiṇāmūrti*. Grant by the villagers of Raṇajayapuram in the fifteenth year of the reign of Koppara Keśarivarmā (*see Nos.* 2 *to* 12). The year of the grant is A.D. 1079.

(17.) Grant by the wife of the same king, in the tenth year of his reign (A.D. 1074).

(18.) Grant by Bhuvana Murududaiyāḷ (*see No.* 11), queen of "Kōvirāja Kēśarivarma Chakravartigaḷ *alias* Śrī Kulōttuṅga Śōṛadēva," in the eighth year of his reign (A.D. 1072).

(19.) Exemption from taxation of certain articles in Ś.Ś. 1508 (A.D. 1586), year *Vijaya*, in the reign of Veṅkatapatideva of Vijayanagar.

(20.) Grant by the temple authorities to certain priests in Ś.Ś. 1518 (A.D. 1596), in the reign of Veṅkaṭapatideva of Vijayanagar. Kāñchipuram is here stated to be situated in the Chandragiri portion of the Toṇḍamaṇḍalam province of the country of Śōṛamaṇḍalam.

(21.) Grant by a private person in the third year of the reign of "Koppara Kēśarivarmā, *alias* Śrī Rājēndra Śōṛa" (A.D. 1067).

(22.) Sale of lands to the temple in the fourth year of the same reign (A.D. 1068).

(23.) Grant to the temple in the fifteenth year of the same reign (A.D. 1079).

(24.) Grant in the eighteenth year of the reign of "Śrī . . . . Rāja Rāja Kēśarivarmā."

(25.) Private grant in the fifth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rājādhirājadēva." (This title might be applied to any sovereign.)

(26.) Agreement to maintain lights, in the eighth year of the same reign.

(27.) Similar agreement in the ninth year of the same reign.

(28.) Similar agreement in the tenth year of the same reign.

(29.) Similar agreement in the same year.

(30.) Similar agreement in the eleventh year.

(31.) Similar agreement in the fourteenth year.

(32.) Similar agreement in the twenty-fifth year.

(33.) Grant in the third year of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛadēva." (This may be either of the two Kulottuṅgas.)

(34.) Grant in the fourth year of "Kōvirāja Kēśarivarmā Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛadēva," Ulaha Murududaiyāḷ being his queen (A.D. 1068). (*Compare Nos.* 11, 12.)

(35.) Grant in the forty-fourth year of the same king, the name being similarly given (A.D. 1108).

(36.) Sale of lands to the temple in the forty-ninth year of the same king, the name being similarly given with the exception of the title "Tribhuvana." The queen is similarly mentioned (A.D. 1113).

(37.) Agreement among the temple authorities in the twenty-fifth year of "Tribhuvana Chakravartigaḷ Śrī Vijayakaṇḍa Gōpāladēva."

(38.) A declaration regarding the agreement noted in No. 37.

At the Vishṇu temple in Ashṭabhujam Agrahāram.

(39.) A private grant in the twenty-second year of the reign of "Rājēndra Śōra" (A.D. 1086).

(40.) Sale of lands to the temple in the fortieth year of "Kōvirāja Kēśarivarmā Tribhuvana Chakravartigal Śrī Kulōttuṅga Śōṛa Dēva," his wife being entitled "Avanī Murududaiyāḷ." (*Avanī* has, in Sanskrit, the same meaning as *loka* or *bhuvana*.) The date is A.D. 1104.

(41.) An agreement amongst villagers for the support of the temple worshippers in the forty-fourth year of the reign of "Śrī Kulōttuṅga Śōṛa Dēva." This is probably Kulottuṅga I, from the length of the reign, and, if so, the date is A.D. 1108.

(42.) Grant by some private people in Ś.Ś. 1515 (A.D. 1593), in the reign of Veṅkaṭapatideva of Vijayanagar.

At the temple of Tiruttaṅgā Viḷakkoḷi Perumāḷ.

(43.) Grant by private parties in the reign of "Madarāntaka Poṛrapi (pronounced *Poṭrapi*) Śōṛan." Undated. (*See No.* 74.)

(44) Grant, in the thirteenth of his reign, by the king "Śrī Tribhuvana Chakravartigal Kōnēri Nanmai Koṇḍān." (On the wall of the great gopura of the Madura temple is an inscrip-

tion which calls the tower "the gopura of Śrī Tribhuvana Chakravarti Kōnēri Nanmai Kondān Sundara Pāndya." See also No. 56.)

(45.) Grant in Telugu, of a private nature, in A.D. 1730.

At the Śinga Perumāḷ temple.

(46.) A private grant in Ś.Ś. 1505 (A.D. 1583).

At the temple of Jvarahareśvarasvāmi.

(47.) Grant by a chief who calls himself a *Śittaraśan* or "little king," in the twentieth year of the reign of "Srī Tribhuvana Chakravartigaḷ Śrī Vijayakanda Gōpāladēva." (*See No.* 37.)

(48.) Grant by the same chief, but without the title *Śittaraśan*, dated in the year *Kīlaka*, in the reign of Kampaṇa Uḍaiyār. (*See Nos.* 13, *&c.*) This *Kīlaka* is probably 1368-9.)

At the temple of Ulahaḷanda Perumāḷ.

(49.) Grant by the queen of the king "Kōvirāja Kēsarivarmā Tribhuvana Chakravartigaḷ Śrī Kulōttunga Śōradēva," in the fortieth year of his reign (A.D. 1104).

(50.) Grant by the same, in the king's forty-eighth year (A.D. 1112).

(51.) Private grant in the seventh year of the reign of "Śrī Tribhuvana Chakravartigaḷ Śrī Rājādhirājadēva." (*See No.* 25.)

(52.) Private grant in the twentieth year of "Śrī Rāja Rāja Dēva." If this be the Chola king Rāja Rāja who reigned A.D. 1023-1064, the date of the grant will be A.D. 1043, and this militates strongly against the native tradition that Rāja Rāja's grandson Adondai was the conqueror and subduer of the Pallavas; for if the Pallava king was an independent sovereign in Rāja Rāja's day, it is hardly probable that inscriptions would be dated according to the years of the reign of his bitter foe, the king of the Cholas. This and other inscriptions would then tend to prove that the Cholas owned Kañchī before the days of Adondai. But inscriptions Nos. 178, 204 seem to show that there was another Chola king named Rāja Rāja who commenced to reign in A.D. 1216. If so, this inscription dates from A.D. 1236 and the above remarks are inapplicable. Further examination of the originals will alone settle this interesting point.

(53.) A private grant in the twenty-fifth year of "Śrī Rāja Rāja Dēva."

(54.) A private grant in the thirteenth year of the reign of "Tribhuvana Chakravartigaḷ Vijayakanda Gōpāla Dēva." (*See No.* 47, *&c.*)

(55.) A private grant in the fifteenth year of the same king.

(56.) A private grant in the twelfth year of the reign of "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikondān Śrī Sundara Pāndya Dēvar." (*See No.* 44.)

(57.) An agreement in the seventeenth year of the reign of "Śambuva Rāyar." (*See No.* 60.)

(58.) Grant of lands by villagers in the eighteenth year of the reign of "Śambuva Rāyar." (*See No.* 60.)

(59.) Grant of lands in the same year of the same king. Here he is called "Śrī Sakalalōka Chakravarti Śrī Rāja Nārāyaṇa Śambuva Rāyar." (*See No.* 60.)

(60.) Grant of lands in the ninth year of the same king, whose name is given exactly as in No. 59. Luckily the *Śaka* year is also given. The grant is dated Ś.Ś. 1268 (A.D. 1346), cyclic year *Vyaya*. The king, therefore, began to reign A.D. 1337. We have yet to learn who he was. The Muhammadans had defeated the Cholas in A.D. 1310, and were only driven back, so far as we at present know, in A.D. 1347, the year following that of the grant.

(61.) Grant of lands by private parties in Ś.Ś. 1600 (A.D. 1678), cyclic year *Kālayukti*. No sovereign's name is mentioned.

(62.) An agreement regarding the temple festivals by "the 48,000 inhabitants of Kañchī." No date or sovereign's name given.

In the temple of Kailāsanāthasvāmi.

(63.) Grant by Kampaṇa Uḍaiyār (*see Nos.* 47, 48, *&c.*) in Ś.Ś. 1287 (A.D. 1365), year *Viśvāvasu*, of lands declared to be adjoining those granted by Kulottunga Chola.

(64.) Erection of a mandapam by the same chief in the same year.

(65.) Grant of a house by Vīra Kampaṇa Uḍaiyār (*see No.* 63) in the year *Kīlaka*. (*See No.* 48.)

(66.) Grant of produce of land by private persons in the twelfth year of the reign of "Kōvirāja Kēśarivarmā." (A.D. 1076).

In the temple of Anēkataṅkāvatamuḍaiyār.

(67.) Grant by "Śrī Kulōttunga Śōra Dēva" in the thirty-fourth year of his reign. This may be either of the two kings of that name.

(68.) Private. Undated.

(69.) Grant by "Śrī Kulōttuṅga Śōra Dēva" in the twentieth year of his reign. His queen, "Bhuvana Muruduḍaiyāḷ," is mentioned. The name of the queen proves this to be a grant of Kulottuṅga I, and the date is therefore A.D. 1084.

In the garbhālayam of the temple of Kāmākshīdēviyār.

(70.) Tamil verses, all mythological, beginning *Bhuvanēka Vīran Vāḻha*! "May Bhuvaneka Vīra live long!"

(71.) Grant by two private people in the thirty-eighth year of the reign of "Kumārapanmar Tribhuvana Chakravartigaḷ Śrī Kulaśēkharadēva." No other titles are given.

(72.) Grant by "Sakalabhuvana Chakravartigaḷ Vijayakaṇḍa Gōpāladēva" in the eighteenth year of his reign. (*See No.* 54, *&c.*)

(73.) Incomplete. The name "Śrīmad Mūppinna Nāyakkar" is mentioned, and the date Ś.Ś. 1232 (A.D. 1310). This is the year of the Muhammadan conquest.

(74.) Grant by "Madarāntaka Poṟrapi (pronounced *Potrapi*) Śōran" in Ś.Ś. 1232 (A.D. 1310), in the twenty-fourth year of his reign. (*See Nos.* 43, 73.) He came to the throne A.D. 1286.

(75.) A command from Kampaṇa Uḍaiyār to "Bhuvanēka Vīra Kuladēvar." (*See Nos.* 65, 70.)

(76.) Appointment of a temple servant in the year *Kīlaka*, during the reign of Kampaṇa Uḍaiyār. (*See No.* 75.) The date is probably A.D. 1368-9.

(77.) Grant in the reign of Mallikārjunadeva Mahārāya in Ś.Ś. 1325 (A.D. 1403), cyclic year *Subhānu*. This does not appear to be the Vijayanagar sovereign of that name, for his reign only commenced in A.D. 1481, according to Dr. Burnell (*South Indian Palæog.*, p. 55).

(78.) A private grant in Ś.Ś. 1349 (A.D. 1427), in the reign of Vīradeva Mahārāya of Vijayanagar.

(79.) Private. Unimportant.

(80.) A private grant in Ś.Ś. 1360 (A.D. 1438), in the reign of Vīradeva Mahārāya of Vijayanagar. This is important as Dr. Burnell (*South Indian Palæog.*, p. 55) makes his reign cease in A.D. 1434. But perhaps the copy is in error.

(81.) A private grant in the reign of Mallikārjunadeva Mahārāya in Ś.Ś. 1380 (A.D. 1458). Dr. Burnell makes the reign of the Vijayanagar sovereign of that name only commence in A.D. 1481. The copy may be wrong. (*See No.* 77.)

(82.) Recording the erection of the vimāna of the *Kāmākshī* temple by Harihara of Vijayanagar. The date as given is "Ś.Ś. *Sakyālōka*," a chronogram for "1315" (A.D. 1393). (See the table given in Dr. Burnell's *South Indian Palæography*, p. 79.)

(83.) Private. Ś.S. 1406 (A.D. 1484).

(84.) Grant in Ś.Ś. 1452 (A.D. 1530), during the reign of Krishṇadeva Rāya of Vijayanagar.

(85.) Private grant in Ś.Ś. 1451 (A.D. 1529), during the reign of Krishṇadeva Rāya of Vijayanagar.

(86.) Grant by Achyutadeva Rāya of Vijayanagar in Ś.Ś. 1455 (A.D. 1533). He is said to have planted his victorious banner on the Tāmraparṇī, and to be the protector of certain chiefs, Teyaḷḷa Nārāyaṇa Rāja, Ummattūr Malla Rāja, Veṅkaṭādri, and others.

(87.) Agreement between certain parties in Ś.Ś. 1454 (A.D. 1532), during the reign of Achyutadeva Rāya of Vijayanagar.

(88.) A private grant in Ś.Ś. 1461 (A.D. 1539), in the reign of Achyutadeva Rāya of Vijayanagar.

(89.) Do. do. do. do.

(90.) A private grant in Ś.Ś. 1464 (A.D. 1542), in the same reign.

(91.) A private grant in Ś.Ś. 1465 (A.D. 1543), in the reign of Sadāśivadeva Rāya of Vijayanagar. This was the first year of his reign.

(92.) A private grant in Ś.Ś. 1478 (A.D 1556), in the same reign.

(93.) A private grant in Ś.Ś. 1494 (A.D. 1572), in the reign of Tirumaladeva of Vijayanagar.

(94.) Arrangement regarding some lands in Ś.Ś. 1506 (A.D. 1584), in the reign of Śrī Raṅgadeva of Vijayanagar.

At the temple of Aruḷāḷa Perumāḷ.

(95.) Grant, without date, by "Śrī Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān." (*See No.* 56, *&c.*)

(96.) Agreement to pay produce in kind to the temple by some villagers in the sixth year of the reign of "Śrī Tribhuvana Chakravarti Vijayakaṇḍa Gōpāḷadēva." (*See No.* 72, *&c.*)

(97.) Similar agreement in the fourth year of the same reign.

(98.) The temple authorities, in Ś.Ś. 1473 (A.D. 1551), during the reign of Sadāśiva at Vijayanagar, command (!) "Rājādhirāja Rāja Kumāra Bhaṅgappadēva Sōṛa Mahārāyar" to conduct six festivals.

(99.) A private grant in the fifth year of the reign of "Tribhuvana Chakravartigaḷ Allu Tikka Mahāraja Kaṇḍa Gōpāladēvar." No other date is given.

(100.) Grant by "Madurāntaka Poṭṭappi Sōṛa Manuva Śittaraśan Tirukkāḷattidēvan Kaṇḍa Gōpālan." No date is given or other name mentioned. (*See No.* 74, *&c.*)

(101.) Grant by a villager in Ś.Ś. 1188 (A.D. 1266), in the fourteenth year of the reign of "Tribhuvana Chakravartigaḷ." This would make the commencement of the reign in A.D. 1252, but at present it does not appear who this could be. The name given in the copy is only a general title. It is possible that he might be a Chola successor of Vikramadeva, who was ruling in A.D. 1235 (see Dr. Burnell's *South Indian Palæography*, p. 40), and if so the inscription is important.

(102.) A private grant in the twelfth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rājadēva." (*See No.* 52.)

(103.) An order by the temple authorities in the year *Vikriti*, during the reign of Achyutadeva of Vijayanagar. This would be the first year of his reign, A.D. 1530.

(104.) Grant by Narasiṁha Raya of Vijayanagar in Ś.Ś. 1409 (A.D. 1487). This does not coincide with the commencement of his reign as given by Dr. Burnell (*S. Ind. Palæography*, p. 55), viz., A.D. 1490.

(105.) Grant by a private person in Ś.Ś. 1222 (A.D. 1300), in the reign of "Kampaṇa Uḍaiyār, son of Bukkaṇa Uḍaiyār." (*See Nos.* 13, 65, *&c.*) Possibly this date is wrongly copied.

(106.) Undated. Unimportant.

(107.) A private grant in the reign of Krishṇadeva Rāya of Vijayanagar in Ś.Ś. 1440 (A.D. 1518).

(108.) A grant in the reign of Narasiṁha Rāya of Vijayanagar. The date seems to be wrongly copied.

(109.) Ś.Ś. 1408 (A.D. 1486). A private grant.

(110.) Ś.Ś. 1641 (A.D. 1719). A private document.

(111.) Ś.Ś. 1463 (A.D. 1541). Allotment of funds for temple service to a Brahman, during the reign of Achyutadeva of Vijayanagar.

(112.) Ś.Ś. 1455 (A.D. 1533). Grants by several people in the same reign.

(113.) Ś.Ś. 1513 (A.D. 1591). Allotment of funds for temple service in the reign of Veṅkaṭapati of Vijayanagar.

(114.) A similar allotment in the same reign. Dated Ś.Ś. 1509 (A.D. 1587).

(115.) Grant by Achyutadeva of Vijayanagar in Ś.Ś. 1454 (A.D. 1532). Mention is here made of the king's wife, Varadā Devī, and his son Veṅkaṭādri. He is said to have planted his banner on the banks of the Tāmraparnī. (*See No.* 86.)

(116.) Grant by Achyutadeva in Ś.Ś. 1454 (A.D. 1532).

(117.) Allotment of funds for temple purposes in Ś.Ś. 1480 (A.D. 1558), in the reign of Sadāśiva of Vijayanagar.

(118.) Similar allotment of funds in Ś.Ś. 1506 (A.D. 1584). No sovereign's name is given.

(119.) Private grant in Ś.Ś. 1423 (A.D. 1501).

(120.) A king (?) named Āryeṇa Uḍaiyār confers benefits on the Guru in Ś.Ś. 1300 (A.D. 1378.) This is the chief elsewhere called "Arayaṇṇa."

(121.) A private grant in the twenty-fourth year of the reign of Sāyaṇa Uḍaiyār. No other date is mentioned.

(122.) Ś.Ś. 1451 (A.D. 1529), *Virodhi*. Grant by Achyutadeva of Vijayanagar.

(123.) Repairs to the temple in Ś.Ś. 1496 (A.D. 1574), during the reign of Śrī Raṅga of Vijayanagar.

(124.) A private grant in the reign of "Tribhuvana Chakrādhipaṭi Rāya Nanmaikoṇḍān." No date is given

(125.) A private grant in the thirteenth year of the reign of "Tribhuvana Chakravartigaḷ Peruñjiṅga Tēvar." No date is given.

(126.) Grant in the fifteenth year of Rāja Rāja Deva. At the end some names appear exactly as the grantor's name in No. 100. But there is no connection between them and the grant. (*See Nos* 100, 74, *&c., and especially* 178.)

(127.) A private grant in the twentieth year of "Tribhuvana Chakravartigaḷ Kulōttuṅga Sōra Dēva"

No date is given. He is said to have taken Madura and the Pāṇḍiyan kingdom. This may be either of the two Kulottuṅgas, but is probably the first of the name. (*See No.* 133, *&c.*)

(128.) A private grant in the tenth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēva."

(129.) A private grant in Ś.Ś. 1504 (A.D. 1582), in the reign of Śrī Raṅga of Vijayanagar.

(130.) A private grant in the sixteenth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēva," no other date being given.

(131.) Grant by the person or persons mentioned in Nos. 100 and 126. No date.

(132.) A private grant in the thirteenth year of the reign of "Sakalabhuvana Chakravartigaḷ Śrī Śōṛa Peruñjiṅga Tēvar." No other date is given. (*See No.* 125.)

(133.) A private grant in the thirty-seventh year of "Tribhuvana Chakravartigaḷ Tribhuvana Vīra Dēva," who is stated to have taken Madura, Ceylon, Karūr, and Pāṇḍiya. This is probably Vīra Chola, *alias* Kulottuṅga, &c., and the date would therefore be A.D. 1101.

(134.) A private grant in the tenth year of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēva." He is said to have taken Madura and Pāṇḍiya (*compare Nos.* 127, 133). The date is probably A.D. 1074.

(135.) Allotment of funds for temple service in Ś.Ś. 1461 (A.D. 1539), during the reign of Achyutadeva of Vijayanagar.

(136.) Ś.Ś. 1453 (A.D. 1531), during the same reign. A priest undertakes to perform certain temple services.

(137.) A private grant in the fifth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."

(138.) Grant of lands in Ś.Ś. 1494 (A.D. 1572), during the reign of Śrī Raṅga of Vijayanagar.

(139.) Grant by "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān." No date is given. (*See No.* 95, *&c.*)

(140.) A private grant in the eighth year of "Tribhuvana Chakravartigaḷ Vijayakaṇḍa Gōpāla Dēvar." (*See No.* 97, *&c.*)

(141.) A private grant in the twelfth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."

(142.) A similar grant, in the thirteenth year of the same reign.

(143.) Grant by "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān." (*See No.* 139, *&c.*)

(144.) Allotment of funds for temple service in Ś.Ś. 1474 (A.D. 1552), in the reign of Sadāśiva of Vijayanagar.

(145.) Grant by "Tribhuvana Chakravarti Kōnēri Nanmaikoṇḍān." No date. (*See No.* 143, *&c.*)

(146.) A private grant in the twenty-second year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēva."

(147.) A private grant in the fourth year of the same reign.

(148.) Grant by "Madurāntaka Poṭṭappi Śōṛan." (*See No.* 74, *&c.*)

(149.) A private grant in the sixteenth year of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēva."

(150.) A private grant in the ninth year of "Koppara Kēśarivarmā Tribhuvana Chakravartigaḷ Śrī Vikrama Śōṛa Dēvar."

(151.) Grant by the person or persons mentioned in Nos. 100, 126, 131. No date.

(152.) A private grant in the ninth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rājādhirāja Dēvar."

(153.) Grant by the same person or persons as in No. 151, &c. Undated. It is mentioned that the lands adjoin those granted by Rāja Rāja.

(154.) A private grant in the thirty-sixth year of the reign of the sovereign mentioned in No. 133, to whom are given the same names. Allusions are made to his conquests here as in that grant (A.D. 1100).

(155.) Grant by the same person or persons as in No. 153, &c. Undated.

(156.) A private grant in the twentieth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."

(157.) A private grant in the twentieth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Vijayakaṇḍa Gōpāla Dēvar." (*See No.* 140.)

(158.) Tamil verses, recording a grant by a king of Kaliṅga. Undated.

(159.) Grant by the same donor as in No. 155. Undated.

(160.) An agreement in the eighth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēvar."
(161.) Grant by the same donor as in No. 159. Undated.
(162.) A private grant in the seventeenth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēvar."
(163.) Do. do. do. do.
(164.) Grant by the same donor as in No. 161. Undated.
(165.) Do. do. Do.
(166.) Do. do. Do.
(167.) Do. do. Do.
(168.) A private grant in the twenty-sixth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēvar," who is said to have "conquered Madura and Pāṇḍiya."
(169.) A private grant in the thirtieth year of the same reign. It is here stated that the king conquered "Madura, Ceylon, Karūr, and Pāṇḍiya." (*Compare No.* 168, *&c.*)
(170.) Grant by the same donor as in No. 164, &c. Undated.
(171.) (Copy incomplete.) The fourteenth year of the reign of "Perumāḷ Sundara Pāṇḍiya Dēvar" is mentioned.
(172.) A private grant in the twenty-second year of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."
(173.) A private grant in the thirty-fourth year of the reign of "Tribhuvana Chakravartigaḷ Tribhuvana Vīra Dēvar," "who conquered Madura, Ceylon, Karūr, and Pāṇḍiya." (*Compare* 133, 168, 169, *&c.*)
(174.) Grant by the same donor as in No. 170, &c.
(175.) A private grant in the twenty-first year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēvar."
(176.) A private grant in his fourteenth year.
(177.) A private grant in the twenty-third year of the reign of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēvar."
(178.) A private grant in the sixteenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Raja Rāja Dēvar." This is an important inscription, mentioning as it does the Ś.Ś. year. It must be examined as the copy may be wrong. As it stands, the year given is Ś.Ś. 1154 (A.D. 1232). This would make the commencement of the king's reign A.D. 1216. There was then a second Rāja Rāja in the interval of which as yet we know little or nothing between Kulottuṅga Chola II and Vikramadeva, the latter of whom was ruling in A.D. 1235. (*Dr. Burnell's Palæography*, p. 40.)
(179.) A private grant in the twenty-third year of the reign of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēvar," who conquered Madura, Ceylon, Karūr, and Pāṇḍiya. (*Compare* 168, 169, *&c.*)
(180.) A grant by the same donor as in No. 174.
(181.) A private grant. Undated.
(182.) A private grant in the thirty-fifth year of the reign of "Tribhuvana Chakravartigaḷ Tribhuvana Vīra Dēvar." The same conquests are mentioned as in Nos. 179, 168, 169, &c.
(183.) A private grant in the twenty-eighth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēvar."
(184.) The King "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān" proclaims an exemption from taxation. No date.
(185.) A private grant in the seventeenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēvar."
(186.) A private grant in the twenty-first year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."
(187.) A private grant in his tenth year.
(188.) A private grant in the nineteenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēvar," with the conquests mentioned as in No. 168.
(189.) A private grant in the fifteenth year of the reign of "Sakalabhuvana Chakravartigaḷ Peruñjiṅga Tēvar." (*See Nos.* 125, 132.)
(190.) A private grant in the seventh year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Devar."

(191.) A private grant in the twentieth year of the reign of Peruñjiṅga Tēvar. (*See* 189, *&c.*)
(192.) A private grant in the same year of the same reign as in No. 190.
(193.) A private grant in Rāja Rāja's eleventh year.
(194.) A private grant in the fifteenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Vijayakaṇḍa Gōpāla Dēvar." Here the date Ś.Ś. 1187 is also given. If this copy is correct the date clashes with that given in No. 101. This king is made to commence his reign in A.D. 1250 according to this inscription. (*See* 157, *&c.*) The original should be examined.
(195.) A private grant in the twenty-first year of the same reign. (*See No.* 194, *&c.*)
(196.) A private grant. Undated.
(197.) A private grant in the twenty-third year of the reign of the sovereign mentioned in No. 194, &c.
(198.) A private grant in the fourteenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."
(199.) A private grant in his twenty-seventh year.
(200.) A private grant in the third year of "Chakravartigaḷ Śrī Kulōttuṅga Śōṛa Dēvar," which may be either Kulottuṅga I or II.
(201.) Grant by the same donor as in No. 180, &c.
(202.) A private grant in the twenty-first year of Rāja Rāja.
(203.) A private grant in his twenty-second year.
(204.) A private grant in his sixteenth year. The *Śaka* date is also given. Ś.Ś. 1154 (A.D. 1232). The exact correspondence of this date with that given in No. 178 seems to confirm the conjecture that there was a second Rāja Rāja who began to reign in A.D. 1216.
(205.) Undated. A private grant in the reign of "Koppara Kēśarivarmā Tribhuvana Chakravartigaḷ."
(206.) A private grant in the ninth year of the reign of "Koppara Kēśarivarmā Tribhuvana Chakravartigaḷ Śrī Vikrama Śōṛa Dēvar."
(207.) A private grant in the twenty-first year of the reign of "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān. (*See No.* 145, *&c.*)
(208.) A private grant in the twenty-second year of "Tribhuvana Chakravartigaḷ Śrī Vijayakaṇḍa Gōpāla Dēvar."
(209.) A private grant in his twentieth year.
(210.) Grant by "Tribhuvana Chakravartigaḷ Sundara Pāṇḍiya Dēvar, son of the King of Kośali" (*Kośaliyaraiyan*).
(211.) A private grant in the third year of the reign of "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān." (*See* 207, *&c.*)
(212.) Grant by the same donor as in No. 201. Undated.
(213.) Do. do. Do.
(214.) A proclamation by the temple authorities in Ś.Ś. 1474 (A.D. 1552).
(215.) A private grant in the reign of "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān." (*See No.* 211, *&c.*)
(216.) A private grant in the eighteenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Vijayakaṇḍa Gōpāla Dēva." (*See No.* 197, *&c.*)
(217.) A private grant in his seventeenth year.
(218.) A private grant in his sixteenth year.
(219.) A grant in the thirteenth year of the reign of "Tribhuvana Chakravartigaḷ Sundara Pāṇḍiya Dēvar."
(220.) Gift of a golden *vimāna* to the temple by Krishṇadeva Rāya of Vijayanagar, in honor of his father Narasa and his mother Nāgalā Devī. Genealogy exactly as in No. 15. Dated Ś.Ś. 1436 (A.D. 1514).
(221.) Grant in Ś.Ś. 1496 (A.D. 1574) in the reign of Śrī Raṅgadeva of Vijayanagar, to whom are accorded the extraordinary titles of *Yavanarājyasthāpanāchārya*, *Gajapativibhāṭa*, *i.e.*, "Establisher of the kingdom of the Mussulmans, and destroyer of the Gajapatis." Considering that the date of this grant is just nine years after the utter subversion of the Kingdom of Vijayanagar by the Mussulmans, the flattery of the poet is most original.
(222.) A Sanskrit śloka narrating a visit made to the temple by Vīra Kulaśekhara (a Paṇḍiya ?).
(223.) Allotment of land for temple service in the reign of Veṅkaṭapatideva of Vijayanagar. Dated Ś.Ś. 1527 (A.D. 1605).

(224.) Allotment of lands for temple service in the same reign. Ś.Ś. 1517 (A.D. 1595).

(225.) Allotment of land for temple service, dated Ś.Ś. 1514 (A.D. 1592), in the same reign.

(226.) A *śāsanam* in Sanskrit verse. It relates that Ravivarma Bhūpati, son of Jayasiṁha of the Lunar Race, "lord of the Yādava Kings in the country of Kerala," dwelt at Kāñchīpura for four years. Nothing is said about any grant having been made by him. The stanzas seem merely to have been written in glorification of him. No date is entered. It is stated that in the thirty-third year of his age he married Vīra Lakshmī, daughter of the Pāṇḍiyan king; that he ruled over Kerala and protected Kolambam; that he conquered his enemy Vīra Pāṇḍiya twice; that in the forty-sixth year of his age he ruled over the lands on the banks of the Veṅgāvatī; that he celebrated his *abhishekam* (or coronation) after he had settled the Kerala, Pāṇḍiya, and Chola countries; and that he "conquered the northern countries."

At the end of this comes a Tamil inscription recording a grant by "Śrī Kulaśēkharadēva Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍān." (*See No.* 215, *&c.*)

(227.) Grant in Ś.Ś. 1649 (A.D. 1727) by Deva Rāja.

(228.) Grant by Krishṇadeva Rāya of Vijayanagar in Ś.Ś. 1438 (A.D. 1516).

(229.) Grant by Gaṇḍa Gōpāla in Ś.Ś. 1153 (A.D. 1231). He is said to have conquered Kāñchīpura. A number of mythological names are entered as his ancestors, but not even the name of his father in any trustworthy genealogy. It will be observed that the year seems to clash with the reign of Vikrama Chola or his predecessor (according to Dr. Burnell's List, *South Indian Palæography*, p. 40), and that it does not fall in with the dates assigned to Vijayakaṇḍa Gōpāladeva in others of these Conjeeveram inscriptions.

(230.) An order to "Madurāntaka Poṭṭappi Śōran" (*see Nos.* 212, *&c.*), by some one whose name is omitted in my copy, commanding him to give certain lands to the temple.

(231.) Grant by "Rājādhirāja Rāja Paramesvara Śrīmad Anantavarmā Rāhuttadēva," in the nineteenth year of his reign. No other date is given.

(232.) Grant by "Śiṅgavaram Bhīmadēva Rāhuttan," in the twenty-first year of the reign of Rāja Rāja Dēva.

(233.) Grant by a private person in Ś.Ś. 1459 (A.D. 1537), in the reign of Achyutadeva of Vijayanagar.

(234.) Grant by the same donor as in No. 230. Undated.

(235.) Do. do. Do.

(236.) Allotment of lands for temple service in Ś.Ś. 1513 (A.D. 1591), in the reign of Veṅkaṭapati of Vijayanagar. The same absurd titles are awarded to the sovereign as in No. 221.

(237.) A private grant in the thirty-fifth year of the reign of "Tribhuvana Chakravartigaḷ Tribhuvana Vīradēvar," "who took Madura, Ceylon, Karūr, and Pāṇḍiya," *i.e.*, Kulottuṅga I. Date A.D. 1099.

(238.) Grant by the same donor as in No. 235. Undated.

(239.) A private grant in the seventeenth year of the reign of "Tribhuvana Chakravartigaḷ Rāja Rāja Dēvar."

(240.) A private grant in the fifth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Allun Tirukkāḷatti Mahārāja Gaṇḍa Gōpāla Dēvar." (*See Nos.* 99, 100, 180, 229, *&c.*)

(241.) Grant by Sadāśivadeva of Vijayanagar in Ś.Ś. 1484 (A.D. 1562).

(242.) Grant by Sadāśivadeva of Vijayanagar in Ś.Ś. 1480 (A.D. 1558).

(243.) Grant by Sadāśivadeva of Vijayanagar in Ś.Ś. 1482 (A.D. 1560).

(244.) A private grant in Ś.Ś. 1381 (A.D. 1459), in the reign of Mallikārjunadeva of Vijayanagar.

(245.) (Incomplete copy.) Records the erection of the prākāra of the temple.

(246.) An undated grant by "Rājādhirāja Rāja Paramēśvara Tammu Siddhi."

(247.) Unimportant. Private.

(248.) Records repairs by a private person.

(249.) Grant by the same donor as in No. 238. Undated.

(250.) Do. do. Do.

(251.) Do. do. Do.

(252.) A private grant in the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."

(253.) A private grant in the nineteenth year of the same reign.

(254.) A private grant in his twenty-first year.

(255.) A private grant in his eighteenth year.

(256.) A private grant in his twenty-first year.

(257.) A private grant in his twenty-fourth year.
(258.) An order from "Madurāntaka Poṭṭappi Śōṟan" regarding temple service. (*See Nos.* 251, 230, *&c*)
(259.) A private grant in the fifth year of the reign of the king (?) mentioned in No. 240, &c.
(260.) An order from the same chief mentioned in No. 258, regarding temple service.
(261.) A private grant in Ś.Ś. 1392 (A.D. 1470), in the reign of Virūpākshadeva of Vijayanagar. The date does not correspond with that given by Dr. Burnell.
(262.) A private grant in Ś.Ś. 1454 (A.D. 1532), in the reign of Achyutadeva of Vijayanagar.
(263.) Grant in the seventh year of the reign of "Sakaḻalōka Chakravartigaḷ Rāja Rāja Nārāyaṇa Śambuva Rāyar." (*See No.* 60.)
(264.) Unimportant. Private.
(265.) Allotment of lands by the temple authorities for temple service in Ś.Ś. 1182 (A.D. 1260), in the eighteenth year of the reign of "Sakalabhuvana Chakravartigaḷ Kopperiñjiṅga Tēva." (*See No.* 191, *&c.*) His reign began, according to this, in A.D. 1242.
(266.) A private grant of land to the temple in the twenty-sixth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar."
(267.) An order by Madurāntaka Poṭṭappi Śōṟa regarding temple service. (*See No.* 260, *&c.*)
(268.) A private grant in the eighteenth year of the reign of Kulottuṅga (I or II).
(269.) A private grant in the twenty-fourth year of Rāja Rāja Deva.
(270.) A private grant in the same year and reign.
(271.) A private grant in his twenty-sixth year.
(272.) (Copy incomplete.)
(273.) A private grant in the twenty-fifth year of Rāja Rāja.
(274.) A private grant in his twenty-fourth year.
(275.) Do. do.
(276.) Do. do.
(277.) A grant by "Madurāntaka Poṭṭappi Śōṟa," in the twenty-first year of "Tribhuvana Chakravartigaḷ Śrī Rāja Rāja Dēvar." (*See No.* 267, *&c.*)
(278.) Benefaction to the temple by "Tribhuvana Chakravartigaḷ Kōnēri Nanmaikoṇḍāṉ." Undated.
(279.) A private grant. Unimportant.
(280.) Grant by a private person in the reign of 'Ālamgīr, Emperor of Delhi, in Ś.Ś. 1645 (A.D. 1723). The Emperor Aurangzīb was also known as 'Ālamgīr, but he died in 1707 A.D., and 'Ālamgīr II did not begin to reign till 1754. Possibly the date has been wrongly copied.
(281.) Grant by the temple authorities in Ś.Ś. 1514 (A.D. 1592), during the reign of Veṅkaṭapatideva of Vijayanagar.
(282.) (Incomplete copy.)
(283.) Grant by the temple authorities, in the fifth year of "Kōrāja Kēśarivarma Uḍaiyār Śrī Kulōttuṅga Śōṟa Dēvar," *i.e.*, Kulottuṅga I.

Kūram;—9 miles north-north-west of Conjeeveram. (*Koorum.*) An old Vishṇu temple. There is a copper-plate grant of seven plates in the temple, in Nāgarī characters.

Kūvam;—16 miles north-east by north of Conjeeveram. (*Cuum.*) An old Śiva temple, with many inscriptions in Tamil, Telugu, Nāgarī, and Grantha.

Maduramaṅgalam;—15 miles north-east of Conjeeveram. An old Vishṇu temple, with some inscriptions.

Maṇimaṅgalam;—22 miles east by north of Conjeeveram, 20 miles west-south-west of Fort St. George. (*Munnymungalum.*) A remarkable temple with an apsidal gopuram, modelled apparently on the fashion of the "Sahādeva Ratha" at the "Seven Pagodas," which Mr. Fergusson thinks to be one of the most interesting of the whole group from its peculiar shape. Mr. Fergusson considers that the shape is similar to that of other shrines older still but now destroyed, from the design of which several of the Buddhist *chaitya* caves were constructed, *i.e.*, having one end cut square and the other apsidal, the former being illustrated by the façade of the cave, the latter by the dome under which stands the Dagoba. (*Indian and Eastern Architecture*, 328. *Cave Temples of India*, 135.) The temple at Maṇimaṅgalam is said to be very ancient, and probably is so.

MAṬṬAVĒḌU;—22 miles north-east of Conjeeveram. There is an old Śiva temple here, in the garden of which are two inscriptions in Tamil characters.

MUKKAYALŪR.—Close to Conjeeveram. Nokkañjāti Gurukkal, a resident of this village, is in possession of a copper-plate *śāsanam*.

PARUNDŪR;—7 miles north by east of Conjeeveram (*Parendoor.*) Two and a half miles east-north-east of this village, at the outflow of the tank, Mr. Bruce Foote found some rude stone implements.

PULLALŪR;—9 miles north of Conjeeveram, 1½ miles north of "Pulloor" Railway Station. (*Pullalore.*) Remarkable only as being "the scene of the most grievous disaster which has yet befallen the British arms in India," *i.e.*, the total defeat of Baillie's force by Haidar 'Ali in 1780. "The palmirah trees still bear unmistakeable evidence of the fierceness of the cannonade." (*District Manual*, 126.) A tomb-stone was erected in memory of those slain at a subsequent engagement in 1781.

ŚRĪPERUMBŪDŪR;—18 miles east-north-east of Conjeeveram. (*Streepermatoor.*) An old Vishṇu temple, with many inscriptions in Grantha characters.

The ancient name of the place is said to have been Būtapuri. Rāmānujāchārya, the celebrated Vaishṇava Reformer, was born here, and a stone-chamber was erected over his natal place. He died at Śrīraṅgam. The Śiva temple here is said to be much older than the Vishṇu one. Buchanan describes the place (II, 529). A mile and a half west of the town Mr. Bruce Foote and Mr. William King, of the Geological Survey, found some rude stone implements in the bed of the Atrampākkam canal.

TENNĒRI;—11 miles east of Conjeeveram. (*Tennary.*) Some stones in the tank-bund bear inscriptions. One of them, in Tamil, records that one Tāttāchāryār dug the tank.

TIRUPPADIKUNṞAM;—2½ miles south-west of Conjeeveram. (*Tripettycoonum.*) An ancient Śiva temple, elaborately sculptured, with many inscriptions. One of them is dated Ś.Ś. 1440 (A.D. 1518), during the reign of Kṛishṇadeva Mahārāya, and records gifts of land to the temple by private parties.

TIRUPPĀKKUḌI;—7 miles west of Conjeeveram. An ancient Vishṇu temple, with many inscriptions, in various characters.

URATŪR;—22 miles east of Conjeeveram, 3 miles west of Guḍuvāñjēri Railway Station. (*Ooratoor.*) Mr. Bruce Foote found here some rude stone weapons amongst laterite gravel. (*Madras Journal* XXIII, Part II, Appendix iii.)

VAḌAKKAPĒṬṬAI;—15½ miles east of Conjeeveram, 8 miles east by north of Wālājābād. (*Warra-capett.*) Two or three miles from this village is a group of dolmens.

CHINGLEPUT TALUK.

CHINGLEPUT (*Seṅgalpaṭṭu*);—34 miles south-south-west of Madras, the head-quarters of the taluk. This place owes all its importance to European occupation. The fort dates from the sixteenth century, the Vijayanagar sovereigns holding court alternately here and at Chandragiri. (*Manual*, 83.) Tradition speaks of a certain Timma Rāja, possibly Kṛishṇadeva Rāya's minister of that name, as the founder of the place. The fort was strong on account of its swampy surroundings and the lake close by. The Muhammadans seized it, and the French acquired possession of it in A.D. 1751. Clive took it in 1752. "During the wars with Hyder, Chingleput was once taken and twice unsuccessfully besieged. It thereafter remained uninterruptedly in the hands of the Company." (*Id.* 85.) Dr. Burnell (*South Indian Palæography*, 2) describes a cave, a mile east of Chingleput, "now made into a Linga temple, but which was evidently intended for a Buddhist hermit's cell." Three miles from Chingleput, close to the southern trunk road, are a number of cairns. Between the town and the Pālār river-causeway are several large sepulchral circles; also near the village of Nattam, a hamlet at the foot of the hill near the road leading to the burying-ground. Near Chingleput, on the Trichinopoly road, is a large mound surrounded by a number of megalithic graves. It is described by Mr. Walhouse in the *Journal of the Royal Asiatic Society* (N.S., VII, 24). (See also J.A.S.B. XV, 207, for a note on Chingleput.)

COVELONG;—20 miles south of Madras, on the coast. Only remarkable as the site of a Dutch fort. The original fort has altogether disappeared. The ruins now in existence belong to a fort called *Saadat Bandar*, built by the Navāb in A.D. 1744–1749. It was captured by the French by stratagem, and by Clive from the French in 1752.

GUḌUVĀÑJĒRI;—12 miles north by east of Chingleput. Station on the South Indian Railway. There are a number of cairns here, several of which have been opened.

MAHĀBALIPURAM ;—*see* "THE SEVEN PAGODAS."

MĀMALLAPURAM, OR MĀMALAIPURAM ;—*see* "THE SEVEN PAGODAS."

MANNIVĀKKAM ;—1 mile west of Vendalūr Railway Station, 15 miles north-east of Chingleput. An ancient Śiva temple with inscriptions.

MĀVALIVARAM, OR MĀVALLIPURAM ;—*see* "THE SEVEN PAGODAS."

PALLĀVARAM ;—11 miles south-south-west of Fort St. George. (*Polaveram.*). A few hundred yards north of the cantonment, Mr. Bruce Foote found a flint implement lying among lateritic gravel. (*Madras Journal* XXIII, Part II, 2.) Near this place is a hill called *Pañcha Pāṇḍavamalai*, or "Hill of the five Pāṇḍavas," stated to contain ancient remains.

SADRAS ;—16 miles south-east of Chingleput, on the sea. (*Satarangapattanam.*) A Dutch trading settlement and fort in A.D. 1647. There are several old carved Dutch tombstones here. The place was taken by the English in 1781, restored to the Dutch in 1818, and finally made over to the English in 1824.

SĀLIVĀÑKUPPAM ;—*see* "THE SEVEN PAGODAS."

"THE SEVEN PAGODAS" ;—32 miles south of Madras, 15 miles east by south of Chingleput, on the sea. This is the English name for the remarkable group of monolithic temples, caves, and sculptures known to the Tamilians variously by the name of "Mahābalipuram," "Māvallipuram," "Māmallapuram," "Māmalaipuram," and "Māvalivaram," and to the English as "Mavellipore," &c. The best notices of the place yet published are, for the general subject, the "*Cave Temples of India*" by Mr. Fergusson and Dr. Burgess (pp. 105-159), and for carefully described but unillustrated details of sculpture, Colonel Branfill's paper in the *Madras Journal* for 1880. The following references may be found of use.

[Carr's "*Seven Pagodas*," with his Bibliographical List of writings on the subject given on pp. 230-1. *Journal of the Asiatic Society of Bengal*, XV, 209 (Newbold); XXII, 656 (Gubbins. Reprinted in Carr's work, 146). *Asiatic Researches* I, 145 (Chambers, 1788. Reprinted in Carr, 1); V (Goldingham, 1798. Reprinted in Carr, 30). *Transactions of the Royal Asiatic Society* II (Babington, 1830. Reprinted in Carr, 44). *Madras Journal of Literature and Science* XIII, Part I, 1 (Braddock, Taylor, and Sir W. Elliot. Reprinted in Carr, 63); Part II, 36 (Sir W. Elliot. Reprinted in Carr, 132). Issue for 1880, p. 82 (Col. Branfill). Mr. Fergusson's *History of Indian and Eastern Architecture*, pp. 134, 175, 262, 274, 326-334. *Indian Antiquary* II, 107, X, 36. Dr. Burnell's *Elements of South Indian Palæography*, pp. 38, 39. Mr. Crole's *District Manual*, 92. *The Cave Temples of India* by Mr. Fergusson and Dr. Burgess, pp. 105-159.]

It is not my province to go into a minute description of these wonderful relics. They have been repeatedly visited and examined, but as yet the investigations must be considered incomplete. As to their date a few facts may be noted. Mr. Fergusson, viewing them from a purely architectural standpoint, in 1867 (*History of Architecture*) placed them about the sixth century of our era. In his latest work he slightly modifies this, stating that the period A.D. 650 to 700 cannot be far from the truth. In the same work (*Cave Temples*, 107) he writes that the people who carved the *Rathas* and caves, and who "probably came from the north" (108), "seem suddenly to have settled on a spot where no temples existed before, and to have set to work at once and at the same time to fashion the detached boulders they found on the shore into nine or ten raths or miniature temples. They undertook simultaneously to pierce the sides of the hill with thirteen or fourteen caves; to sculpture the great bas-relief known as the penance of Arjuna:[1] and to carve elephants, lions, bulls, and other monolithic emblems out of the granite rocks around them. But what is even more singular, the whole were abandoned as suddenly as they were undertaken. When, however, we come to ask who were the people who were seized with this strange impulse, and executed these wonderful works, history is altogether silent. They must have been numerous and powerful, for in the short interval that elapsed between their inception and abandonment they created works, which, considering the hardness of the granite rocks in which they were executed, may fairly be termed gigantic. Yet there is no trace of any city in the neighbourhood which they could have inhabited...." This tract was almost certainly part of the territories of the Kurumbar Pallavas of Kañchi till the destruction of that race in the eleventh century (?) by the Cholas, but the country was ravaged more than once by invaders. It is almost equally certain that the Kurumbars themselves were not the master-sculptors, though they may have been the labourers, but that the former came from the north. The Aihole inscription of A.D. 634-5, published by Mr. Fleet in *Ind. Ant.* VIII, 237, gives us a Pallava king reigning in that year. He was attacked and driven behind the walls of his fortress of Kāñchipuram by Pulakeśi II or Satyāśraya, of the Western Chalukyas. The latter's son Vikramāditya, according to an inscription also published by Mr. Fleet (*Ind. Ant.* VI, 75), appears to have

[1] There can be little doubt that this is a complete misnomer.

been first completely defeated by the Pallavas, but subsequently to have conquered them, and to have seized and resided in Kāñchīpuram. His son, Vinayāditya, who commenced to reign in A.D. 680 (inscriptions published by Mr. Fleet in *Ind. Ant.* VI, 35, 83, 91), seems to have been his father's general during the successful war which resulted in the defeat of the Pallavas of Kañchī, since he states that "*at the command of his father* he arrested the power of the Pallavas, whose kingdom consisted of three dominions." This, then, would place the Pallava defeat at the hands of the Western Chalukyas between the years 634 and 680 A.D., the conqueror being Vikramāditya, his son Vinayāditya being the commander of his forces. Vinayāditya reigned over 14 years and was succeeded in A.D. 695 by his son Vijayāditya. The latter's son Vikramāditya II, who began to reign A.D. 733, claims to have conquered Kañchī three times. This implies that his hold over the Pallavas was exceedingly precarious, and that he was constantly at war with them. The boast is very unlike that of Vikramāditya I, who declares that he made Kañchī a favorite residence. After two reigns, seemingly uneventful, the Chalukyan power completely collapsed—to revive only two centuries later.

Thus, exactly at the period when, according to the style of architecture, as judged by the best authorities, we find a northern race, temporarily residing at or near this place, sculpturing these wonderful relics and suddenly departing, leaving them unfinished,—inscriptions give us the Chalukyas from the north conquering the Pallava dynasty of Kañchī, temporarily residing there, and then driven out of the country, after a struggle, permanently and for ever. Everything, therefore, would seem to point to the Chalukyas of Kalyāṇapura as being the sculptors of the "Seven Pagodas."[1]

In opposition to the above theory that the sculptures were the work of the Chalukyas, it is necessary to note that the style is not a Hindu Chalukyan style, and it would perhaps seem more natural to suppose that the Pallavas, adopting Buddhist models, were the authors (see, especially, *Cave Temples of India*, 139, 140); but the historical evidence, as above given, is strong. According to native tradition the Kurumbars of the period were mostly Buddhists and Jains, probably becoming converted to the worship of Śiva by the influence of Śaṅkarāchārya's teachings. But there is plenty of Vishṇu worship also conspicuous amongst the carvings, and this would seem to have been uncommon at that time in this locality. Is it possible that the Chalukyas compelled the Kurumbars to work for them, and that the Kurumbars adopted more or less the forms they were accustomed to? Certainly the "wagon-roof" form of the "Bhīma Ratha" is strikingly like the shape of the huts built by the tribes of the Nīlagiri Hills to the present day. There are some excellent specimens to be seen behind "Sylk's Hotel" at Ootacamund or in the Toḍa village at Marlimand, so that any visitor to the hills may judge for himself; and if, as is not impossible, the hill-tribes are the relics of the ancient inhabitants of the plains, it is quite possible that in these wattle huts we may see the type from which the style sprung.[2] (Cf. the plates in Mr. Breeks's *Primitive Tribes of the Nīlagiris*.)

Mr. Fergusson (*Cave Temples*, 139) states that it seems almost impossible to over-estimate the importance of these Rathas to the history of Buddhist architecture; and he points out that the style of the "Arjuna" and "Dharma Rāja" Rathas has been adopted as the style of all South-of-India religious architecture to the present day. "They are the only known specimens of a form of Buddhist architecture which prevailed in the north of India for probably 1,000 years before they were commenced, and they are the incunabula of thousands of Hindu temples which were erected in the south of India during the 1,000 years that have elapsed since they were undertaken." (*Id.*, 128.)

The caves, inscriptions, and sculptures at Śāluvāṅkuppam so closely belong to the same subject that they are not treated of separately. They are situated 2 miles to the north of the "Seven Pagodas."

The "Shore temple" at the "Seven Pagodas" is in many respects remarkable. Contrary to custom, the gopura over the shrine is the principal tower of the building, standing 60 feet high. The shrine contains a liṅgam and a statue of *Nārāyaṇa*, a most unusual mixture of Śaiva and Vaishṇava faiths.

A number of coins of all ages have been found at the "Seven Pagodas," amongst others Roman, Chinese, and Persian. A Roman coin, damaged but believed to be of Theodosius (A.D. 393), formed part of Colonel Mackenzie's Collection (*J.A.S.B.*, I, 406, *plate X, No.* 45). Others have been found on the sand hills along the shore south of Madras. (XIII, 215.)

The temple in present use in the village is not remarkable, though it is somewhat pretentious. But close by is a small two-storeyed maṇḍapam of four pillars, which has been thought specially deserving of notice from an architectural point of view. (Mr. Fergusson's *Indian and Eastern Architecture*, p. 274.

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[1] Some of the sculptures at Elurā, executed under the Chalukyas of that period, are strikingly like those at the "Seven Pagodas."

[2] Is it not possible that the characteristic and peculiar shape of the roof of the "Draupadi Ratha" may be due to its representing a roof made of thatch or wattle-and-daub, furnished with boards at the ridges and corners to keep it tight and safe, the boards being subsequently ornamented?

See also, in these lists, under KĀREMPŪḌI, Palnāḍ Taluk, Kistna District; and GURUVĀYANKĒRI, Upinangaḍi Taluk, South Canara.)

ŚINGAPERUMĀḶ KŌVIL;—5½ miles north of Chingleput. A Railway Station. (*Shingapermacoil.*) An old Vishṇu temple, with inscriptions in Telugu and Nāgarī characters.

TIRUKACHŪR;—7 miles north of Chingleput. (*Tricachoor.*) There are two old Śiva temples here, with many inscriptions.

TIRUKKAṞUKUNṞAM;—9 miles south-east of Chingleput. An old Siva temple on a hill. There is a large maṇḍapam on the hill cut out of the solid rock. The temple contains some fine specimens of sculpture. An interesting account of this place with the legends connected with it will be found in the *Indian Antiquary* (Vol. X, p. 198, for July 1881).

TIRUPŌLŪR;—7½ miles south-west of Covelong and 14½ miles east by north of Chingleput. (*Tripeloor.*) An old Śiva temple. About 40 years ago the then Head Assistant Collector took away certain parwānas and copper-plates from the manager. These have not been returned since.

TIRUVAḌANDAI;—3 miles south of Covelong and 18½ miles east-north-east of Chingleput, on the coast. (*Trivaradundee.*) An old Śiva temple, with inscriptions.

TIRUVAḌIŚŪLAM.—A small village amongst the hills to the east of Chingleput. It has a small temple of some local repute. Mr. Crole, in the *District Manual* (p. 88), gives an extract from a translation of one of the Mackenzie MSS. regarding this place. It seems to have been one of the last of the Kurumbar strongholds. A fort was built about the time of Aḍoṇḍai, *i.e.*, the eleventh century A.D., and this was renewed at a later period and strengthened by two chiefs, who defied the power of Vijayanagar. They were defeated, but only by treachery, and the story of their end is still a tradition in the neighbourhood.

VALLAM;—2 miles east of Chingleput. (*Vellum.*) There is a small shrine here, cut out of a single rock and resembling some of the remains at the "Seven Pagodas."

VEMBĀKKAM;—5 miles north by west of Chingleput. (*Venbaucum.*) Between the village and the Śingaperumāḷ Kōvil Railway Station are several ancient sepulchral stone circles.

MADURĀNTAKAM TALUK.

ACHARAVĀKKAM;—9 miles south-south-west of Madurāntakam. A Railway Station. (Bungalow.) (*Acherawauk.*) An old Śiva temple.

ALLAMPARVA;—18½ miles south-east of Madurāntakam, on the sea-coast. (*Alumparva.*) Ruins of a Muhammadan stone fort. It passed into French hands in 1750, and was reduced by Sir Eyre Coote in 1760. (*Manual*, 135.)

KAḌAMBARKŌVIL;—19 miles north-west of Madurāntakum. An old Śiva temple.

KARUṄGULI (*Karuṅguṟi*);—2 miles north-north-east of Madurāntakam. (*Carangooly.*) On a hill are the remains of two rude stone redoubts, of unknown origin. (*Manual*; 131.) A Muhammadan fort. It passed into French hands in 1750, and was taken by Sir Eyre Coote in 1759. Seized by Haidar in 1780, it was recaptured in 1781. "Its ramparts have since formed a very useful quarry for stones required for public works in the neighbourhood." (*Manual*, 132.)

KĪNŪR;—3 miles east-north-east of Madurāntakam. (*Keenur.*) In the hamlet of Pudūr, in a Reḍḍi's house, there is a stone with an inscription.

MADURĀNTAKAM.—The taluk head-quarters, 14 miles south-south-west of Chingleput. Railway Station. (*Madranticum.*) An old Śiva temple, with many inscriptions, mostly in Grantha and Nāgarī characters. The name of Kulottuṅga Chola occurs therein. There is also an old Vishṇu temple with inscriptions, 2 furlongs south-east of the town.

OOTRAMALORE, OR OUTRAMALOOR;—See UTTIRANMERUR.

PERUMBAYŪR;—13 miles south-south-west of Madurāntakam and 3 miles from Acharavākkam Railway Station. (*Perimbire.*) A very old temple.

PERUNAGAR;—19 miles north-west of Madurāntakam. (*Pennagur.*) An old Śiva temple, elaborately sculptured, and containing many inscriptions. There is an old Vishṇu temple also; and to the east of the village a Jaina temple in ruins, many of the stones of which, it is said, were used in building the Vishṇu temple. One mile east of the village, on a stone in a field, is an inscription; and a little west of

this is another inscription on another stone. On the tank-bund there are some inscriptions on stones. In the bed of the tank are three cairns.

PONDŪR;—13½ miles south by east of Madurāntakam. (*Pandoor.*) An old Vishṇu temple.

SĀLAVĀKKAM;—10½ miles north of Madurāntakam, 6½ miles west by south of Chingleput. (*Saluauk.*) An old Hindu fort, afterwards maintained by the Mussulmans.

ŚIṬṬAÑJĒRI;—16 miles north of Madurāntakam. An old Śiva temple.

TĀTSŪR;—6 miles east of Madurāntakam. There is a stone bearing an inscription in the agrahāram.

TIRUMAKKUḌAL;—18 miles north-west of Madurāntakam. An old Vishṇu temple.

TIRUPILIVANAM;—14 miles north-west of Madurāntakam. (*Terrapunnawarrum.*) An old Śiva temple.

TIRUVĀṄKŌVIL;—17 miles north-west of Madurāntakam. An old Śiva temple.

UTTIRANMĒRŪR;—10½ miles north-west of Madurāntakam, 16 miles south by east of Conjeeveram. (*Outramaloor*, sometimes spelt *Ootramalore.*) The site of an old fort, now dismantled. Native tradition asserts that it was built by a Rāja named Uttira Kumāra, son of a king in the north of India. The fort was restored by Rājendra Chola, who named it "Rājēndra Śōṛa Chaturvēdamaṅgalam," a name which it still bears. In one of the Mackenzie MSS. is an account of a victory gained at this place in A.D. 1601-2 over hostile chiefs by Yāchama Nāyuḍu and Siṅgama Nāyuḍu, chiefs of the Velugōṭi family of Veṅkaṭagiri, then living at Māmallaipuram. After being several times the scene of fighting in the French wars, it passed finally into English possession in A.D. 1759. There are two temples of Vishṇu and five of Śiva in the place. All are in ruins, but the architecture of some is excellent. They are said to date from Chola days. In three of them are a number of "illegible" inscriptions. (*Manual*, 133 135.) There are two large cromlechs here, slightly noticed in *Madras Journal*, XIII, 51 (*note*).

VILLIVĀKKAM;—17 miles south-south-east of Madurāntakam. (*Villevacum.*) An old Śiva temple.

THE SALEM DISTRICT

For the ancient history of this district I must refer my readers to the able summary by the Reverend T. Foulkes, published in Mr. LeFanu's *Manual of the Salem District.* Mr. Foulkes gives copious references to his authorities, so that his conclusions can be tested by reference to the best works, and to the pages of the scientific journals.

Roughly, the district may be considered as divided into two portions, the northern half being the basin of the Pinākinī river, the southern that of the Kāverī, the two being divided by a range of high hills. The southern portion is known as the "Talaghāṭ" and the northern as the "Bārahmahāl," the Hosūr Taluk, which touches the Maisūr plateau, being called the Bālāghāṭ. The whole is very mountainous.

In the earliest times of which we have any knowledge the tract north of the range of hills that runs east and west through the centre of the district was possessed by the Pallavas of Draviḍa, and that south of this range by the kings of the Koṅgu-deśa. It is possible, as asserted by native tradition, that previous to the age of the Kuṛumbars, who were governed by the Pallavas above-mentioned, the country was inhabited by half-savage tribes; but further than the Kuṛumbars we need not go. The Pallavas were at one time very powerful. Their capital was at Kañchī, or Kāñchīpuram, and an outline sketch of their history will be found in the notice of that place in this volume (CONJEEVERAM, Chingleput District). It need not be repeated here. The exact date of their conquest by the Cholas has yet to be fixed. Mr. Foulkes places it roughly as "about the ninth century," but I am inclined to think that this is too early. At the same time I must admit that my conclusion has been arrived at mainly from a study of *copies* of inscriptions—an unsafe guide.

The portion of the district known as the "Talaghāṭ" was, during this pre-Chola period, ruled over by the Raṭṭa and Gaṅga kings of the Koṅgu dynasty, the country being part of the well-known Koṅgu-deśa. Mr. Foulkes discusses the question of the limits of the Chera and Koṅgu kingdoms. He considers that there has been constant confusion and mistake regarding them; that the two are not, as has been so often supposed, identical; but that the country now included in the Salem and Coimbatore Districts has been always held by the Koṅgu kings. The evidence adduced in support of this argument is weighty, and I entirely concur in Mr. Foulkes's caution that "while the evidence against the identification remains in its present state . . . . . it would be at the least prudent to abstain from the usual way of speaking of these two countries." He proposes, at any rate for the present, "to use the name 'Koṅgu' only when the districts of Salem and Coimbatore are intended, and to confine the name 'Chera,' as the equivalent of 'Keraḷa,' to those districts of the Western Coast which are included either in the wider or in the narrower limits of Keraḷa." It is not my province to decide this important question, but I adopt Mr. Foulkes's plan, with the reservation that in the present volumes it is adopted merely for the sake of convenience, and not because I pretend to be a judge in the matter.

A sketch of the Koṅgu dynasty will be found in Volume II of this publication. The earlier kings were Jains. They seem to have been in existence as a dynasty from at least as far back as the commencement of the Christian era. They carried on commerce with the West, and numbers of Roman coins have been found in this district and in Coimbatore.

Mr. Foulkes's sketch of the genealogy and chronology of the dynasty is an excellent summary of an intricate subject. The great length of some of the reigns must, however, still be considered a difficulty. By the fifth century A.D. the Koṅgu kings of the Gaṅga family seem to have pushed northwards as far as Nandidurgam, while in the eighth century they had established themselves at Harihara on the Tuṅgabhadrā. They were overthrown by the Cholas about the year A.D. 894, according to Mr. Foulkes's computation, and at the same time the Cholas seized the neighbouring kingdom of Karṇāṭa. By the middle of the eleventh century these conquered tracts had ceased to pay tribute to the Cholas, and were broken up into a number of petty principalities. The chiefs of one of these, the "Hoyiśala Ballāḷas" of Maisūr, grew at last so powerful that they established a strong kingdom which lasted nearly three centuries. Salem was conquered by them in A.D. 1080, and remained in their possession till their subversion by the Muhammadans in A.D. 1310. Shortly after this the Vijayanagar kingdom gained the upper hand, the Muhammadans were checked, and Salem formed part of the great empire created by the former power. Conquered in A.D. 1348 (according to the *Koṅgudeśa Rājākkaḷ*), it remained a province

of Vijayanagar till the overthrow of the kingdom by the Muhammadans in A.D. 1565. The royal family of Vijayanagar fled first to Pennakoṇḍa, and, while there, Salem was under the government of the king's son-in-law, Jagadeva Rāya, who held the Bārahmahāl districts. He successfully defended Pennakoṇḍa against a violent Muhammadan attack, and was granted a large addition to his territory northwards in reward for his services. At the end of the century the royal family had retired to Chandragiri; and about this time the Salem and Coimbatore Districts fell under the Nāyakkas of Madura, while Rāja Uḍaiyār of Maisūr captured Seringapatam, and laid the foundation of the present royal house of Maisūr. The Nāyakkas built several forts for the defence of the country. About the year 1640 the district was captured by the 'Ādil Shāhi Mussulmans of Vijayapūr, but was recaptured by the Maisūr king in 1652. From that time forward there was perpetual strife between the Muhammadans, the Maisūr Rājas, the Mahrattas, and the Nāyakkas of Madura. It would be tedious and unnecessary to follow all the vicissitudes of the different fractions of the district during the next century and a half. The works bearing on the subject are well-known, and can be consulted, while the analysis given in the *District Manual*, taken almost exclusively from Wilks' History, will furnish a general outline. Salem became a British province after the capture of Seringapatam in 1799.

There are a large number of rude stone monuments in the district, regarding which the Reverend Maurice Phillips published an illustrated quarto volume called "*Tumuli in the Salem District.*" He also furnished a report to the Madras Government, which was reprinted, with two illustrations, in the *Indian Antiquary* II, 223. Dr. Shortt's "*Hill Ranges of India*" contains a quantity of valuable information regarding the hills of this district and the various tribes that inhabit them. Dykes's "*Salem, an Indian Collectorate,*" treats of the district as it was in 1850. Mr. LeFanu's *Manual*, admirable as it is in many respects, does not contain much information on the antiquities of the district apart from Mr. Foulkes's historical monograph. The Paper on the Chera kingdom published by Professor Dowson in Vol. VIII of the J.R.A.S. should be consulted.

HOSŪR TALUK.

BĀGALŪR;—7 miles north by east of Hosūr. (*Baugalore.*) The residence of a Poḷegar whose family claims an antiquity of about 800 years. (*Manual*, 191–195.)

BEḶŪR, or DOḌḌA BEḶŪR;—10 miles south of Hosūr. (*Bailoor.*) On the anicut here is a stone with an inscription of Ś.Ś. 1595 (A.D. 1673), recording the construction of the same by Kumāra Rāya Daḷavāy in the reign of Chikkadeva Rāja, otherwise called Doḍḍadeva Rāja, of Maisūr. (*Manual*, 166.)

BĒRIKAI;—11 miles east-north-east of Hosūr. (*Baircay.*) The residence of a Poḷegar whose family boasts of an antiquity of about 800 years. (*Manual*, 191–95.) The Pāḷaiyam is known as the "Aṅkuśagiri Samasthānam." It is necessary to note that the whole story of the earliest ancestor of the house, as given in the *Manual*, relates to a period only 350 years ago, though the date given is A.D. 1086. This, perhaps, accounts for the enormous longevity (?) of the family noticed by Mr. LeFanu.

BIRJAPALLE;—8 miles south-east of Hosūr. (*Beejahully.*) An old mud fort.

DEṄKANIKŌṬA;—14 miles south by west of Hosūr. (*Denkanicotta.*) West of the town is a strong fort which has been much dismantled. (*Manual*, 189.)

DĒVARAKŪNDAṆI;—20½ miles east of Hosūr, in the Bērikai *Pāḷaiyappat.* (*Davur Coondunny.*) A hill fortress built by a Poḷegar, and a ruined temple, the latter containing many inscriptions in apparently Grantha characters, but said to be "unreadable."

DOḌḌA BEḶŪR;—*see* BEḶŪR.

GŪMALĀPURAM;—12 miles west of Hosūr, on the borders of Maisūr. A number of dolmens and other ancient sepulchral remains, containing pottery, iron implements, &c. (*Manual*, 294.)

HOSŪR;—Head-quarters of the Sub-Collector of the district. (*Ossoor.*) Half a mile from the town is a rocky hill crowned by a temple of some size, with several "illegible" inscriptions. West of the town is an old fort. Mr. LeFanu gives a full description of the place and the legends connected with it in the *Manual* (170–188). It is curious to observe how the same legends are perpetually repeated in different localities. Several portions of the story of the temple here are identical with those connected with holy places in North Arcot. (See the *North Arcot District Manual.*) There are a number of dolmens near here, and an inscription on a rock (for a description of which see *Appendix B.*) The steps up to the temple on the hill are covered with inscriptions, and under the gopura, on the flooring slabs of the

entrance, are figures of benefactors (?) to the temple. In the side of the hill is a cave with a lingam. (Colonel Congreve's Paper in the *Madras Journal* for 1878, p. 163-4.)

KELAMAṄGALAM, or KILAMAṄGALAM;—9 miles south by east of Hosūr. Two old forts, on high ground. (*Manual*, 190; *Buchanan* II, 506-7.) *Kela* = Hin. *Ḳhillā*, a "fort."

MALLIKĀRJUNA DURGAM;—20 miles south by west of Hosūr. (*Mullaarjunahdroogum.*) There is an old Śiva temple here, with many inscriptions said to be "unreadable." Near the village is a rock bearing an inscription in Grantha characters, with the sun, moon, and a *nandi* inscribed on it. The inscription is said to be "unreadable."

RATNAGIRI;—16 miles south-east of Hosūr. There are traces of a hill fortress here and of a palace of one of the ancient Maisūr Rājas. Also a well said to contain treasure.

ŚŪLAGIRI;—17½ miles east-south-east of Hosūr. (*Soolagherry.*) The residence of a Poḷegar whose family boasts of an antiquity of about 800 years. (*Manual*, 191–195.)

TALLI;—15 miles south-west of Hosūr, 10 miles west-north-west of Ḍeṅkaṇikōṭa. (*Tully.*) On the tank-bund is a stone bearing a long Canarese inscription, recording the construction of the tank by some merchants in Ś.Ś. 1452 (A.D. 1530), during the reign of Achyutadeva Rāya of Vijayanagar. (*District Manual*, 165.) Two other inscriptions, one of 1799, recording the fall of Seringapatam, the other of 1802, have been added to the first. (*Buchanan* II, 503.) The temple of *Gopāla* was rebuilt by Krishṇa Rāya Uḍaiyār of Maisūr in Ś.Ś. 1640 (A.D. 1718), as is stated in an inscription thereon. (*Id.*, 505.)

UDDENAPALLE;—12 miles south-east of Hosūr, 9 miles north-west of Rāyakōṭa. In a field near the village is a dolmen with some sculptured figures on it of warriors, somewhat similar to those met with on the Nīlagiri Hills. One and a half miles west of the village, near the hill called *Tēranakoṇḍa* (*Tairanahdroogum*) are some other sculptured "cromlechs." In the same neighbourhood are a number of holed dolmens. (Colonel Congreve in the *Madras Journal* for 1878, p. 152.)

KRISHṆAGIRI TALUK.

AHARAM;—14 miles south-east of Krishṇagiri. A ruined Śiva temple, with an inscription in old characters.

CHIKKATIMMANHAḶḶI;—18 miles south of Krishṇagiri. An ancient Śiva temple, with many inscriptions.

KRISHṆAGIRI;—The taluk head-quarters. The fort here is said to have been built by "Krishṇa Rāu of Chandragiri" (? Krishṇadeva Rāya). It is a strong hill-fort, altered and improved by the Maisūr Mussulmans. Mr. LeFanu gives the legend connected with the place. It is certainly interesting to notice how these stories repeat themselves in connection with different places. A very similar legend is current regarding the Koṇḍapalle and Koṇḍavīḍu forts in the Kistna District. (*Manual*, 247; *Ind. Ant.* X, 191.) The height of the hill on which the fort is perched is about 800 feet. There are several buildings and temples in the fort. The "umbrella kachēri" is an interesting structure. (See *Buchanan* II, 524, for an account of the place.)

KURUBARHAḶḶI;—2½ miles south-south-west of Rāyakōṭa, 12 miles west-south-west of Krishṇagiri. (*Cooroburhully.*) There are a large number of dolmens and other rude stone monuments here.

RĀYAKŌṬA;—12 miles west by south of Krishṇagiri. (*Royacottah.*) A fine hill-fort, but of late date. "On the summit of the hill the gneiss is covered with inscriptions which, from the shape of certain letters, must be of some antiquity, but which are now almost undecipherable owing to the weathering of the rock." There is a cave in the side of the hill, and there is said to be a subterraneous passage near the great gateway. (*Manual*, 255; *Buchanan*, II, 523.)

ŚEPPĀṆIPPAṬṬI;—20 miles south of Krishṇagiri, 1½ miles from the public road to Dharmapuri. On the east side of the road near this village is a stone bearing an inscription.

TIRUPATŪR TALUK.

MADAKAḌAPPA DURGAM;—6 miles north-west of Vāṇiyambāḍi (*Vaniembady*) Railway Station, and 16 miles north of Tirupatūr. An old fort.

VĀṆIYAMBĀḌI;—13 miles north-north-east of Tirupatūr. "Vaniembady" Railway Station. (*Vaniambaddy.*) Two temples with a number of inscriptions.

YĒLAGIRI HILLS.—A few miles north-east of Tirupatūr and "Tripatore" Railway Station, and

east of "Jollarpett" Railway Station. (*Yailagherry Hills, Tripatoor.*) On the Dēvamalai is a very remarkable monolith, "poised, apparently on the wrong side of its centre of gravity, on two or three huge boulders at its eastern end, the western end and centre hanging suspended in the air." Under it are some stone images of deities. (*Manual*, 313.) Mr. LeFanu found on these hills in 1878 a number of stone implements—chisels, axe-heads, hammers, and wedges. The natives of the neighbourhood possess many of these, and they worship them, saying that they fell from the sky.

DHARMAPURI TALUK.

Ādamaṅkōṭṭai;—5 miles south-west of Dharmapuri. (*Adamancottah.*) There was a stone in this village bearing an old inscription, which was not long since removed to the taluk cutcherry at Dharmapuri; but there is no trace of it now. There was a fort here, but it is now dismantled. Under some trees on the left of the road, between the bungalow and the village, are four *vīrakals*. Beyond these is a temple, apparently of Jaina origin, near which stands an erect nude figure much like the great statue at Śrāvaṇa Belgoḷa in Maisūr, or Yēnūr in South Canara. There is an inscription on the plinth. Near this are some Brahmanical temples in ruins.

Dēvaramukkuḷam;—15 miles north of Dharmapuri. (*Teauvurramookolum.*) An ancient Vishṇu temple, with inscriptions.

Dharmapuri.—The taluk head-quarters. (*Durmahpoor.*) There are two ancient Vishṇu temples here, in the largest of which are two inscriptions in characters said to be "unreadable." On the banks of the lake near the old town of Dharmapuri are two carved statues of men, bearing inscriptions, also said to be illegible. The figures are called *Rāma* and *Lakshmaṇa* respectively. There is an old ruined fort in the new town. The large temple had a copper-plate grant, which, it is said, was taken away by the Board of Revenue from the grandfather of the present priest of the temple. In the street of Virūpākshapuram, a portion of the town of Dharmapuri, is a stone slab with an inscription recording a grant of the village by a local chief in the reign of Śrī Raṅga of Vijayanagar in Ś.Ś. 1541 (A.D. 1619), the king having his capital at Pennakoṇḍa. (*Manual*, 223.)

Indūr;—7 miles west of Dharmapuri. (*Indoor.*) An old Vishṇu temple with a stone containing an inscription near it.

Kaḍattūr;—4 miles north-west of Dharmapuri. An ancient Śiva temple.

Karimaṅgalam;—13 miles north by east of Dharmapuri. (*Caurymungalum.*) A stone containing an inscription.

Kerekoḍihaḷḷi;—13 miles north-north-west of Dharmapuri. To the west of the village is a stone bearing an inscription.

Kollappaṭṭi;—14 miles west of Dharmapuri. An old *Kālī* temple with an inscription in Tamil.

Kōvilūr;—8 miles north of Dharmapuri. An old Vishṇu temple.

Maḷigai;—8 miles west of Pennagaram, 26 miles west of Dharmapuri. There are the remains of an old Śiva temple, with several liṅgams, on the banks of the Kāverī, at this place, at a spot called *Voddapatti*, or Voḍḍahaḷḷi (*Wutterhully*). It is built opposite to a remarkable rock called "the Smoking Rock" (*Hogenu kallu*) in the middle of the river, which perpetually throws up a cloud of spray. The natives assert that this is in consequence of there being a deep hole in the river-bed, into which the water always falls. The phenomenon is graphically described by Mr. Walhouse in *Ind. Ant.* X, 363.

Mārandahaḷḷi;—21 miles north-north-west of Dharmapuri. (*Maurundahully.*) A ruined fort, with an ancient Śiva temple containing inscriptions.

Mōdūr;—6½ miles north of Dharmapuri. (*Modoor.*) An old Śiva temple, with inscriptions.

Pāppārpaṭṭi;—10 miles north-west of Dharmapuri. (*Paupauraputty.*) A Vishṇu temple with inscriptions in Canarese.

Pāvili;—2½ miles south of Mārandahaḷḷi and 19½ miles north-north-west of Dharmapuri. An old Śiva temple, with inscriptions in, apparently, Tamil characters, but said to be "illegible."

Pennāgaram;—19 miles west of Dharmapuri. (*Pennugugurram.*) An old Śiva temple. Two miles south is a Vishṇu temple, in front of which is a stone bearing an inscription. (*Manual*, 224-6.)

Perumbālai;—19 miles south-west of Dharmapuri. (*Paroombaulah.*) Several dolmens. An old Śiva temple, with three inscriptions on stones planted to the east of the temple. The inscriptions are said to be "unreadable."

Pollimappatti ;—20 miles west-north-west of Dharmapuri. (*Pooliamputty.*) An old Vishṇu temple, with an inscription on a stone near it.

Śukkampaṭṭi ;—2 miles south of Mārandahalli and 20 miles north-north-west of Dharmapuri. An ancient Śiva temple, with inscriptions.

ŪTTAṄKARAI TALUK.

Achalavāḍi ;—19 miles south of Ūttaṅkarai, 3½ miles south-south-east of Harūr. (*Utchellaraudy.*) A little north of the village is an inscription on a stone.

Adihārappaṭṭi ;—11 miles south of Ūttaṅkarai. An ancient Vishṇu temple in ruins near the river. There are some inscriptions in it.

Agrahāram ;—12 miles south by west of Ūttaṅkarai. (*Agrarum.*) East of the village temple are thirty-five dolmens.

Ajjampaṭṭi ;—31 miles south-west of Ūttaṅkarai. There are ten dolmens here.

Ālambāḍi ;—13½ miles south-east of Ūttaṅkarai. (*Aulaumbaudey.*) In a field west of the village belonging to a farmer named Kōṇayyan is a stone with an inscription.

Ānandūr ;—10½ miles west of Ūttaṅkarai. (*Aunundoor.*) An old ruined Śiva temple.

Āṇḍiyūr ;—6 miles north-east of Ūttaṅkarai. In a field of this village is a long inscription, said to be "unreadable," on a stone.

Bairanattam ;—28 miles south-west of Ūttaṅkarai and 1 mile from Mallāpuram Railway Station. There are thirty dolmens here.

Bōḍipārai Forest (The) ;—30 miles south of Ūttaṅkarai. Several dolmens are to be seen about the forest in different places.

Bommaḍi ;—24 miles south of Ūttaṅkarai. Ten dolmens.

Bommampaṭṭi ;—3 miles south-south-west of Ūttaṅkarai. (*Bomumputty.*) There are twenty dolmens here.

Chintalappāḍi ;—7 miles west of Ūttaṅkarai. There are three inscriptions in the fields in this village.

Ēhūr ;—7 miles north-east of Ūttaṅkarai. In the bed of the tank is a stone with an inscription said to be "unreadable."

Elavaḍai ;—10 miles north of Ūttaṅkarai. An ancient Śiva temple, said to have been built by a Chola king. It contains inscriptions.

Eṭṭippaṭṭi ;—8 miles south-south-east of Ūttaṅkarai. (*Yetteputty.*) An old Vishṇu temple, with an inscription.

Govindapuram ;—5 miles east-north-east of Ūttaṅkarai. (*Gondeverum.*) An inscription on a stone in a field.

Hanumatīrtham ;—6 miles south by east of Ūttaṅkarai. (*Hannamahteertum.*) There is a reservoir of water here, with an ancient stone cistern about 5½ feet high; fed by a natural spring. A quarter of a mile south of this is an inscription on a stone, said to be "unreadable."

Harūr ;—16 miles south by west of Ūttaṅkarai and 9 miles east by south of Morapūr Railway Station. (*Huroor.*) An old ruined fort. Between Harūr and Morapūr are a number of dolmens and other megalithic sepulchral remains. (*Manual*, 288.) Half a mile south of the village is an inscription on a stone.

Īchambāḍi ;—13 miles west-south-west of Ūttaṅkarai. (*Yechumbaudy.*) An old ruined fort.

Irumattūr ;—15½ miles west of Ūttaṅkarai. (*Yerramuttur.*) Two furlongs west of the village is a triangular stone, with two inscriptions in old Tamil. There is an old Vishṇu temple here. A copper-plate grant relating to it is in the possession of Veṅkaṭa Ramaṇa Ayyaṅgār, a resident of the village.

Ītalapaṭṭi ;—6½ miles south by east of Ūttaṅkarai. (*Ellullaputty.*) A quarter of a mile from the village are two stones bearing inscriptions.

Jaṅgalavāḍi ;—13 miles south of Ūttaṅkarai. (*Shengullaraudy.*) West and south-east of the village are two groups of dolmens of 13 and 34 each respectively.

Kaḍattūr ;—20½ miles south-west of Ūttaṅkarai. (*Kaudatoor.*) West of the village is an old ruined

temple, said to have been built by the Cholas; in front of which are three stones bearing inscriptions. A quarter of a mile north of the village is an inscription. Near the Siva temple mentioned above is an old Vishṇu temple.

KALLĀVI ;—12 miles west by south of Ūttaṅkarai. (*Cullauvey.*) An old ruined fort.

KAMBENALLŪR ;—15 miles west by south of Ūttaṅkarai. (*Kumbanelloor.*) An old fort in ruins. An ancient Śiva temple. A copper-plate grant relating to this is in the possession of the temple priest. There are some inscriptions in the temple.

KARAHAMPAṬṬI ;—3 miles south-east of Ūttaṅkarai. To the south of the village is a stone with an inscription, said to be "unreadable."

KAUṆḌAPAṬṬI ;—20 miles south of Ūttaṅkarai, close to the high road. East of the village is a stone bearing an inscription.

KĪRĀNŪR ;—12 miles south of Ūttaṅkarai. (*Keetaunoor.*) A quarter of a mile south of the village is a group of nineteen dolmens, and, close by, another group of forty-seven.

KĪRAPĀRAI ;—17 miles south of Ūttaṅkarai. (*Kullaupauray.*) Half a mile south-west of the village is an inscription on a stone, and half a mile north are three dolmens.

KĪRAIPAṬṬI ;—17 miles south of Ūttaṅkarai. (*Keeraputty.*) A mile south of the village are ten dolmens. There are two inscriptions on stones, one situated a mile west, and the other a quarter of a mile south of the village.

KĪRŚEṄGALPĀḌI ;—14 miles south of Ūttaṅkarai. Half a mile south of the village are to be seen about twenty dolmens. West of the Vishṇu temple is a stone with an inscription.

KŌṆAMBAṬṬI ;—13 miles south of Ūttaṅkarai. Inside the tank-bed is a stone bearing an inscription.

KOṄGAVĒMBU ;—9 miles south of Uttaṅkarai. (*Congavaipo.*) An old fort. Inside the tank-bed, and half a mile from the village, are two stones bearing inscriptions.

KOṬṬĀRAMPAṬṬI ;—7 miles south by west of Ūttaṅkarai. (*Cottaurputty.*) In the Chucklers' street in this village is a stone with an inscription.

KRISHṆAṄPŌḌI ;—½ mile south of Pāppapaṭṭi, which is 8 miles north of Ūttaṅkarai. (*Paupurrah-putty.*) In a garden of this village is a large stone with an inscription of five lines.

KUḌUMIYAMPAṬṬI ;—19 miles south of Ūttaṅkarai, 3½ miles south-south-east of Harūr. (*Coodeam-putty.*) A little west of the village is an inscription, and half a mile north-west are some dolmens.

KUMĀRAPAṬṬI ;—7 miles south of Ūttaṅkarai. A quarter of a mile west of the village is an inscription.

MAHANŪRPAṬṬI ;—5½ miles north-east of Ūttaṅkarai. (*Monoorputty.*) An ancient Śiva temple, with an old inscription, said to be "unreadable."

MALḶĀPURAM ;—9 miles west of Ūttaṅkarai. A very old Śiva temple, with many inscriptions.

MĀRAMPAṬṬI ;—3 miles east of Ūttaṅkarai. (*Marumputty.*) On a rock in this village is carved an inscription, said to be "unreadable."

MAṬṬIYAMPAṬṬI ;—9 miles south-east of Ūttaṅkarai. Two miles north of this village is a rock with an illegible inscription.

METṬUPPAṬṬI, or MIṬṬAHAḶḶI ;—3 miles east of Ūttaṅkarai. A quarter of a mile to the west of the village is a stone bearing an inscription.

MIṬṬAHAḶḶI ;—*see* METṬUPPAṬṬI.

MOḶAYANŪR ;—24 miles south-west of Ūttaṅkarai, and 1 mile from the road from Mallāpuram Railway Station to Harūr. There are ten dolmens here.

MONḌAKUṚI ;—14 miles south-south-east of Ūttaṅkarai. (*Mondacooly.*) Half a mile east of the village are two groups, one of 21, and one of 8 dolmens.

MOPPIRIPPAṬṬI ;—15 miles south by west of Ūttaṅkarai, close to Harūr. (*Mauvaryputty.*) A quarter of a mile west of the village is a stone with an inscription.

MOṬṬĀṄGURICHI ;—20½ miles south-west of Ūttaṅkarai, and 6 miles south-west of "Moradpoor" Railway Station. (*Moatamcoorchy.*) A group of dolmens.

MŪKARAṬṬIYAMPAṬṬI ;—26 miles south of Ūttaṅkarai, near the Mañjavāḍi road. A little west of the village is a stone with an inscription.

Mūkkanūrpatti ;—7 miles west of Ūttaṅkarai. There is an old temple of *Amman*, or the village-goddess, here, with two inscriptions.

Nadupattu ;—7 miles south-east of Ūttaṅkarai. (*Nuddooputtoo.*) An ancient Vishṇu temple with an inscription said to be "unreadable."

Ōdaśalpatti ;—6 miles south-east of Harūr, 20 miles south of Ūttaṅkarai. A mile south of the village is an inscription on a stone.

Oddappatti ;—26 miles south-west of Ūttaṅkarai, and half a mile from Mallāpuram Railway Station. Near the drinking water well in this village is a stone with an old inscription.

Pālaiyam ;—14 miles south-west of Ūttaṅkarai. Several dolmens.

Pāppapatti—8½ miles north of Ūttaṅkarai. (*Paupurrahputty.*) There is a stone in the village bearing an inscription.

Pattugunāmpatti ;—37 miles south-south-west of Ūttaṅkarai. (*Puttacunnumputty.*) An old Śiva temple on a small hill, with many inscriptions in Tamil and Grantha characters, said to be "unreadable."

Payyambatti.—A mile west of Irumattūr (*q.v.*) An old Śiva temple with a copper-plate grant in Telugu, recording gifts of lands to the temple by a private party. The grant is dated only in the *Śaka* year.

Periyapatti ;—15 miles south-east of Ūttaṅkarai. (*Pariputty.*) An old Vishṇu temple with an inscription on the west wall.

Periyatalavāypādi ;—4 miles east of Ūttaṅkarai. (*Perry Tullapaudy.*) In a field of this village is an "illegible" inscription on a stone.

Ponnēri ;—15 miles south of Ūttaṅkarai. (*Ponnary.*) A little to the east of the village is a stone with an inscription.

Poyyappatti ;—11 miles south by east of Ūttaṅkarai (*Poyeputty.*) Between this village and Tīrthamalai, 2 miles south-east, close to the road, is a group of dolmens. Near the Harūr road is another similar group.

Pūṅgani.—7½ miles south-south-west of Ūttaṅkarai. (*Poongany.*) A dolmen close to the village, and another 2 miles south.

Śāmalpatti.—A Railway Station, 5 miles north-west of Ūttaṅkarai. Near the 157th mile from Madras is a rock with the figures of a *liṅgam*, two bulls, and two men, and an "illegible" inscription.

Śekkāmbatti ;—13 miles south of Ūttaṅkarai. A quarter of a mile south of the village are about 100 dolmens.

Śellapatti ;—16 miles south-east of Ūttaṅkarai. North-east of the village is a stone with an inscription. Half a mile west of the village is another.

Seṅgappādi ;—10 miles north of Ūttaṅkarai. An old Vishṇu temple with an inscription at its north-east corner.

Śettipālaiyam ;—30 miles south of Ūttaṅkarai. Ten dolmens.

Śūlakarāi ;—7 miles west of Ūttaṅkarai. (*Shoolagherry.*) An old Śiva temple, with many "illegible" inscriptions.

Tādampatti ;—12 miles south of Ūttaṅkarai. (*Taudumpully.*) A little to the north-east of this village is a stone with an inscription, and to the south is another.

Tālanattam ;—21 miles south-west of Ūttaṅkarai. (*Taulanuttum.*) A quarter of a mile north-west of the village is an old ruined and deserted temple, said to have been built by the Cholas.

Tāmarakōliyampatti ;—12 miles south-south-west of Ūttaṅkarai, 5 miles north of Harūr. (*Taumurrcolyem.*) North-west of the village are two groups of dolmens of 100 and 50 respectively.

Tāmbal ;—10 miles north-east of Ūttaṅkarai. An old Vishnu temple with inscriptions.

Teṅgirikōttai ;—19 miles south-south-west of Ūttaṅkarai and 6 miles south-east of Moradpoor Railway Station. (*Tengericotta.*) An ancient Vishṇu temple, and a ruined fort. (*Manual*, 283.) A quarter of a mile east of the fort is a stone statue on which is an inscription.

Tīrthamalai ;—14 miles south-south-east of Ūttaṅkarai. (*Teerleemullay.*) An old Śiva temple, with many inscriptions, on a very steep and lofty hill. There is a copper-plate grant in the temple.

(*Manual*, 278, *&c.*) At the temple at the base of the hill there is an inscription on a maṇḍapam, and another on a carved statue.

VĀDAPAṬṬI ;—11 miles south of Ūttaṅkarai. A mile east of the village is an inscription on a stone, and a mile further on in the same direction is another.

VĒḌAKAṬṬAMAḌUGU ;—10 miles south-south-east of Uttaṅkarai. (*Vadacuttahmuddagoo.*) Near a well in the street is an inscription. A quarter of a mile south of the village is a group of seventeen dolmens. Two and a half miles from the village is another group of seventeen dolmens.

VEṄKAṬĀPURAM ;—8 miles east of Ūttaṅkarai. South-west of the village is an inscription on a stone said to be "illegible."

VĒPAMBAṬṬI ;—16 miles south of Ūttaṅkarai. Near the Pariah street and south of the village are stones with inscriptions. The first is a long one.

VĒPANAṬṬAM ;—12 miles south of Ūttaṅkarai. Two inscriptions, one a little west of the village, the other half a mile to the south-east.

SALEM TALUK.

AMARAGENDI ;—15 miles west-north-west of Salem. (*Aumarragoondy.*) Two very old Śiva temples; the larger of the two contains many inscriptions.

KŌVILVELLĀR ;—24 miles north-west of Salem. A very old Śiva temple dedicated to *Mallikārjuna*, with a number of inscriptions in Tamil and Grantha characters. A copper-plate belonging to the temple was, according to the temple authorities, thrown into the well for safety many years ago and still remains there.

NAṄGAPPALLI ;—19 miles west-north-west of Salem. (*Nungavelly.*) Two old temples with many "illegible" inscriptions.

ŌMALŪR ;—10 miles north-west of Salem. (*Womaloor.*) A very old Śiva temple with many inscriptions. There is a fort here, said to date from a time anterior to the establishment of the Maisūr dynasty about A.D. 1399. Some old silver coins are found here. (Colonel Congreve, in the *Madras Journal* for 1878, p. 156.)

POṬṬIPURAM ;—12 miles north-west of Salem. An inscription on a stone in a field, said to be "unreadable." In the *agrahāram* of the village there is another inscription on a stone recording a private grant of land to a Brahman. Half a mile west of the village is a Vishṇu temple in present use, with many inscriptions.

SALEM (*Śēlam*).—The head-quarters of the district. A railway station. An old Siva temple, on one of the shrines of which are many inscriptions. In the portion of the town known as "Gugai" is a cave, by tradition the residence of a hermit. (*Manual*, 30.) There is a fort here and an old mahal. In the Collector's office lies an old volume compiled by the first Collector of the district, containing copies of a number of sanads and translation of copper-plates. There is another by Mr. H. J. Stokes (C.S.) containing copies of several inscriptions. There is a Jaina image lying close to the river-bank in the town; and another between the church and the Collector's house. (See *J.A.S.B.*, XIV, 766.)

ŚŌLAPPĀDI ;—28 miles west of Salem. An old Vishnu temple, and a fort. A mile and a half north of the village is a stone bearing an inscription in Telugu characters.

TĀRAMAṄGALAM ;—13 miles west-north-west of Salem. (*Tauramungulum.*) A very old Śiva temple, elaborately sculptured and containing many inscriptions. Some have been deciphered and are here noted.

1. On the north wall of the *Mahāmaṇḍapam* is an inscription which is said to record gifts of lands to the temple by a private party in the year of the *Kaliyuga* 4009, cyclic year *Vibhava*, in the third year of the reign of "Śrī Vīra Vasanta Rāya, the conqueror of Laṅkāpurī." The year corresponds with A.D. 908, and the king is made to commence his reign in A.D. 905. The inscription should be examined as it may prove of importance, but I am rather sceptical as to the powers of the residents of the village, or of my informant, to read the characters of an inscription really of that date.
2. On the south wall of the *Mahāmaṇḍapam* is an undated inscription mentioning repairs made by private parties.
3. First inscription on the eastern prākāra. Dated *Kaliyuga* 4642 (A.D. 1541) during the reign of Achyutadeva Rāya of Vijayanagar. Grant of lands by a private party to the temple.

4. Second inscription on the same. Undated. It records a gift of lands to the temple by a private party during the same reign.
5. Third inscription on the same. Dated *Kaliyuga* 4646 (A.D. 1545) during the reign of Sadāśivadeva Rāya of Vijayanagar. A grant of lands to the temple by private parties.
6. Fourth inscription on the same. Grant of land to the temple by the inhabitants of a certain village in the sixteenth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Sundara Pāṇḍya Dēva."
7. On the wall of the temple of Dakshiṇāmūrti. Dated in the sixth year of the reign of "Tribhuvana Chakravartigaḷ Mēlkoṇḍān Koṅgaṇa Vīra Chōḷa," recording gifts of land to the temple by private parties.
8. On the same. Dated in the twenty-seventh year of the reign of "Tribhuvana Chakravartigaḷ Śrī Kanaka Pāṇḍya Dēva," recording gifts of lands to the temple by private parties.
9. On the western prākāra. An inscription dated in the twentieth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Bhōjan Vīra Rāman," recording gifts of lands to the temple by a number of people, whose names occur in the grant.
10. On the northern prākāra. First inscription, dated in the thirteenth year of the reign of "Tribhuvana Chakravarti Śrī Sundara Pāṇḍya Dēva," recording the gift of a tank, with some lands, to the temple by private parties.
11. On the same. Dated in the sixth year of the same reign, recording gifts of lands to the temple by private parties.
12. On the same. Dated in the twentieth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Bhōjan Vīra Rāman" (*vide* No. 9), recording gifts of lands to the temple.
13. On the same. Undated. Gifts of lands by the temple authorities to a certain Brahman for conducting the temple service.

Yelavampaṭṭi;—13½ miles west of Salem. (*Yaravumputty.*) On a rock in this village is carved an inscription, which states that during the reign of Achyutadeva of Vijayanagar a man of the Mudali caste presented this village to the temple at Tāramaṅgalam. The date is not clear.

THE SHEVAROY HILLS.

On these hills, properly called *Śērvarāya Malai*, are a number of megalithic sepulchral monuments, dolmens, and the like. (Mr. Walhouse in *J.R.A.S.*, VII, N.S. *for* 1875, p. 20.)

ĀTŪR TALUK.

Alagapuram;—4 miles west of Ātūr. A cairn, unopened.

Argalūr;—13 miles east by south of Ātūr. (*Arricaloor.*) An old Śiva temple, with many inscriptions on the prākāra walls, said to be "illegible." The temple is sculptured.

Ātūr (*Āttūr*, written *Āṟṟūr*).—The taluk head-quarters. (*Ahtoor.*) In the taluk kachēri are three large stones bearing inscriptions, brought about ten years ago from Sokkanūr and Aṇiyampaṭṭi villages. One mile south of the village there is a cairn, partly opened. The town was formerly called Anantagiri. North of the river is a large fort, the builder of which is said to have found an immense treasure of gold buried in seven iron pots. One of the pots is still preserved in the Vishṇu temple in the fort. The fort walls are well built of stone. The fort dates from about the middle of the fifteenth century. It contains a palace building and two temples. (*J.A.S.B.*, XIV, 764.)

Bailūr;—15 miles north-west of Ātūr. An old Śiva temple, well sculptured. There are many copper-plate grants belonging to it in the possession of the Maisūr Rāja. Mr. LeFanu (*District Manual*, 88) gives the legends of the place.

Eṭṭappūr;—9½ miles north-west of Ātūr. (*Yaetapoor pag.*) Two old temples dedicated to Śiva and Vishṇu; in the Śiva temple are many inscriptions. There is a copper-plate inscription in the town dated Ś.S. 1736 (A.D. 1714), recording a deed of sale in the reign of Doḍḍa Kṛishṇa Uḍaiyār of Maisūr (*District Manual*, 87.)

Kaliyampaṭṭi;—10 miles west of Ātūr. (*Kulliamputty.*) An old temple in ruins.

Kallanūttam;—1½ mile north-east of Ātūr. (*Cullaunuttom.*) A number of dolmens.

Kalpaṅganūr;—4 miles west of Ātūr. A ruined temple, with inscriptions in Tamil characters

KARIYARĀMAṄKŌVIL;—11 miles north of Ātūr. (*Kurria Ramen.*) On a lofty hill is a temple much frequented by the Malayālis, in front of which is a stone bearing an inscription. A translation is given in the *District Manual* (p. 80), as well as a summary of the legends and curious customs of the place.

MAÑJAṆI;—4 miles south-east of Ātūr. (*Munjinny.*) On the top of a small hill is an ancient temple in ruins; in the village a cairn, unopened.

MUMMAḌI;—11 miles east of Ātūr. An old temple in ruins.

PERIYARI;—12 miles east of Ātūr. (*Perryary.*) An old ruined fort, and a Śiva temple.

RĀMANĀYAKKANPĀḶAIYAM;—3½ miles north-west of Ātūr. (*Ramenaickenpolliam.*) A stone with an inscription said to be "unreadable."

TĀḌĀVŪR;—9 miles south-east of Ātūr. (*Taddhavoor.*) A ruined temple dedicated to Śiva, with some inscriptions said to be fairly legible. There is a copper-plate grant in the possession of one of the Brahman community of the village.

TAḶAVAPPAṬṬI;—9 miles south-west of Ātūr. On the top of a small hill is an old temple in ruins. Three miles from the village are several cairns.

TĀMANAMPAṬṬI;—13½ miles south-west of Ātūr. (*Tummumputty.*) Two very old temples of Śiva and Vishṇu.

UDAYATTŪR;—6 miles south-east of Ātūr. (*Udiatoor.*) A stone containing an inscription.

TIRUCHEṄGŌḌ TALUK.

ĀṆḌIPĀḶAIYAM;—3 miles south-west of Tiruchengōḍ. An old Śiva temple, with inscriptions.

ĀVAṆIPĒRŪR;—16 miles north of Tiruchengōḍ. (*Paroor.*) An old ruined Śiva temple, an old Muhammadan mosque, and a ruined fort.

DĒVAṆĀṄGURCHI;—3 miles west of Tiruchengōḍ. (*Davanacoorchy.*) An old Śiva temple, with inscriptions.

EḌAṄGAṆAŚĀLAI;—13 miles north-east of Tiruchengōḍ. An old Śiva temple, with an inscription in Grantha characters in the first gopura of the temple.

EḌAPPĀḌI;—14 miles north by west of Tiruchengōḍ. (*Yeddapaudy.*) An old Śiva temple.

KADAYAMPĒṬṬAI;—14 miles north-east of Tiruchengōḍ. An old Śiva temple, with inscriptions.

KĀRUVĒPPANIPAṬṬI;—2½ miles north-west of Tiruchengōḍ. (*Kurroovapumputty.*) An old Śiva temple.

KUMĀRAMAṄGALAM MIṬṬĀ;—3 miles south-east of Tiruchengōḍ. (*Comauranungalum.*) In the village of Śinnattambipāḷaiyam of this miṭṭā is a *Gaṇeśa* temple, with an inscription, said to be "unreadable."

KUMĀRAPĀḶAIYAM;—15 miles west by north of Tiruchengōḍ. (*Comarapolliam.*) There is an old copper-plate grant here in the possession of the agrahāramdārs who, however, are very reticent regarding it.

MOḶIPAḶḶI;—10½ miles east of Tiruchengōḍ. (*Mooloopolliam.*) An old Vishṇu temple, with inscriptions.

OḌḌAPPAṬṬI;—17 miles north-north-west of Tiruchengōḍ. (*Oddaputty.*) An old temple, bearing inscriptions. There are also inscriptions on stones in some of the fields in the village. In the possession of a resident of the village is an undated copper-plate grant recording a gift of lands to the Brahmans.

PALIPĀḶAIYAM;—10½ miles west of Tiruchengōḍ, on the bank of the Kāverī. (*Pallipolliam.*) There is a tall menhir near the travellers' bungalow, and, two miles along the road in a field on the right-hand side, a "closed cromlech and five cairns," the latter surrounded with stone circles. (*Madras Journal* for 1878, p. 153.)

PŪLAMBAṬṬI;—20 miles north-north-west of Tiruchengōḍ, and 6½ miles north-west of Eḍappāḍi. (*Poolaumputty.*) An old Śiva temple, with many inscriptions.

RĀJĀPĀḶAIYAM;—5 miles north of Tiruchengōḍ. An old Śiva temple with inscriptions.

ŚAṄKAGIRIDURGAM;—8 miles north by west of Tiruchengōḍ Railway Station. (*Sunkegherry Droog.*) There is a fine hill-fort here, of no great antiquity, but strongly built, with long lines of fortification. Also an ancient Śiva temple on the hill, well sculptured and containing many inscriptions. An inscrip-

tion in Telugu behind the *Keśavasvāmi* temple is said to be "illegible;" and so is another, in Canarese, on the mandapam of the *Īśvara* temple. Two inscriptions on stones planted in the fields of the town are similarly said to be "illegible." Colonel Congreve's paper in the *Madras Journal* for 1878 (p. 155) contains a notice of this place. He mentions a masjid, half way down the steps leading to the temple on the hill, standing at the entrance of a cavern. He is inclined to think that certain sculptured footprints to be seen there are of Buddhist origin. He states that "many ancient coins and arms have been dug up at different periods." (See also *J.A.S.B.*, XIV, 768-9.)

Śittaḷandūr;—5 miles south of Tiruchengōḍ. There is a large Śiva temple here, with many inscriptions.

Tiruchengōḍ (*Tiruchangōḍu*).—The taluk head-quarters. (*Tiruchengode.*) There is a very ancient Śiva temple here dedicated to *Ardhanārīśvara*, finely sculptured and containing many inscriptions. Five of these are as follows:—

(1.) On the north wall. A private document in which no king's name appears, recording repairs to the temple in Ś.Ś. 1541, cyclic year *Siddhārti* (A.D. 1619), by two men of the Kauṇḍar caste.

(2.) On the same wall. An inscription recording the gift of a village to the temple by "Kumāra Muttu Tirumala Nāyakka," son of "Viśvanātha Tirumala Nāyakka," in Ś.Ś. 1581 (A.D. 1659), during his father's reign.

(3.) & (4.) Two inscriptions in the *sannidhi mandapam*, mentioning repairs to the temple made by private persons in Ś.Ś. 1522 and 1551 respectively (A.D. 1600 and 1629).

(5.) An inscription above the goddess on the ceiling of the *garbhagriham*. Undated. It records gifts of lands to the temple by the agent of Narasiṁha Uḍaiyar.

Besides the above there are many "illegible" inscriptions. There is another large Śiva temple at Tiruchengōḍ dedicated to *Kailāsanāthesvara*, with many inscriptions. On the western gopura is an inscription which declares that in Ś.Ś. 1585 (A.D. 1663) Vijaya Ranga Chokkalinga Nāyakka of Madura built the gopura.

There is a *śāsanam* on two copper-plates in the possession of Śivarāma Paṇḍitār, an inhabitant of Tiruchengōḍ. It is dated in Ś.Ś. 1656 (A.D. 1734), and records gifts of lands to the temple on the hill by Krishṇa Rāja Uḍaiyār of Maisūr.

Varahūrānpaṭṭi;—3 miles south-west of Tiruchengōḍ. (*Vurgoorumputty.*) An old Vishṇu temple.

Veḷḷirivaḷḷi;—14 miles north-west of Tiruchengōḍ and 9 miles north of "Erode" Railway Station. An ancient Vishṇu temple in which is a copper-plate grant. There are two small temples containing a few inscriptions fairly legible.

NĀMAKAL TALUK.

Kapilamalai;—14½ miles west-south-west of Nāmakal. (*Kowvellamallay.*) An old Śiva temple with many inscriptions. The temple is well sculptured, and is surrounded by several fine mandapams erected by the Nāyakka kings of Madura. There are two copper-plate grants in the temple. One is a private grant, dated in the year 4675 of the *Kaliyuga* (A.D. 1574), cyclic year *Bhāva*. It records the building of a mandapam by the villagers of Kapilamalai. The other grant records the gift of certain lands to the temple in the *Kaliyuga* year 4738, cyclic year *Īśvara* (A.D. 1637) by Tirumala Nāyakka of Madura.

Karaipoṭṭānār River (The), also called The Karuvāṭṭār;—running southwards through the taluk into the Kāverī. (*Karavetaur.*) On the shore of this river is said to have been an embankment which marked the boundary of the Pāṇḍiya, Chola, and Kongu kingdoms. The name *Karaipoṭṭānār* means the "river that marked the boundary;" *Karuvāṭṭār*, "salt-fish river." The word *karuvāḍu* is low Tamil, almost in the nature of slang, and it seems probable that the name is corrupted by the common people from the former, which is the name by which the river is known in the Trichinopoly District.

Kārkuḍi;—19 miles east-south-east of Nāmakal. (*Caragoody.*) An old Śiva temple with many inscriptions in Tamil and Grantha characters.

Kunnamalai;—14 miles east of Nāmakal, 13 miles north of "Pogalore" Railway Station on the South Indian Railway. (*Coonnamalay.*) On a small hill is an old Śiva temple, with many inscriptions.

Moganūr;—12 miles south of Nāmakal. (*Mogahnoor.*) An old Śiva temple.

Nāmakal (*Nāmakkal*).—The taluk head-quarters. (*Namcul Droog.*) There are two old Vishṇu temples in Nāmakal, with inscriptions. One of the two temples—that dedicated to *Narasiṁhasvāmi*—has a copper-plate grant. The fort is built on the summit of a dazzling mass of gneiss about 300 feet high. There are a number of temples and sacred buildings and bathing-pools on and about the hill. The fort is very difficult of access, steps cut in the rock facilitating the ascent. The upper fort, which contains several buildings, is excellently constructed and very strong, though its area is only about an acre and a half. Amongst these buildings is a temple of Vishṇu with an inscription round it. The fort is said to have been constructed by a Polegar chief. (*District Manual.*)

Nañjai Eḍaiyār ;—10 miles south-west of Nāmakal and 5 miles north-east of "Pogalore" Railway Station on the South Indian Railway. (*Yeddayaur.*) There are two old Śiva temples here, with many inscriptions.

Nayināmalai ;—8 miles north-north-east of Nāmakal. (*Nainahmullay.*) On the top of the hill is a very old Śiva temple with a number of inscriptions.

Pāṇḍamangalam ;—13 miles west-south-west of Nāmakal and 4 miles north-west of "Pogalore" Railway Station. (*Paundamungalam.*) Two old temples of Śiva and Vishṇu, with inscriptions.

Paramatti ;—9 miles west-south-west of Nāmakal. (*Purramutty.*) An old Śiva temple with many inscriptions, and an old Vishṇu temple. In the hamlet of Mauurutti there is an old Śiva temple with inscriptions.

Pillūr ;—17 miles west of Nāmakal. An old Śiva temple.

Śendamangalam ;—7 miles north-east of Nāmakal. (*Chaindamungalum.*) Two old temples of Śiva and Vishṇu.

Tāttaiyangārpēṭṭai ;—20 miles east-south-east of Nāmakal. (*Thathengarpaittai.*) An old Śiva temple.

Vallapūr ;—16½ miles west by north of Nāmakal, on the Kollimalai Hills. (*Vullapor.*) In the neighbourhood of this place is the *Ārapalleśvarasvāmi* temple, at the head of a great ravine opening from the central plateau basin towards the Toriyūr valley. It is called the "fish temple," a large number of tame fish being preserved here in a pool made by damming the river. They are fed daily to the sound of a bell. The temple is covered with inscriptions, according to one of which it dates from the year A.D. 1350.

Vassalūr ;—12½ miles west by north of Nāmakal, on the Kollimalai Hills. (*Wasseloor.*) Near this place are a number of elaborately formed dolmens and sepulchral circles, which should be examined.

Yerumaippaṭṭi ;—10 miles south-east of Nāmakal. (*Yermaputty.*) On a small temple near this village is an inscription recording the gift of some lands by a private party in Ś.Ś. 1574 (A.D. 1652) during the reign of Tirumala Nāyakka of Madura.

SOUTH ARCOT DISTRICT, AND PONDICHERRY

The early history of this district is probably the same as that of the whole of the Chola country. Of this little is as yet known, though a critical study of the numerous inscriptions which abound in the country will assuredly lead to much being made light that is now involved in darkness or obscurity. South Arcot seems to have been under the Chola sovereigns from the earliest period of their supremacy, though it is possible that portions of territory to the north fell into the hands of the Pallavas of Kañchī. For a sketch of the history of the Chola dynasty I may refer readers to the notes on the Tanjore District in this volume, and to the notice of the Cholas in Volume II. Since the thirteenth century South Arcot seems to have followed the fortunes of Tanjore. Towards the close of the fourteenth century we find inscriptions in South Arcot of four chiefs calling themselves *Udaiyār*. Their names are Bukkaṇa and his son Kampaṇa, Arayaṇṇa or Āryeṇa and his son Vīrappaṇṇa. The latter seems to have been conquered by the Vijayanagar king Harihara, of whom we have an inscription in A.D. 1382. (*Manual*, p. 2.) The Vijayanagar Rāyas held the country till a late date, though their power grew less and less after the crushing blow sustained by them at the hands of the Mussulmans in A.D. 1565. The district passed eventually into the hands of the latter power, and from them to the English. A great deal of the fighting between the French and English took place in South Arcot.

The hill-people of the Kalrāyan Hills (*District Manual*, p. 374) seem to be an interesting race, as well as the Malaiyālis of the Śekkaḍi Jāghīr (*Id.*, 387, &c.) It may be that the former are the representatives of the old Kurumbars. At any rate, their countr y is divided, as the Kurumbar country was, into *nāḍus*, and they bury their dead.

TIRUVAṆṆĀMALAI TALUK.

Āvūr ;—11 miles south-east of Tiruvaṇṇāmalai, on the high road to Villupuram. (*Our.*) An old Śiva temple with many inscriptions, said to be fairly legible. Copies of two have been forwarded :—

(1.) Grant of land to the temple by private parties in the thirty-second year of the reign of a king whose name my correspondent could not decipher.

(2.) A private grant in Ś.S. 1393 (A.D. 1471), during the reign of Narasiṁhadeva of Vijayanagar.

It is curious that, while the *Śaka* date of this last *śāsanam* is confirmed by the addition of the cyclic year *Vikṛita*, the year A.D. 1471 falls, according to the best authorities, in the reign of Prauḍhadeva, nineteen years before the commencement of the reign of Narasiṁha.

Bhūtamaṅgalam ;—15 miles north-west of Tiruvaṇṇāmalai. Two old temples.

Gaṅgavaram Hills (The).—East of the taluk, on the borders of the Tiṇḍivanam Taluk. A number of dolmens. (See Dēvanūr of the Tirukōilūr Taluk.)

Kallōṭṭu ;—12 miles south of Tiruvaṇṇāmalai. (*Kullotoo.*) An old temple of a village goddess, with inscriptions.

Kañchī ;—13 miles north-west of Tiruvaṇṇāmalai. (*Conjee.*) Two old temples.

Kīṟśaṅgam ;—26 miles west of Tiruvaṇṇāmalai on the Salem frontier. Two temples with a number of inscriptions. There is an old masjid here, too.

Malai Muñjanūr ;—15 miles south-west of Tiruvaṇṇāmalai. (*Malamunjanoor.*) An old temple with inscriptions said to be "illegible."

Maliyanūr ;—21½ miles south-west of Tiruvaṇṇāmalai. (*Malyanoor.*) A ruined fort.

Maṇikkal ;—25 miles west-south-west of Tiruvaṇṇāmalai. (*Munniakull.*) There is an inscription on a stone in the village, said to be "unreadable."

Mekkānūr ;—14 miles north-east of Tiruvaṇṇāmalai. Two old temples.

Muḍiyanūr ;—11 miles south-west of Tiruvaṇṇāmalai. (*Modenur.*) In the southern hamlet of this village, near the huts of the Pariahs, is a stone with an inscription said to be apparently in the Tamil language, but "illegible."

Perungalattūr;—16 miles south-south-west of Tiruvannāmalai. (*Parunganauthoor.*) Some rude stone circles formed of large boulders, marking burial-places.

Śekkadi;—20 miles south-east of Tiruvannāmalai. This and forty-three other villages adjoining it form a jāghīr. (See the *District Manual*, p. 387, for an account of the Malaiyāli residents here.) At Śekkadi is an old Śiva temple with many inscriptions.

Śengama;—19 miles west-north-west of Tiruvannāmalai. (*Chungamah.*) Two old temples of Śiva and Vishnu as well as an old temple of *Kālī*. There are many inscriptions in these, but mostly "illegible." Copies of five inscriptions in the Śiva temple have, however, been sent. They are all in the *garbhagriham*.

(1.) A private grant in Ś.S. 1307 (A.D. 1385), during the reign of Vīrappanna Udaiyār, son of Arayanna Udaiyār.
(2.) A private grant during a certain reign, but the king's name and the date are not clear.
(3.) Gift of the revenue of two villages to the temple in Ś.S. 1053 (A.D. 1131) by "Tribhuvana Chakravartigal Śrī Vīra Rājēndra Sōra Dēva." This should be examined, as the date given clashes with that which we get from other sources as regards this king's reign. The date has probably been wrongly copied.
(4.) Grant of some lands to the temple by the same king in the same year. The document, however, ends with the words, *Kal vetti koduttēn Karikāla Śōran*, "I, Karikāla Chola, caused this stone to be engraved and gave it." This may be very important, as it tends to show that "Karikāla" was another name of Rājendra Chola. But the inscriptions must all be carefully studied.
(5.) Grant of lands to the temple by private parties in Ś.S. 1318 (A.D. 1396) during the same reign as that of No. 1. This seems to clash with the Vijayanagar inscription of Harihara of A.D. 1382, given in the *District Manual* (p. 2), unless Harihara, after his conquest, allowed the local chief to retain his territory and honors.

Śiviyampēttai;—13 miles south-west of Tiruvannāmalai. West of this village is a large bathing-tank, on the stones round which are a number of stone figures which, my informant states, are very old and very indecent. If they are the latter, I should say that they are comparatively modern. The information is, however, given for what it is worth.

Tānappādi;—18 miles south-west of Tiruvannāmalai. (*Taunapaudy.*) Near the temple of the village-goddess is a stone fixed in the ground, bearing an "illegible" inscription.

Tandāsampēttai;—9½ miles west of Tiruvannāmalai. In the centre of the village is a stone fixed, bearing an "illegible" inscription.

Tiruvannāmalai.—The taluk head-quarters, 57 miles north-west of Cuddalore. A very large Śiva temple on a hill. It is dedicated to one of the five "Lingams of the Elements," this one being the "Fire-lingam." At the foot of the hill is another old temple with four handsome gopuras. The temple is elaborately sculptured and contains a number of inscriptions. There are said to be as many as 300, but I have copies of only 13. These are as follows:—

(1.) On the north side of the eastern gopuram. It records a gift of lands to the temple in the fourteenth year of the reign of "Tribhuvana Chakravartigal Śrī Koppara————." The rest is said to be "illegible." The king is probably the Chola, Koppara Keśarivarmā, *alias* Kulottunga Chola I.
(2.) To the east of the thousand-pillared mandapam. Gift of ornaments to the temple in Ś.S. 1438 (A.D. 1516) by Krishnadeva Rāya of Vijayanagar.
(3.) On a wall of the thousand-pillared mandapam. Hardly legible, but it seems to be a grant in the same reign.
(4.) On another wall of the same. An undated inscription, simply describing the jewels of the temple.
(5.) On the same. An undated grant, recording gifts of lands by private parties to the temple.
(6.) On the back wall of the *Ganeśa* temple. A gift of lands by a private party to a Brahman for the maintenance of temple service in the year *Hevilambi*, during the reign of Achyutadeva Mahārāya of Vijayanagar. The date, then, is 1537 A.D.
(7.) On the south wall of the *Vallāl Rāja Gopura*. Grant of lands by private parties during the reign of a king whose name commences *Vīra Pratāpa Deva*. Neither his name nor the date is clear.

(8.) Close to No. 7. Gift of jewels to the temple. Dated Ś.Ś. 1340 (A.D. 1418) cyclic year *Vilambi*, during the reign of "Vīra Vijaya Bhūpati." This may be the Vijayanagar sovereign "Vīra Deva," otherwise called "Deva Rāja."

(9.) Next to No. 8. Gifts of lands to dancing women for temple service, during the reign of Sadāśiva Rāya of Vijayanagar. The date is not clear.

(10.) On the north wall of the same gopura. Grant of lands and houses by a private party in Ś.Ś. 1353, *Virodhikrit* (A.D. 1431) during the reign of Deva Rāya of Vijayanagar.

(11.) Next to No. 10. Gifts of lands for temple service in Ś.Ś. 1299 (A.D. 1377) when "Arayaṇṇa Rāya" was reigning. This is the chief or sovereign elsewhere called "Arayaṇṇa Uḍaiyār," or "Āryeṇa Uḍaiyār."

(12.) Next to No. 11. An exchange of lands between some private parties during the reign of Krishṇadeva Rāya of Vijayanagar.

(13.) Next to No. 12. Gift of a lamp and some cattle to the temple by private parties, during the reign of Deva Rāya of Vijayanagar. The date is not clear.

There is a copper-plate grant in the temple recording gifts of lands by the Mahārāja of Maisūr, Krishṇa Uḍaiyār, in Ś.Ś. 1736 (A.D. 1814).

There are eight old Muhammadan tombs in the town, and in the fields near a number of dolmens are to be seen. Tiruvaṇṇāmalai is better known to English readers as "Trinomalai," or, as Orme spells it, "Trinomalee." It was the scene of constant fighting during the French wars. (*Manual,* 436.)

Varagūr;—7 miles south by west of Tiruvaṇṇāmalai. (*Verayūr.*) An inscribed *nāgakal*, south of the village.

Vēlūr;—17½ miles south-west of Tiruvaṇṇāmalai. (*Valoor.*) A stone in the village bearing an inscription, said to be "unreadable." There is a ruined fort here, and an old temple.

Veṭṭavalam;—12 miles east of Tiruvaṇṇāmalai. Two old temples.

TIṆḌIVANAM TALUK.

Āttippākkam;—11 miles south-west of Tiṇḍivanam. Inscriptions on a stone in the backyard of a ryot of the village and on a slab in the bed of a tank.

Avaḷūr;—28 miles west-north-west of Tiṇḍivanam. (*Owloor.*) There is a large deserted temple near the village, on the walls of which are many inscriptions in old Tamil and Grantha characters.

Chēvūr;—9 miles west by south of Tiṇḍivanam. (*Shewoor.*) An old temple with inscriptions.

Chittanūr;—11 miles west of Tiṇḍivanam. An old Jaina temple of large size, with many inscriptions in Grantha characters. A stone car, said to have been brought by the English Government from Gingee fort, stands in front of the temple.

Dātāpuram;—10 miles north-west of Tiṇḍivanam. A ruined temple of considerable age, and another in use, containing inscriptions. There is a ruined fort near the village.

Dēvanūr;—24 miles north-west of Tiṇḍivanam. A ruined temple with inscriptions.

Eyil;—24 miles west-north-west of Tiṇḍivanam. (*Eile.*) An old deserted Śiva temple with two "illegible" inscriptions.

Gingee (*Śeñji*);—16 miles west of Tiṇḍivanam, 34 miles north-west of Pondicherry. A fine hill-fortress. Mr. Garstin describes the place in the *District Manual* (p. 411). He quotes a grant of the early Vijayanagar sovereign Harihara, dated in A.D. 1383 (*Manual,* p. 2) in which Gingee is mentioned as giving its name to a province; showing that even then it was a place of importance. It remained in the possession of Vijayanagar and the Nāyakkas till taken by the Mussulmans in the middle of the seventeenth century. (*Manual,* pp. 134-5.) Thirty years later it was captured by Śivājī, the Mahratta chief, but fell again into Muhammadan hands in A.D. 1698. It was taken by the French in A.D. 1750, and by the English in 1761.

The fortress consists of three strongly-fortified hills—the Rājagiri, the Krishṇagiri, and the Chandrāyan Durgam. The Rājagiri is about 500 or 600 feet high, and is almost impregnable, the only approach being defended by three strong lines of fortification, while the only entrance is by a wooden bridge over a deep natural chasm. Mr. Garstin attributes the principal work of fortification to the Vijayanagar kings, and he gives reasons in support of his theory. There are several ruins of fine buildings inside the inner fort, two temples, the "Kalyāṇa mahāl," "gymkhāna," granaries, Īdgah,

barracks, mandapams, &c., including a great tower of eight stories. Of curiosities on the hill Mr. Garstin mentions the great gun, the Rāja's "bathing-stone" (a large slab of granite), and a well in a rock, where it is said that prisoners were thrown to die of starvation. South of the Rājagiri is a hill called "Chakli Durgam," also fortified, but separately. Near the "Arcot gate" of the Gingee fort is a stone with an inscription.

The storming of the fort by the French is graphically narrated in Orme's history. The fate of "Dēsiṅg Raja" or "Tej Singh" of Gingee, who gallantly met his death fighting the Muhammadans, still forms the subject of a local poetical ballad. His wife burnt herself on his pyre, and it is said that the conqueror, the Navāb Sādat 'Ulla Khān, built and named the town of "Rāṇipēṭṭai" near Arcot in her honor.

Colonel Foord, District Engineer, communicated to Government a Report on the Gingee forts, which was reprinted in the *Madras Journal* XVI, 348. Other papers relating to the subject are to be found in Public Works Consultation Minutes of 8th June and 12th October 1858.

Several of the handsomely-carved pillars of the temples on the Rājagiri were carried by the French to Pondicherry, and are still to be seen there.

On the summit of a hill, a mile north of Gingee, called "Tirunāthar Kunṛu" are twenty-four Jaina figures carved on the rock. (See MĒLAICHĒRI, SIṄGAVARAM, which are close by.)

KAṄGAVARAM;—19 miles west-north-west of Tiṇḍivanam. (*Congoveram.*) An old temple with many inscriptions.

KIḌAṄGAL;—1 mile south of Tiṇḍivanam. (*Curungal Fort.*) An old ruined fort. On the west side of the ditch is a *nāgakal.* There was a slab with an inscription on it in the village, but it was removed some time ago to the taluk kachēri at Tiṇḍivanam. There is an old temple here with inscriptions.

KUNYIMĒḌU;—13 miles north of Pondicherry, on the sea-coast. (*Gunemodu.*) This place, under the name of "Conimere," was the site of an early English factory, the remains of which are still to be seen. It was abandoned on the purchase of Fort St. David from the Mahrattas. (*Manual*, p. 407.)

MĒLAICHĒRI;—17½ miles west by north of Tiṇḍivanam, 2½ miles north-west of Gingee. (*Mallacherry.*) A ruined fort and palace said to have belonged to the Gingee chief. A temple with inscriptions. South of the village is a rock-cut temple on the top of a small hill.

MUKKAṆ;—15 miles north-west of Tiṇḍivanam. By the side of a tank at the foot of the hill near the above village are some stones with inscriptions.

MUNNŪR;—13 miles east-south-east of Tiṇḍivanam. (*Minnoeur.*) A ruined temple as well as one in use. Both contain inscriptions.

OLAKKŪR;—16 miles north-west of Tiṇḍivanam. Railway Station. At the foot of a steep hill west of the village are several stones with inscriptions.

PERUMAṆḌŪR;—4 miles south-west of Tiṇḍivanam. (*Perrymun.*) Two Brahmanical and two Jain temples with inscriptions.

PERUMŪKAL;—6 miles east by south of Tiṇḍivanam. (*Permacoil.*) An isolated rock rising out of the plain, and having a temple on its summit. It was strongly fortified during the eighteenth century, and was the scene of much severe fighting between the French and the English. (*J.A.S.B.* XV, 208.)

PERUVALŪR;—26 miles north-west of Tiṇḍivanam. An old temple with inscriptions.

ŚĀTTAMBĀḌI;—29 miles north-west of Tiṇḍivanam. An old temple with inscriptions.

ŚEMBĒḌU;—27 miles west of Tiṇḍivanam. A deserted temple with inscriptions in Grantha characters.

SIṄGAVARAM;—17 miles west by north of Tiṇḍivanam, 1½ miles west-north-west of Gingee. (*Ranga-Swamy-malla.*) An old Vishṇu temple on a hill, held in great repute for sanctity. It is close to Mēlaichēri (*q.v.*), where there is a rock-cut temple. Part of this temple on the hill is similarly rock-cut, and is supposed to be of great antiquity. North of the Vishṇu temple is another temple in ruins with many inscriptions.

ŚIRUVALŪR;—10 miles south-west of Tiṇḍivanam. An old temple, with inscriptions.

TĀYANŪR;—23 miles west by north of Tiṇḍivanam. (*Thianoor.*) An old deserted Śiva temple with many inscriptions.

TIṆḌIVANAM.—The taluk head-quarters, 35 miles north by west of Cuddalore. An old temple with many inscriptions, said to be "illegible." The suburb of Giddaṅgal was at one time well fortified. (*Manual*, 435.)

TĪVANŪR;—6 miles west by north of Tindivanam. (*Devunoor.*) The temple on the side of the tank is considered very sacred. There is a ruined temple in the village.

TONDŪR;—18 miles north-west of Tindivanam. Close to this village is a hill called *Pañchanāthar-malai*, on which are three rock-cut caves, with carved stone couches or beds for sleeping, and a Buddhist or Jaina statue. It is fabled to have been the residence of the Pāndavas. Other similar remains are to be seen on the hills north-west of Gingee.

VĪRANĀMŪR,—15 miles north-west of Tindivanam. A temple with inscriptions in Grantha characters.

VILLUPURAM TALUK.

ANAṄGŪR;—3 miles south-east of Villupuram. An old Vishṇu temple with inscriptions.

ANNIYŪR;—15 miles north-west of Villupuram. Two old temples with a number of inscriptions. One inscription in the Śiva temple is dated in Ś.S. 1482 (A.D. 1560), and records the grant of lands to the temple by Viśvanātha Nāyakka of Madura, during the reign of Sadāśiva Rāya of Vijayanagar. Another, in the same temple, records a gift of lands to the temple by Krishṇa Rāya of Vijayanagar in Ś.S. 1442 (A.D. 1520). Two of the others bear the name of Achyutendra, or Achyuta Rāya of that dynasty, but nothing more can be made out of the very imperfect copies sent. The first-mentioned temple is said to have been built by a "king of Vellore."

ERUMBAI;—20 miles north-east of Villupuram. An old Śiva temple with inscriptions.

KANDAMAṄGALAM;—13½ miles east of Villupuram. Railway Station. An old Śiva temple with inscriptions in Tamil and Nāgarī characters, said to be "unreadable."

KOLIYANŪR;—4 miles east-south-east of Villupuram. (*Koilanur.*) Three old temples with inscriptions. There is also a ruined Jain temple here.

MANDAGAPATTU;—15 miles north-west of Villupuram. On a small hill is a rock-cut mandapam said to be well sculptured. It contains a shrine.

PANAMALAI;—16 miles north-west of Villupuram. An old Śiva temple on a small hill.

PANAYAVARAM;—8 miles north-east of Villupuram, 2 miles south-east of Vikravāndi Railway Station. (*Vicravandi.*) An old Śiva temple with good sculptures and some inscriptions.

PARAVIPURAM;—6 miles north-east of Villupuram. (*Parevarum.*) An old Śiva temple with inscriptions.

PERIYATACHHŪR;—12 miles north-west of Villupuram. An old Śiva temple with inscriptions.

PERUMPĀKKAM;—4 miles west of Villupuram. An old Vishṇu temple with inscriptions.

PŪRNASIṄGAPĀLAIYAM;—9½ miles east of Villupuram. (*Puransinipalayam.*) About 3 miles south of this village is a colossal stone bull, elaborately sculptured.

PŪRŪR;—13 miles north-west of Villupuram. An old Śiva temple.

TIRUVAKKARAI;—12½ miles east-north-east of Villupuram. An old Śiva temple, with many inscriptions round the gopura. The temple is said to have been built by a "king of Vellore."

TIRUVAMUTTŪR;—3 miles north-west of Villupuram. An old Śiva temple with inscriptions.

VALLAVANŪR;—6 miles east of Villupuram. Two old temples with inscriptions. In the hamlet of Komarakuppam are two others, similar.

VALUDAVŪR;—14 miles east by north of Villupuram. There is an old ruined fort here, said to have been the residence of one Māud Khān, the prime minister of a ruler of Gingee. It contains several subterranean cells. On the west side of the fort stand three stone figures, well sculptured and larger than life. They are said to represent Rāma, Lakshmaṇa, and Sītā. In a field belonging to Abdulla Khān, a ryot of this village, is an inscription on a stone in Tamil characters.

VĒDŪR;—11 miles north-north-east of Villupuram. (*Yodur.*) There is a Jain temple here, in present use.

VILLUPURAM.—The taluk head-quarters, 24 miles north-west of Cuddalore. Railway Station. (*Belpur.*) Two old temples with inscriptions. There are the ruins of a Jaina temple here, and two

mutilated images of the same religion close to the travellers' bungalow. (*J.A.S.B.* XIV, 760, where the place is called "Belpor.")

YERUMAYAVARAM;—14½ miles west-north-west of Villupuram. (*Yermagaveram.*) An old Vishṇu temple with inscriptions. In the hamlet of Brahmadeśam there is a Śiva temple with inscriptions.

POṆDICHERRY.

PONDICHERRY (*Puduvai, Puduçhēri, Pulchēri*).—The French settlement on the coast. It was first established in 1674, was captured by the Dutch 1693, and restored 1699. It was four times besieged by the English—the first time unsuccessfully—in 1748, 1761, 1778, and 1793. It was finally restored in 1816. In the *Fort St. George Gazette* of April 20, 1881 (Supplement, p. 1) is a statement of the results of sinking some Artesian wells at Pondicherry. From these it appears that in the case of one, at the Sâvana spinning mills "fragments of pottery and bricks" were found at a depth of nearly 150 feet below ground-level in a stratum of soil 190 metres thick. (*Manual*, 422, 430.)

KALḶAKURCHI TALUK.

RĀVUTTA NĀLLŪR;—16 miles north of Kaḷḷakurchi. (*Ravetnelloor.*) A ruined rock fort.

ṚISHIVANDYAM;—11 miles east-north-east of Kaḷḷakurchi. (*Risshivandum.*) An old Śiva temple.

ŚAṄKARĀPURAM;—15 miles north of Kaḷḷakurchi. An old ruined fort.

TIRUVARAṄGAM;—20 miles north-north-east of Kaḷḷakurchi. (*Tirvarungum.*) An old Vishṇu temple, with inscriptions.

TYĀGA DURGAM, OR TIĀGAR DRŪG;—8 miles east of Kaḷḷakurchi. (*Tiagar.*) A fortress on a rock, built by the French. It was at one time of great strength, with several lines of walls. There is a natural spring of water on the rock. There was considerable fighting here in the days of the French wars. Two large guns are lying amongst the ruins. (*Manual*, 433.)

VARĀÑJARAM;—10 miles south-east of Kaḷḷakurchi. (*Varaniaram.*) A small but old Vishṇu temple.

TIRUKOILŪR TALUK.

ĀMŪR;—12 miles south-east of Tirukoilūr. An old Śiva temple.

ARUKANDAIŪR;—1 mile north-east of Tirukoilūr. (*Arracandalur P.*) An ancient Śiva temple with many inscriptions. The temple is elaborately sculptured and has a fine gopura. There are some rock-cut remains in the temple, consisting of three caves.

DĒVANŪR;—2 miles north by east of Tirukoilūr. A large group of dolmens and stone circles. Mr. Garstin (M.C.S.) opened a number of these, and furnished a paper to the *Indian Antiquary*, which was published in Vol. V, 159, and was followed by a paper by Mr. Walhouse on page 255 of the same volume. They contained terracotta sarcophagi and other pottery. Similar remains were found at Kollūr, 3 miles east of Dēvanūr, at Jambōḍai, west of Tirukōvilūr, and amongst the Gaṅgavaram Hills, on the borders of the Tiruvaṇṇāmalai and Tiṇḍivanam Taluks.

EḌAYAR;—11 miles south-east of Tirukoilūr. An old Śiva temple.

ELLĀNĀSŪR;—16½ miles south of Tirukoilūr. (*Yellanasur.*) A very old Śiva temple with many inscriptions. Half a mile south of this village is another old temple. There is also an ancient Jain temple here.

GRĀMAM;—15 miles south-east of Tirukoilūr. (*Gramum.*) An old Śiva temple.

KOLLŪR;—3 miles from Tirukoilūr, on the north bank of the Pennār. Dolmens. (*See* DĒVANŪR.)

JAMBŌḌAI.—West of Tirukoilūr. Dolmens. (*See* DĒVANŪR.)

MĒYŪR;—6 miles south-east of Tirukoilūr. (*Mayur.*) An old Śiva temple.

PERIVIḌAYĀR;—11 miles east of Tirukoilūr. An old Śiva temple with many inscriptions.

ŚENDAMAṄGALAM;—19½ miles south-south-east of Tirukoilūr. (*Chendamangalam.*) An old Śiva temple, and a fort in ruins; the former contains many inscriptions.

SIDDHILIṄGAM ;—6½ miles south-east of Tirukoilūr. An old Śiva temple with many inscriptions.

TAINŪR ;—4 miles north-north-east of Tirukoilūr. North of this village, for a distance of two miles, many dolmens.

TIRUKOILŪR (*Tirukkōvilūr*).—The taluk head-quarters, 42 miles east-north-east of Cuddalore. (*Tirukovalur.*) A large Vishṇu temple, with many inscriptions The temple is elaborately sculptured. There is also an old Muhammadan mosque here. In the bed of the Pennār, near Tirukoilūr, is a large boulder on which stands a temple. In the suburb of Kīṟūr is an old Śiva temple and near Kīṟūr on the opposite side of the river is a deserted temple on a small hill. There is another temple, in use and dedicated to Śiva, having a gopura of eight stories.

TIRUNĀMANALLŪR ;—19½ miles south-east of Tirukoilūr. An old Śiva temple, with a number of inscriptions. Many are "illegible," but copies of eight have been sent me:—

(1.) Undated. A private grant of lands to the temple.

(2.) Undated. Grant of lands to the temple by Narasiṁhadeva. Only the year *Vikrita* is mentioned, and no genealogy is given, so that it is difficult to ascertain to what family the king belonged. In the reign of Narasiṁha of Vijayanagar, according to Dr. Burnell's Chronology, no year *Vikrita* occurred. The king assumes the titles of "*Mahāmaṇḍaleś-vara*" and "*Mēdinīśvara.*"

(3.) Copy of part of a Chola inscription, in which the name of "Kōnēri Nanmai Koṇḍān" appears.

(4.) Undated. A private grant of lands to the temple.

(5.) Undated. Grant of lands to the temple by "Kōnēri Nanmai Koṇḍān" in the fifth year of his reign.

(6.) Undated. A private grant of lands to the temple during the reign of "Kōnēri Nanmai Koṇḍān."

(7.) Undated. A private grant of lands to the temple. No king mentioned.

(8.) Ś.Ś. 1154 (A.D. 1232). An agreement entered into by the priests with the temple authorities as regards the temple service. No king is mentioned.

TIRUNARUṄKUḶAM ;—13 miles south-east of Tirukoilūr. An old Śiva temple, with several long inscriptions. There is also an old Jaina temple here. The *Sthala Purāṇa* of the latter temple is with the Jain inhabitants.

TIRUPPĀLIPANDAL ;—6 miles west-south-west of Tirukoilūr. (*Tiruppalappandal.*) An old Śiva temple.

TIRUVANNANALLŪR ;—13 miles south-east of Tirukoilūr. (*Tiruvananallur.*) Two old temples, both well sculptured and containing several inscriptions.

UḶUNDĀṆḌĀRKŌVIL ;—25 miles south-east of Tirukoilūr. An old temple with many inscriptions.

CUDDALORE TALUK.

CUDDALORE (*Kūḍalūru*).—Head-quarters of the district, on the sea. There is no object of any interest here except the remains of the early English occupation, in the shape of some old buildings and tombstones and the remains of Fort St. David. The latter place was purchased from the Mahrattas in A.D. 1690. It was captured and destroyed by the French in 1758, but was recovered in 1760. It was again for three years in the hands of the French from 1782 to 1785. Cuddalore was formerly a Dutch possession. The old residence of the Governors, called the "Garden House," is worthy of a visit. It was built in 1738. The site of Fort St. David was called "Tegnapatam" or "Devipatnam" in the early days of the colony.

EYDANŪR ;—10 miles north-west of Cuddalore. There is a large and old Śiva temple here, with many inscriptions.

FORT ST. DAVID ;—*see* CUDDALORE.

PAṆANTAVILANDAPUTTŪR ;—20 miles west of Cuddalore. An old Śiva temple.

PANRUTTI ;—15 miles west by north of Cuddalore. Railway Station. (*Panurutti, Panroti.*) An old Śiva temple, with a fine gopura and an old mosque.

TĪRTHANAGARĪ ;—12 miles south-south-west of Cuddalore. (*Tirthanagari.*) An old Śiva temple, with a number of inscriptions.

Tirukanthēśvaram;—10 miles north-west of Cuddalore. (*Tirakandeswaran.*) An old Śiva temple.

Tiruppadiripuliyūr;—4 miles north-west of Cuddalore. Railway Station. (*Tirupapaliyur.*) A large and old Śiva temple well-sculptured. There are many inscriptions in the temple.

Tiruvadi;—14 miles west by north of Cuddalore. 1 mile south of "Panroti" Railway Station. Two old Śiva temples with inscriptions, and an old Vishṇu temple. One of the Śiva temples has a large gopura containing inscriptions.

Tiruvandipuram;—1½ miles west-north-west of Cuddalore. (*Trivandipuram.*) An old Vishṇu temple, with many inscriptions in various characters, fairly legible. There is a very long one all round the outer wall of the inner court, as at Tanjore. In the hamlet of Tirumaṇikkuḷi there is a large Śiva temple elaborately sculptured, said to date from the thirteenth century. It contains a number of inscriptions. At the eastern entrance to the vimāna enclosure is a band of engraved characters remarkably clear, about 18 inches broad by 15 yards long. On each side of the door the wall is covered with inscriptions. On the western wall of the vimāna, outside, is a band of inscribed characters 18 inches broad and 20 yards long.

Tyāgavalli;—11 miles south of Cuddalore. An old Śiva temple.

Veṅgaḍāmpēṭṭai;—16 miles south-west of Cuddalore. An old Vishṇu temple, with inscriptions.

VṚIDDHĀCHALAM TALUK.

Gopilāpuram;—6 miles east-south-east of Vṛiddhāchalam. An old Śiva temple, with many inscriptions.

Kuhaiyūr;—25 miles west-south-west of Vṛiddhāchalam. An old Śiva temple, with several inscriptions.

Maṅgaḷūr;—20 miles west-south-west of Vṛiddhāchalam. An old Śiva temple.

Nallūr;—12 miles north-west of Vṛiddhāchalam. An old Śiva temple, with inscriptions.

Pannaḍam;—11 miles south-west of Vṛiddhāchalam. (*Panarum.*) An old Śiva temple, with inscriptions.

Tiruvāduturai;—13 miles south-west of Vṛiddhāchalam and 5 miles east of Tiṭṭaṅguḍi. (*Terruvatory.*) An old Śiva temple, with many inscriptions.

Tiṭṭaṅguḍi;—16 miles south-west of Vṛiddhāchalam. (*Thittagudi.*) A very old Śiva temple, with a number of inscriptions round the walls of the *garbhagriham*, the four gopuras, and other parts of the temple. The temple is highly sculptured. In the hamlet of Vaśishṭhapuram is another old Vishṇu temple, with inscriptions.

Toṟudūr;—28 miles west-south-west of Vṛiddhāchalam. An old Śiva temple, with a number of inscriptions.

Vṛiddhāchalam.—The taluk head-quarters. On the banks of the Maṇimuktānadī is a very old Śiva temple elaborately sculptured and containing many inscriptions. (*Manual*, p. 38.)

CHIDAMBARAM TALUK.

Chidambaram.—The taluk head-quarters. Railway Station. 21 miles south of Cuddalore. (*Chellumbrum.*) A very celebrated Śiva temple containing one of the five "liṅgams of the elements" in Southern India. This one is the "air liṅgam," there being no image of any kind. The building covers an area of about 39 acres. Mr. Garstin gives a description of the place in the *District Manual* (p. 400). There are five principal halls or *sabhās* and two principal temples. The temple of *Gaṇeśa* is said to contain the largest image of that deity in India. There being no stone in the immediate neighbourhood, all the stone for the temple must have been carried for at least 40 miles to the place, and the labor must have been stupendous. Native writings ascribe the construction of the principal buildings, if not the original temple, to Vīra Chola Rāya, the date of whose reign is placed at A.D. 927-977 and whom Mr. Garstin calls "Vijaya Rāya Aditya Varma," and to his grandson Ari Vari Deva in A.D. 1004. But we want to know more about these Cholas and their dates before any thing definite can be settled on the point. Very little is known as yet previous to A.D. 1023. Mr.

Fergusson (*Indian and Eastern Architecture*, p. 350,) thinks it possible that the inner enclosure may b as old as the tenth century. He ascribes the temple of *Pārvatī* north of the bathing pool to th fourteenth or fifteenth century, as well as the great gopuras and the outer prākāra. The thousand pillared maṇḍapam was built between 1595 and 1685 A.D. (*Madras Journal*, XX, 15). An outer prākār was projected but never completed. The oldest thing in the temple, and also the most beautiful, is small shrine in the innermost enclosure "with a little porch of two pillars, about 6 feet high, bu resting on a stylobate ornamented with dancing figures, more graceful and more elegantly executed than any other of their class, so far as I know, in Southern India. At the sides are wheels and horses, the whole being intended to represent a car as is frequently the case in these temples." (*Mr. Fergusson.*) The porch of the temple of *Pārvatī* is considered by Mr. Fergusson to be singularly elegant. There is an unfinished hall close to the temple of *Pārvatī*, of which the lower member remains. The roof is supported on a number of square highly-sculptured pillars, similar to some in the "*Viṭṭalasvāmi maṇḍapam*" at Vijayanagar, and in the "*Āgneya maṇḍapam*" of the outer prākāra of the temple in the Vellore Fort. There are a number of inscriptions, which await decipherment, round the four towers, the prākāra walls, and other places. Dr. Burnell has deciphered one which relates the conquest by Rājendra Chola of the Pāṇḍiyans, their king being Vīra Pāṇḍiya, son of Vikrama Pāṇḍiya. This took place about the year A.D. 1064.

There is an old Vishṇu temple in the town, with an inscription on the *dhvaja stambha*. In the Śiva temple are some copper-plate grants. In the *Śāntarmaṭham* is a copper-plate inscription.

PORTO NOVO ;—14 miles south of Cuddalore, 7 miles north-east of Chidambaram. Railway Station. A Portuguese settlement of the sixteenth century. English settlement in 1683. Plundered by Haidar 1780. It was twice captured by the French, and was finally restored to England in 1785. (*Manual*, 430.)

ŚIVAPURĪ ;—3 miles south-east of Chidambaram. An ancient Śiva temple, with a huge *nandi*.

ŚRĪMUSHṆAM ;—20 miles west of Chidambaram. (*Strimustrum.*) An old Vishṇu temple. Considered next to that at Śrīraṅgam for sanctity. The main part of the building was built by a Nāyakka of Tanjore. "The temple has some very fine carvings in it, in a black stone, probably trap. Among them are some well executed figures said to represent Achuthappa Naik and his three brothers." (*Manual*, p. 32.) There is an inscription on one of the walls in Telugu, dated Ś.S. 1505 (A.D 1583) recording a private grant to the temple in the reign of Śrī Raṅga Rāya Deva of Vijayanagar, then living at Pennakoṇḍa.

THE COIMBATORE DISTRICT.

Historically this district may be coupled with Salem, and what has been written about the latter applies, so far as we yet know, to the former. There are a large number of inscriptions in Coimbatore, and these must be worked out before we can stand on any very safe ground. Meanwhile I would refer readers to the historical summary by the Reverend T. Foulkes, forming Chapter I of Mr. LeFanu's *Salem District Manual.*

Rude stone monuments abound in the district, especially to the west and north, or on the slopes of the more mountainous tracts. The Moyār valley is rich with them. *Vīrakals*, too, are very numerous. A paper by Mr. Walhouse on the pottery discovered in the ancient tombs will be found in *Indian Antiquary* IV, 12, and a note on the same in VII, 27, by H. H. the Mahārāja of Travancore.

It is evident that there was at one time a very considerable commerce between the inhabitants of this district and the Romans, for there have been numerous finds of Roman coins made here. Mr. Walhouse (*Ind. Ant.* V, 237) thinks that this was in a great measure due to the beryl mine at Padiyūr in the Dhārāpuram Taluk; for the Romans set great store by the beryl, and Pliny declares that all the best beryls came from India. Mr. Walhouse states that Padiyūr is the only known locality in India where the beryl is found. Notices regarding the Roman coins will be found in *Ind. Ant.* II, 241; IV, 302; V, 237; VI, 215; *Madras Journal* XIII, 212, Sir Walter Elliot's "Numismatic Gleanings," published in the *Madras Journal* XIX, 220; XX, 75; and *J.A S.B.*, VII, 346. There are probably many other works to which reference might be made, but the above will suffice. It is probable that the *Carei* of Ptolemy were the inhabitants of this district (*Cheras ?*), with capital at Karūr (*Caruru*).

Jainism was at one time very prevalent; but as yet, with one doubtful exception, I have found no trace of Buddhism.

Coimbatore has suffered severely from being the fighting-ground of various races and families of kings in all ages, and there are a large number of ruined forts, and relics of battles, in the district.

Mr. Fraser, District Engineer, communicated to the Chief Engineer, in 1859, a valuable paper on antiquities in Coimbatore, which is reprinted in the *Madras Journal* (VI, 112-122).

KOḶḶĒGĀL TALUK.

Alambāḍi;—10 miles north-east of Koḷḷēgāl. An old Śiva temple in ruins. It is well sculptured. The temple is said to have been wrecked by the Muhammadans. There is also an old fort here. In the bed of the Kāverī, close by, is a remarkable rock called "The Smoking Rock" (*Hogenukallu*), for a notice of which see under Maḷigai, in the Dharmapuri Taluk of the Salem District.

Bastīpuram;—1 mile south of Koḷḷēgāl. This place was formerly a Jain town, but it is now deserted. There is a Jaina image here. The stones of the old Jain temple were utilized in building the bridge over the Kāverī at Śivansamudram.

Koḷḷēgāl (*Koḷḷēgālam*).—The taluk head-quarters. (*Kollekalam.*) An old Śiva temple well sculptured and containing inscriptions. There is a copper-plate grant in the town in the possession of Siṅgamayyaṅgār, a Karaṇam. It records a gift of land to his ancestors by Krishna Rāja Uḍaiyār of Maisūr in Ś.S. 1682 (A.D. 1760). There was a fort here, but it is greatly demolished. (*Buchanan* I, 405.)

Mārtahaḷḷi;—28 miles east-south-east of Koḷḷēgāl. (*Marattalli.*) An old ruined fort.

Nallūr;—30 miles south-east of Koḷḷēgāl, on the border of the taluk. (*Nulloor.*) An old ruined fort.

Sattēgālam;—7 miles north by east of Koḷḷēgāl. (*Sutticaul.*) A very old and well sculptured Śiva temple with inscriptions; also an old fort.

Śeṅgappāḍi;—42 miles east by south of Koḷḷēgāl. (*Chengapaddy.*) An old ruined fort.

Siṅganallūr;—7½ miles east of Koḷḷēgāl. (*Singanalur.*) An old ruined fort. (*Buchanan* I, 412.)

Śivansamudram;—9 miles north-east of Koḷḷēgāl, on the Kāverī. (*Shivanasundrum.*) Ruins of an ancient city, which was once of great importance. Being deserted, the place became entirely overgrown

with forest till, in the year 1818, Rāmasvāmi Mudaliyār, being granted the island as a Jāghīr, cleared the country to a great extent and built bridges over the river to the island. The island lies between the two great falls of the Kāverī, which are well worthy of a visit from their size and grandeur. Rāmasvāmi Mudaliyār communicated to the *Madras Journal* (I, 83) a highly interesting paper on his experiences, and the ancient traditions of the place. He writes: "I first visited the island in the year 1805, in attendance on Colonel Wilks, then British Resident at the Court of Mysore; and it was at that time the abode of tigers and other wild beasts, the jungle being almost impenetrable, and all the buildings were in a state of utter ruin." Two plans are annexed, showing the condition of the island in 1818 and in 1830.

It appears to have been a strongly fortified city with three separate lines of fortifications. Inside were palaces and temples. According to tradition the original founder of the temple of *Someśvarasvāmi* and the city generally was Tiru Cholarāyan, king of Kerala. He also erected the temple of *Raṅgasvāmi*. His son, Vishṇuvardhana, and grandson, Śrī Raṅga Rāya, succeeded him and lived on the island. After the death of the last of these the place was deserted for a time till Gaṅgarāya, a petty chief of a place in Maisūr, restored the place. Gaṅga Rāya, it is said, committed suicide in the falls, after a reign of 60 years, and was succeeded by his brother, Nonachi Gaṅga Rāya. This latter chief increased his territories in Maisūr and gave his daughter in marriage to Achyuta Rāya, a local chief. He reigned 40 years. His son, who succeeded him, was dethroned by Achyuta Rāya, after a twelve years' siege carried on with great determination. After a most gallant defence the chief of the island, it is said, blew himself and his palace into the air, and the victor marched in. A Sardār of Achyuta's held the place for fifteen years, after which it went into the possession of the reigning family of Maisūr. (Buchanan's account of the place in 1800 is very interesting; see his Vol. I, 406.) Both the temples are elaborately sculptured and contain inscriptions not as yet deciphered. The stones of an old Jain temple were used for building the bridge over the Kāveri. There is a large mosque in the town.

Ūjīpuram;—18 miles east-south-east of Kollēgāl, and 5 miles north-west of Rāmapuram Bungalow. (*Ujjapuram.*) An old ruined fort.

BHAVĀNĪ TALUK.

Āṇḍiyūr;—12 miles north-west of Bhavānī. An old Śiva temple finely sculptured, with inscriptions on the walls. One of them, in Tamil and Grantha characters, records the gift of lands to the temple by private parties. It is undated. There is also an old fort here.

Āppakkuḍal;—7½ miles west by north of Bhavānī. (*Appugudul.*) An old Śiva temple, well sculptured, containing inscriptions. There is also a copper-plate grant in the temple.

Bhavānī.—The taluk head-quarters, 7 miles north-north-east of Erode Railway Station. (*Bovanikudal.*) At the confluence of the Bhavānī and the Kāverī rivers is an ancient Śiva temple, well sculptured, with inscriptions. There is also an old fort of which the walls are still standing. (*Madras Journal* XXII, 112. *Buchanan* I, 429.)

Jambai;—4 miles north-west of Bhavānī. (*Sembe.*) An old Śiva temple, with inscriptions.

Kāverīpuram;—34 miles north by east of Bhavānī, on the banks of the Kāverī. (*Caveripuram.*) There is an old well-sculptured Śiva temple here with many inscriptions; also a ruined fort.

Pālamalai;—24 miles north by east of Bhavānī. (*Palamulla*). There is an old Śiva temple here on a small hill.

Śāmballi;—32 miles north of Bhavānī. An old Śiva temple and a fort.

SATYAMAṄGALAM TALUK.

Attilturai;—26 miles west by north of Satyamaṅgalam. (*Atthilhora.*) A fort built for the defence of the valley of the Mōyār on a lofty isolated hill about 1,500 feet high. The fort was very strong, and almost inaccessible.

Danāyakkaṅkōṭṭai;—12 miles west-south-west of Satyamaṅgalam. (*Danayakkan Kottei.*) An old ruined fort with a Śiva temple. (*Buchanan* I, 460.)

Gajalhaṭṭi;—16 miles west by north of Satyamaṅgalam. (*Gajelhatti.*) Ruins of an old fort.

Guttiyālattūr;—14 miles north-north-east of Satyamaṅgalam. (*Gootialatoor.*) This is a village

in the Javāḍi Hills. Near it is an old ruined fort containing a Vishṇu temple; at the village is another old fort with a temple in ruins.

KĀṆITIPPANKŌṬṬAI ;—19 miles north-west of Satyamaṅgalam. An old ruined fort.

KANIYAMPĀḶAIYAM ;—15 miles west-south-west of Satyamaṅgalam. (*Kunneanpaleyam.*) A stone inscription in Canarese.

KOḌUVĒRI ;—4½ miles east-south-east of Satyamaṅgalam. (*Chinna Kodeveli.*) On the anicut across the Bhavānī river is a stone inscription in Canarese.

NIGAMAN ;—3 miles west of Satyamaṅgalam. An old Śiva temple.

PAṞAVAKKĀḶIPĀḶAIYAM ;—17 miles south-east of Satyamaṅgalam. A dolmen.

PERUNDALAYŪR ;—20 miles north-east of Satyamaṅgalam. An old Śiva temple with many inscriptions on the walls. One of these is dated "in the twenty-third year of Sundara Pāṇḍiya Dēvar's reign," the rest being reported "illegible." There is a Canarese copper-plate grant in the temple recording gifts of lands by Krishṇa Rāja Uḍaiyār of Maisūr.

RAṄGASVĀMI PEAK ;—17 miles west by south of Satyamaṅgalam. A mountain of the Nīlgiri range, in the limits of this taluk. (*Rangasawmi Peak.*) A Vishṇu temple, much resorted to by the hill tribes, containing some inscriptions.

SATYAMAṄGALAM.—The taluk head-quarters, 40 miles north-north-west of Coimbatore, on the Bhavānī river. (*Sattiyamangalam.*) Two ancient temples of Śiva and Vishṇu. There is another old Śiva temple in the hamlet of Kōṭṭuvīrampālaiyam. There is an old mud fort in Satyamaṅgalam, said to have been built by the son-in-law of Tirumala Nāyakka of Madura. (*Buchanan* I, 455.)

ŚEṄGALARAI ;—14 miles east of Satyamaṅgalam. In the Śiva temple there is a copper-plate *sāsanam* recording a grant by Krishṇa Rāja Uḍaiyār of *Maisūr*.

ŚIRUVĀḶŪR ;—17 miles south-east of Satyamaṅgalam. (*Servallur.*) An old Vishṇu temple with an inscription mentioning repairs to the temple.

TALAMALAIKŌṬṬAI ;—17 miles west-north-west of Satyamaṅgalam. (*Tallamalla.*) There is an old ruined fort here, and another at Hanuma Malai, 5 miles north of Talamalai.

VEḶḶAṄKŌVIL ;—18½ miles south-east of Satyamaṅgalam. (*Vellancovil.*) A stone inscription in Tamil on a slab in the wall of a maṭham.

ERODE TALUK.

ERODE.—The taluk head-quarters. Railway Station. (*Yirodu.*) There are two old temples here, one dedicated to Vishṇu and the other to Śiva. In both of these are many inscriptions in old Tamil and Grantha characters.

Inscriptions in the Śiva temple :—

(1.) Grant of lands in S.Ś. 1262 (A.D. 1340) by "Vallāḷ Rāja." (I think there must be an error somewhere in the copy, either of date or name.)

(2.) Grant of lands to the temple in the fourth year of the reign of "Kōvīrāja Keśarivarma Tribhuvana Chakravartigal," *i.e.*, Kulottuṅga Chola I (A.D. 1068).

The dates Ś.Ś. 1501, 1433, 1426 (A.D. 1579, 1511, 1504) occur in copies of three other inscriptions. The other inscriptions are said to the "illegible."

Inscriptions at the Vishṇu temple :—

(1.) Grant of lands to the temple in the tenth year of the reign of "Kōvīrāja Keśarivarma Tribhuvana Chakravartigal," *i.e.*, Kulottuṅga Chola I (A.D. 1074).

(2.) An inscription dated Ś.Ś. 1449 (A.D. 1527). The rest are "illegible."

Erode was at one time fortified, the two temples standing within the fort walls. (*J.A.S.B.* XIV, 770.)

KOḌUMŪḌI.—A Railway Station, 20½ miles south-south-east of Erode on the Kāverī. (*Codumudy.*) An ancient Śiva temple, well-sculptured.

NALLAMPAṬṬI ;—6 miles north-north-west of Perundurai. Close to this village is a great cairn cemetery with numbers of dolmens and stone circles. Mr. Walhouse (*J.R.A.S.*, N.S., VII, 1875) gives a graphic description of the place and its remains.

PERUNDURAI ;—A Railway Station, 10½ miles west-south-west of Erode. (*Peranturei.*) An old Vishnu temple. In the village of Vijayamangalam adjoining Perundurai is an old ruined Jaina temple, containing a number of sculptures, which, from the only description of them I have seen (*Madras Journal* for 1878, 152), must be very largely Brahmanical.

SARKĀR-YĒRIPĀLAIYAM ;—3 miles south of Ūttukuri (*Wutkalee*) Railway Station and 24 miles south-west of Erode. An old Śiva temple with inscriptions. One of them is dated Ś.Ś. 1421 (A.D. 1499)

COIMBATORE TALUK.

ANNŪR ;—19 miles north-north-east of Coimbatore, on the road to Satyamangalam. An ancient Śiva temple with inscriptions. The place was once fortified and the old mounds can still be traced. There is a sculptured slab with two figures, said to be the effigies of the founder of the temple and his wife, "the man attired as a warrior, with a sword suspended by a belt from his waist." Several other *vīrakals* are to be seen in various places. (*Madras Journal* for 1878, p. 151.)

BŌDUMĀMBATTI ;—10 miles west of Coimbatore. There are two temples in this village, said to have been originally "Buddhist" temples, though this seems highly improbable. They contain inscriptions said to be "unreadable." There are also the ruins of an old fort. Three miles west of the village, on a stone in a field, is an "illegible" inscription.

COIMBATORE.—Head-quarters of the district. A palace, said to have been built by Tīpu Sultān, was utilized by Government as a kachēri. It is a terraced massive building with open quadrangles. The large masjid is also said to have been erected by Tīpu. Buchanan gives an account of the Hindu chiefs of Coimbatore (I. 464). (*See also J.A.S.B.* XIV, 774.)

KALLUMADAI ;—3 miles east of Coimbatore. (*Kullymaday.*) An old urn-burial-place.

KĀRĀMADAI ;—A Railway Station, 17 miles north of Coimbatore. (*Kāramade.*) There is an old Vishnu temple here. On the right-hand side of the Railway between Gūdalūr and Kārāmadai Railway Stations, between the 322nd and 323rd mile-stones, are several large circles of rough boulders on pieces of waste and partly cultivated lands.

KŌVILPĀLAIYAM, OR SARKĀR ŚĀMAKKULAM ;—12 miles north by east of Coimbatore. (*Shaumacolum.*) An old Śiva temple with many inscriptions. A ruined fort in Kōttai Pālaiyam, a hamlet.

MĒTTUPĀLAIYAM ;—22 miles north of Coimbatore. Railway Station. (*Mettipollium.*) There are more than 100 dolmens in the fields round this place.

MUTTUKŌNĀMPĀLAIYAM ;—5½ miles south-east of Coimbatore. (*Moottukonampoll.*) On the road from Coimbatore to Pollāchi, almost at the 6th mile-stone, there is a small kistvaen.

PANAPPĀLAIYAM ;—16½ miles north-north-west of Coimbatore. (*Punnapolliam.*) A dolmen.

PĒRŪR ;—3 miles south-west of Coimbatore. (*Payrur.*) A richly carved temple about 200 years old, built round a small but far older shrine, dating from the days of the Cholas. There are a few inscriptions in the temple. One of these, on the north-west corner of the *garbhagriham*, is dated in *Kaliyuga* 4734 (A.D. 1633), and records a private grant of lands to the temple. Next to this is a much older inscription of the twenty-seventh year of the reign of "Vikrama Śōra Dēva." This, according to Dr. Burnell's chronology, must be the second Vikrama, as the first only reigned for 15 years; and the date will be early in the thirteenth century. But it seems pretty certain that this portion of the Coimbatore province was then under the Hoyiśala Ballālas. In several other inscriptions mention is made of Kōneri Nanmaikondān Sundara Pāndiya, whom I conjecture to have been identical with Kulottunga Chola I (see the inscriptions in the temple at TANJORE and other places). The modern portion of the temple is richly sculptured, but in a coarse and clumsy fashion in a rough material. The compound pillars and several other portions of it are apparently designed in imitation of those at Vellore, but the decadence in art is lamentable to witness. For this reason the effect is greatly disappointing, though doubtless the labor bestowed on the building was immense. Everything about it strikes the visitor as pretentious, vulgar, and ungraceful. (Mr. Fergusson's *Indian and Eastern Architecture*, 370, 372; Buchanan, I, 464; *J.A.S.B.* XIV, 774.) The *dhvaja stambha* outside the temple is a fine monolith. The priests of the temple, who seem to have given up the absurd exaggerations with which they deceived Buchanan (who was told that the temple was 3,000 years old), declare that the builder of the principal portion of the temple was Alakādri Nāyudu, brother-in-law of Tirumala Nāyudu of Madura.

All about the temple, the streets, and the roadsides are a number of stone figures, &c., some evidently of great age. There are several *vīrakals*, the sculpture of which strongly recals to mind the figures on the sculptured dolmens of the Nīlagiri Hills.

Sarkār Śāmakkuḷam;—see Kōvilpāḷaiyam.

Veḷḷalūr;—4½ miles east-south-east of Coimbatore. In May 1842 an earthen pot was dug up at this place which contained 522 Roman silver *denarii*, chiefly of Tiberius and Augustus, with a few of Caligula and Claudius. A descriptive note and list of these will be found in *Madras Journal* XIII, 212.

PALLAḌAM TALUK.

Ālattūr;—22 miles north by west of Pallaḍam. (*Aluttur.*) In *Moṇḍipālaiyam*, a hamlet of this village, is an ancient Vishṇu temple.

Avanāśi;—13 miles north of Pallaḍam. (*Avinasi.*) There is an old Śiva temple here, with inscriptions. Three of these are as follows:—

(1.) On a stone standing in front of the temple. Canarese. Records some repairs made to the temple by private parties in Ś.Ś. 1678 (A.D. 1756) during the reign of Kṛishṇa Rāja Uḍaiyār of Maisūr, whose power was then at a very low ebb.

(2.) A private grant of money to the temple by some merchants during the reign of Vīra Chikka Rāya Uḍaiyār, son of Vīra Nañja Rāya Uḍaiyār of Maisūr.

(3.) A private grant of money by some merchants during the reign of Vīra Nañja Rāya Uḍaiyār.

In the *Indian Antiquary* for October 1875 (Vol. IV, 302) Mr. Walhouse gives a description and drawing of a handsome bronze jug found at this place, which, it is asserted, was once the site of a great city now entirely destroyed. Two other bronze articles were found at the same time, close to the jug.

In the outer porch of the Śiva temple are two stone images of alligators, each vomiting forth a child, regarding which the priests have a legend. There is a deep pit in the village, "whence the materials of a subterranean vault consisting of large slabs were removed, some of which are lying about the mouth of the hole." There are a number of dolmens in the neighbourhood. (*Madras Journal* for 1878, p. 151). The bridge over the river is built in the old Hindu style as seen at Vijayanagar, on stone pillars sunk in the bed of the river with slabs resting on them. The *nandi* at the Śiva temple is of colossal size. (*J.A.S.B.* XIV, 772.)

Avanāśippāḷaiyam;—10 miles east by south of Pallaḍam. (*Avanashypolliam.*) In the hamlet of Koḍuvāy is an old Śiva temple with inscriptions. One of them is dated in the *Kaliyuga* 4835 (A.D. 1734). There is also a Vishṇu temple in the same hamlet with many inscriptions. One of the latter, on the north wall of the temple, is dated in Ś.Ś. 1411 (A.D. 1489), and records an agreement by private people for the performance of temple service. In the hamlet of Puduppāḷaiyam is another old Śiva temple with several inscriptions.

Kaṇḍiyaṅkōvil;—13 miles east of Pallaḍam. There are twenty-seven cairns, covered with earth, in fields bearing the Survey Nos. 288, 301, 317, 408, and 579.

Kaniyāmūṇḍi;—10 miles north-east of Pallaḍam. There are more than sixty dolmens in this village.

Kañjippaḷḷi;—18½ miles north-north-west of Pallaḍam. (*Kanjappalli.*) There are five cairns here, in fields bearing the Survey Nos. 330, 350, 356, 358, and 378.

Maṅgalam;—7 miles north of Pallaḍam. (*Mungalum.*) A mile east of this village are several dolmens and stone circles, some of which remain unopened.

Muttanampāḷaiyam;—10½ miles north-east of Pallaḍam. (*Molempolliam.*) There are twenty dolmens in the middle of the field which bears the Survey No. 330-B.

Naḍuvachēri;—2½ miles north-east of Avanāśi. An old Śiva temple with inscriptions.

Peruṅgaruṇaipāḷaiyam;—1½ miles south of Avanāśi and 12 miles north of Pallaḍam. (*Perriacurna-pollm.*) An ancient Śiva temple, with inscriptions in Tamil.

Pudaraśal;—8½ miles south-east of Pallaḍam. (*Pootterchel.*) A Śiva temple with some old Tamil inscriptions.

Śāvaḍipāḷaiyam;—5½ miles south of Pallaḍam. (*Chavidypoll.*) On the road from Pallaḍam to Uḍamalpēṭ near the sixth mile-stone are a dolmen and a stone circle. A large hoard of punch-mark coins was found here, in a dolmen, in 1807. (Sir Walter Elliot's "Numismatic Gleanings," No. 1, published in Vol. III, New Series, of the *Madras Journal*, with two plates of illustrations.)

Śeyūr;—17 miles north of Palladam. (*Sevur.*) Two old Śiva temples with inscriptions.

Śūlūr;—11 miles west by north of Palladam. (*Shoolur.*) On the large chattram here is a Tamil inscription dated Ś.Ś. 1683 (A.D. 1761), which states that one Mādaya Rāja of Coimbatore built it during the reign of Krishna Rāja Udaiyār of Maisūr. On a stone in the field bearing Survey No. 307 is an inscription in Tamil said to be "unreadable."

Tirumuruganpūndi;—4½ miles north-north-west of Tiruppūr Railway Station ("*Avenashy Road*") and 12 miles north by east of Palladam. (*Tremalamhoondy.*) There are two temples here, each bearing inscriptions.

Vēlanpālaiyam;—10 miles north by east of Palladam. (*Valumpolliam*). Seventeen dolmens ten in fields bearing Survey Nos. 348 and 349, and seven in field No. 527.

DHĀRĀPURAM TALUK.

Ālambādi;—4 miles north of Kāṅgayam, 22 miles north of Dhārāpuram. An old Śiva temple. There is a dolmen near the village.

Araśanpālaiyam;—21½ miles north of Dhārāpuram. (*Arrasumpolliam.*) A Śiva temple, with inscriptions.

Ārutoruvu;—5 miles south of Kāṅgayam. Two old temples of Śiva and Vishnu, the former of which contains many inscriptions said to be "unreadable." In the middle of the village is a stone fixed in the ground bearing an inscription.

Dhārāpuram.—The taluk head-quarters. (*Darapooram.*) An old Śiva temple, with inscriptions. In the suburb of Kolañjivādi is another old Śiva temple, also bearing inscriptions.

Ganapatipālaiyam;—16 miles north-east of Dhārāpuram. (*Ganapadypolliam.*) An old Śiva temple, with inscriptions.

Kādiyūr;—16 miles north of Dhārāpuram. (*Cawdiur.*) A *Subrahmanya* temple, with inscriptions, and with an elaborately sculptured mandapam. Also a very old Śiva temple, with inscriptions. Near the village is a dolmen.

Kāṅgayam;—18 miles north of Dhārāpuram. (*Kangyam.*) At a distance of three-quarters of a mile to the south of this town is a large Śiva temple. On the north and east walls, as well as on a stone fixed outside, are inscriptions. A mile from Kāṅgayam on the road to Karūr is a dolmen.

Karukkanpālaiyam;—15 miles north-west of Dhārāpuram. An old Śiva temple, with inscriptions.

Kāttāṅgāni;—10 miles north-west of Kāṅgayam and 26 miles north by west of Dhārāpuram. (*Cutthon Conny.*) Two old temples of Śiva and Vishnu. In the latter are some inscriptions.

Kīranūr;—5 miles north by west of Kāṅgayam and 24 miles north of Dhārāpuram. (*Keernur.*) Two old temples. The temple of Vishnu contains many inscriptions.

Komarapālaiyam;—16 miles east of Dhārāpuram. (*Comarpolliam.*) Two temples dedicated to Ganeśa and Śiva, with inscriptions, said to be "unreadable." A dolmen.

Kottanūr;—8 miles north-north-east of Dhārāpuram. (*Cottenur.*) An old Śiva temple, with inscriptions.

Māmbādi;—10 miles north-north-east of Dhārāpuram. (*Maumbaddy.*) A dolmen.

Maṅgalappatti;—13 miles east of Kāṅgayam and 24 miles north-east of Dhārāpuram. (*Munglaputty.*) A dolmen.

Maruturai;—12 miles north-east of Kāṅgayam. An old Śiva temple.

Mēlmugam;—10 miles north-west of Dhārāpuram. An old Śiva temple, with inscriptions.

Mettupālaiyam;—25 miles north of Dhārāpuram. To the west of the village temple is a stone fixed in the ground bearing an inscription.

Muttūr;—12 miles north-east of Kāṅgayam and 25 miles north-north-east of Dhārāpuram. (*Mootur.*) A very old Śiva temple in ruins. There are inscriptions on the walls of the *mahāmandapam*, the *arddhamandapam*, the *garbhagriham*, and the *subrahmanyālayam*, all said to be "unreadable." The temple is said to have been built by Kulottuṅga Chola, and the deity worshipped is named *Kulottuṅgeśvara*. There is a dolmen a little to the north-east of this village.

NANDAVANAMPĀḶAIYAM;—13 miles north-west of Dhārāpuram. A dolmen.

NĀTTANPĀḶAIYAM;—7½ miles north-north-east of Dhārāpuram. (*Naudampollm.*) A dolmen.

NATTAKĀḌIYŪR;—8½ miles north-east of Kāṅgayam and 26 miles north-north-east of Dhārāpuram. (*Nuttacawdioor.*) Two old temples, one containing many inscriptions.

NELALI;—13½ miles north-north-west of Dhārāpuram. (*Nellaly.*) Two old temples of Śiva and Vishṇu, the latter containing many inscriptions.

NEṚULI;—20 miles north-east of Dhārāpuram. A dolmen.

PACHAPĀḶAIYAM;—10 miles north-east of Dhārāpuram. An old Śiva temple, with inscriptions. Two dolmens, one in the limits of the main village, the other in the hamlet of Seṭṭipāḷaiyam.

PĀDIYŪR, OR PATTIYĀLI;—22 miles north of Dhārāpuram, 6½ miles north-west of Kāṅgayam. (*Puddyur.*) A place celebrated for producing the *Aqua Marina* or Beryl. Mr. Walhouse has a paper on the subject in *Ind. Ant.* V, 237. He gives strong reasons for supposing that the beryl mine here was one of the most powerful links between the East and West in olden times; that the beryl was an article of commerce with Rome, and that the traffic brought Roman money into the district, hence the numerous finds of Roman coins in Coimbatore. Pliny mentions that the best beryls have a peculiar sea green tint and come mostly from India, being seldom found elsewhere. The only place known to produce the gem, in India, is Padiyūr. (So writes Mr. Walhouse. Where, then, is Ptolemy's *Πουννάτα, ἐν ᾗ Βήρυλλος*? Geog. Lit. VII, cap. I, § 86.)

PĀPINI;—5 miles east-north-east of Kāṅgayam and 20 miles north-north-east of Dhārāpuram. (*Papinny.*) Three old temples dedicated to *Śiva, Vishṇu,* and *Subrahmanya,* all containing inscriptions. The Śiva temple is elaborately sculptured. There is a dolmen close to the village.

PARAÑJERVAḶI;—6 miles north by east of Kāṅgayam and 23 miles north of Dhārāpuram. (*Purnjaryvully.*) Two ancient temples dedicated to Śiva and Vishṇu, with inscriptions, said to be "unreadable." A little to the west of the hamlet of Alaṅgalipāḷaiyam is an inscription on a rock. There is a dolmen near the principal village.

PERMIYAM;—8 miles north-east of Dhārāpuram. (*Permium.*) A dolmen.

SAḌAYANPĀḶAIYAM;—11½ miles west-north-west of Dhārāpuram. (*Shuddiapoll.*) Two old temples of Śiva and Vishṇu. There are some inscriptions in the Vishṇu temple. Near the village is a dolmen.

ŚIVAN MALAI;—3 miles north-west of Kāṅgayam and 20 miles north of Dhārāpuram. (*Shevenmulla.*) There are five temples here, two of which, dedicated to Śiva and Vishṇu, are said to be very old. On both are inscriptions. There is a dolmen near the village.

TAMBUREḌḌIPĀḶAIYAM;—7 miles north-west of Kāṅgayam. Two old temples of Śiva and Vishṇu, said to have been built by the Cholas.

TOPPANPĀḶAIYAM;—5 miles north-west of Dhārāpuram. An old Gaṇeśa temple, with inscriptions.

ŪDIYŪR;—10 miles north of Dhārāpuram. (*Oodiur.*) Two old Śiva temples, each on a small hill.

UTTAMAPĀḶAIYAM;—14 miles north-east of Dhārāpuram. (*Ootamapolliam.*) 2¼ miles north-west of this village is an ancient Śiva temple in ruins, and a quarter of a mile south-east of this are three stones with inscriptions on them. A quarter of a mile to the north-west of the Śiva temple is a *Kālī* temple in ruins, with inscriptions on the walls.

VEḶḶAKŌVIL;—11 miles east-south-east of Kāṅgayam and 18 miles north-east of Dhārāpuram. (*Vellacovil.*) An old Śiva temple, with inscriptions. A dolmen.

VEḶḶIYARAŚAL;—8 miles east of Kāṅgayam. Two old temples dedicated to Śiva and Vishṇu, containing inscriptions. The Śiva temple is the oldest. There is a dolmen near the village.

KARŪR TALUK.

ARAVĀKURICHI;—17½ miles south-west of Karūr. (*Aravakoorchy.*) An old Śiva temple, highly sculptured, and the ruins of a fort. (*Buchanan* II, 20.)

CHINNA DHĀRĀPURAM;—18 miles south-west of Karūr. (*Chinna Dharapuram.*) A very old Śiva temple. Some bastions of the old mud fort are still standing. (*Madras Journal* XXII, 112. *Buchanan* II, 20).

INNINGANŪR ;—25 miles south-west of Karūr. (*Inningaloor.*) A stone inscription, said to be "unreadable."

KARŪR ;—The taluk head-quarters. Railway Station. 76 miles east of Coimbatore. (*Caroar.*) A very ancient city. There is an old Śiva temple here, said to have been built by a Chola king. It contains several inscriptions, one of which mentions Gaṅgaikoṇḍān Chola, younger brother of Koppa-kesarivarmā, or Rājendra Chola. He took the name of "Sundara Pāṇḍiya" after his father defeated Vīra Pāṇḍiya. (Dr. Burnell's *South Indian Palæography*, p. 45. *n.*) There is also an old Vishṇu temple. The Śiva temple is elaborately sculptured. The *Sthala Purāṇa* is said to contain some account of the Chola kings, but it is probably of little value. In the year 1806 some Roman coins were found here. (*Madras Journal* XIII, 214.) There was an important and strong fort here at one time, but the walls are entirely demolished. (*Madras Journal* XXII, 112.) Karūr is believed by some writers to be the ancient capital of the Cheras or Keralas. It seems pretty certain that it is the *Κάρουρα, βασιλειον Κηροβόθρου* of Ptolemy, (Geog. Lib. VII, cap. I, § 86), and Kerobothros is supposed by Wilson to be the *Cherapati*, or Lord of Chera. (*Ind. Ant.* I, 360, and Wilson's *Mackenzie Collection*, Intr. pp. xcii–xciv.)

MOḌAKKŪR ;—23 miles south-west of Karūr. (*Modakoor.*) A dolmen.

MUNNŪR ;—12 miles west by north of Karūr. (*Moonur.*) An old Śiva temple.

NĀGAMPAḶḶI ;—13⅓ miles south-west of Karūr. (*Naugampully.*) An old Śiva temple.

NERŪR ;—5½ miles east-north-east of Karūr. Two old temples dedicated to Śiva and Vishṇu.

PAḶḶAPĀḶAIYAM ;—13½ miles south-west of Karūr. (*Pullapolliam.*) A dolmen.

PARAMATTI ;—11½ miles west of Karūr. (*Paramutty.*) An old Śiva temple.

PAVITRAM ;—6 miles south-west of Karūr. An old Śiva temple and a dolmen.

POGALŪR ;—10 miles north-north-west of Karūr Railway Station. (*Poogalore.*) An ancient Śiva temple on a small hill close to the Kāverī. The temple is well sculptured.

PŪGAMBĀḌI ;—15 miles south-south-west of Karūr. (*Poongumbaddy.*) An old Śiva temple.

SŌMŪR ;—7 miles east of Karūr. A dolmen.

TĀNDŌṆI ;—1½ miles south of Karūr. (*Tanthony.*) An old and well sculptured Vishṇu temple on a small hill. The image of the deity is cut out of a portion of the solid rock.

TENNILAI ;—16½ miles west of Karūr. (*Tennellay.*) An old Śiva temple.

VĀṄGAL ;—6½ miles north-east of Karūr. (*Vaungul.*) Two old temples, dedicated to Śiva and Vishṇu. The Śiva temple contains an inscription.

VEÑJAMĀṄGŪḌALŪR ;—12 miles south-west of Karūr. An old Śiva temple.

VEṬṬAI-MAṄGALAM ;—12 miles north-west of Karūr. (*Vatamungalum.*) An old Śiva temple.

POḶḶĀCHI TALUK.

ĀCHIPAṬṬI ;—3½ miles north of Poḷḷāchi. (*Auchiputty.*) A large dolmen.

ĀNAMALAI ;—7½ miles south-west of Poḷḷāchi. (*Annamullay.*) An old Śiva temple which is said to have been destroyed of Tīpu Sultān, so that it is now in ruins though worship is kept up. The temple is elaborately sculptured and contains many inscriptions. It owes its origin, according to tradition, to the Chola kings, but it was repaired several times by the kings of Maisūr. It has a *Sthala Purāṇa*. A little to the west of the village are the ruins of a Vishṇu temple, and a fort called *Chakragiri Durgam* on the summit of a small hill called *Jain-kal Durgam*, or "hill of the Jain stone." According to Buchanan (II, 40) a fort was built by the Madura Rājas near the river, which, having fallen into ruins, the present fort was constructed of the same materials by the Maisūr Rājās. Tīpu repaired it, using for the purpose the materials of the temples he demolished. South of Ānamalai there are the ruins of another Vishṇu temple. There is a Muhammadan masjid in the village. On a stone a little to the north of the village is an inscription dated S.S. 1692 (A.D. 1770).

GARUḌANKŌṬṬAI ;—7½ miles south-south-west of Poḷḷāchi. (*Gerdankota.*) An old fort, and a temple in ruins. The temple is well sculptured and contains inscriptions.

KIṆATTUKKAḌAVU ;—9 miles north of Poḷḷāchi. There are two copper-plate grants in the possession of the priest of the village temple.

Koṭṭūr;—8 miles south by west of Poḷḷāchi. (*Kotoor.*) A large ruined temple containing good sculpture and some inscriptions. Some time ago three copper images were discovered here and were placed in the temple at Ānamalai.

Marchanāyakkan Pāḷaiyam;—3½ miles west of Poḷḷāchi. (*Maurchinaikenpol.*) An old masjid and the ruins of a fort.

Nāṭkalpāḷaiyam;—3 miles south-east of Poḷḷāchi. Mr. Walhouse (*J.R.A.S.*, N.S., VII, for 1875, pp. 19, 20) describes a large group of megalithic monuments here, amongst the cultivated fields. He states that there are a number of "large cairns close to one another, each surrounded by a circle of unusual height and uniformity, the stones tall and pointed, often exceeding six feet in height."

Periyakaraṭṭai;—12 miles north of Poḷḷāchi. An old Śiva temple, with inscriptions.

Poḷḷāchi;—The taluk head-quarters, 24 miles south of Coimbatore. (*Polachy.*) A number of dolmens, rude stone circles, &c., are to be found here. Dr. Shortt communicated a report on them to Government, which was printed with G. O., (Public), No. 716, of 26th June 1874. Many of them were excavated by Mr. Wedderburn, Collector of the district. Some bronze figures of men and animals were found in them, which are now in the Madras Museum. 1½ miles east-south-east of Poḷḷāchi is a circle of very large boulders. In the year 1800 a pot was dug up here containing a number of Roman coins of Augustus and Tiberius. Buchanan, who visited Poḷḷāchi in the year of the find, describes them (II, 31). Six were presented to him. (See also *Madras Journal* XIII, 214.)

Ūttukkuḷi;—2 miles west of Poḷḷāchi. (*Vootkuly.*) There is a small Polegar fort here and two stone inscriptions in the village.

UḌAMALPĒṬ TALUK.

Dhaḷi;—6½ miles south-west of Uḍamalpēṭ. (*Dhullee.*) Two miles south of this village is a ruined temple of *Subrahmaṇya*, well sculptured. It is said to have been destroyed by Tīpu Sultān.

Guḍimaṅgalam;—8 miles north-north-east of Uḍamalpēṭ. (*Goodymungalum.*) There is an old Śiva temple here, partly ruined. It contains some inscriptions. One bears date Ś.S. 1450 (A.D. 1528).

Kaḍattūr;—11 miles east of Uḍamalpēṭ. (*Kuddathur.*) An old Śiva temple, said to have been built by one of the Chola kings.

Kaṇiyūr;—9 miles east of Uḍamalpēṭ. (*Kunnyur.*) A small temple in ruins with several inscriptions. One of these mentions some repairs made in Ś.S. 1265 (A.D. 1343). There is a small fort in ruins, said to have belonged to a king called "Kumaran," whose exploits are celebrated in country ballads. 4 miles west of Kaṇiyūr are the ruined remains of some Muhammadan buildings.

Kannāḍiputtūr;—8 miles south-east of Uḍamalpēṭ. (*Kunnadipootur.*) An old Śiva temple, said to have been built by a Chola king.

Komaraliṅgam;—10½ miles south-east of Uḍamalpēṭ. (*Comarlgum.*) There is an ancient Śiva temple here, said to have been built by a Chola king.

Koṟumam;—11 miles south-east of Uḍamalpēṭ. (*Kolumam Fort.*) An old mud fort in a ruined state.

Kurumalai;—14 miles south-west of Uḍamalpēṭ. (See Trimūrti Kōvil.)

Maḍakkaḷam;—10½ miles south-east of Uḍamalpēṭ on the road to Palni. (*Muddutcolum.*) An old Śiva temple.

Pūṇḍi;—14 miles south-west of Uḍamalpēṭ. (*Poondy.*) Mr. Walhouse (*Ind. Ant.* III, 33–36) gives an interesting account of some forms of dolmens and built cairns to be found near this place. It is a village of the hill tribe called *Malaiyaraśar*, or "hill kings;" and is about 2,000 or 3,000 feet above the sea on the slopes of the Ānamalai Mountains. The remains are 4 or 5 miles from Pūṇḍi, which is a very poor village of huts. The peculiarity of them is that the kistvaens are surrounded by a low wall of squared stones built together, not heaped like cairns. A woodcut is given. The place is very inaccessible. Mr. Walhouse thinks that the Ordnance map is not to be trusted exactly for the position of this village.

Śaṅkararāmanallūr;—10 miles east of Uḍamalpēṭ. There is an old Śiva temple here, with inscriptions. One is dated Ś.Ś. 1175 (A.D. 1253) and records a gift of lands to the temple by a Chola king. The other is undated, but records a gift of lands to the temple during the reign of Tirumala Nāyakka of Madura.

Śōṟamādēvī ;—11 miles north-north-east of Uḍamalpēṭ. Three old temples dedicated to Śiva, Vishṇu, and a village goddess. The first is in ruins.

Trimūrti Kōvil ;—11 miles south-west of Uḍamalpēṭ, 2½ miles east-south-east of Pūṇḍi (*q.v.*) Mr. Walhouse (*Ind. Ant.* III, 34, 35) describes a remarkable sculpture here. The village (*Kurumalai*) lies high up on the slopes of the Ānamalai hills, 2,000 or 3,000 feet above the sea. It is difficult of access, and is seldom or never visited by Europeans. The inhabitants are *Malaiyaraśars*, a hill tribe. At the bottom of a valley is a sculpture, on an immense boulder 40 feet high. "There was indistinctly engraved the outline of a personage sitting with hands and feet folded in front, and wearing a tall mitre; on each side of it was another figure, very indistinct, and smaller than the central; but the whole group was not in a perpendicular, but a horizontal position, with heads to the east; the outlines were all much worn and seemed very old, and being so high up (about 27 feet) could only with difficulty be discerned. Beneath, at the bottom of the boulder, there was a step, and over it an emblem I could not make out, engraved on the rock, and copiously smeared with oil. None but a Brahman might approach it closely. A ceremony is held there every Sunday." There is a stone-built chuttrum close by, and, near this, eight stone images surrounding a stone pillar. The natives call this place the *Trimūrti Kōvil*, but Mr. Walhouse suspects the group to be Buddhist (possibly Jain?). Mr. Walhouse thinks that the Ordnance map is not to be implicitly trusted for the position of the village of Kurumalai.

THE NĪLGIRI HILLS.

The antiquarian interest in these hills principally centres round the rude stone monuments which abound here, situated generally on commanding situations on the summits of hills and ridges. Mr. Breeks (*Prim. Tribes, p.* 73) writes as follows:—"The 'finds' in the cairns, as far as intrinsic value is concerned, seem to verify the Badaga proverb, which estimates as follows the value of land in its four *nāḍs* (divisions), Todanāḍ four annas, Peranganāḍ three annas, Mekanāḍ two annas, Kūndanāḍ one anna. The best of the bronzes and weapons have certainly been found in Todanāḍ, and Peranganāḍ ranks next. The result of our researches has had quite the effect of raising or depressing our expectation of a 'find' in accordance with the Badaga value of the nāḍ in which the cairn is situated."

Mr. Breeks' summary of the results of his discoveries (on pp. 93, &c.,) is of great interest.

Some of the older *azārams,* or funeral circles as now used by the Tōḍas, have been opened and found to contain weapons, pottery, &c.—(*Prim. Tribes,* 96, 97.)

[The following references will be found of use. Mr. Breeks' *Primitive Tribes and Monuments of the Nīlagiris*, a handsome work copiously illustrated. *Manual of the Nīlagiri District*, by Mr. Grigg (229, &c.) Colonel Congreve's Paper in the *Madras Journal of Literature and Science* XIV, No. 32, p. 77 (1847). *Indian Antiquary* II, 32, 275; III, 93, 274, 277. *Madras Journal of Literature and Science* VIII, 99; XIII, (II) 51; XVIII, 103, 131; XXII, 121. *Journal of the Asiatic Society of Bengal* XXV, 31, 498 (Mr. B. Hodgson's Comparative Vocabulary of the five Hill Tribes). *History of Tinnevelly* by Bishop Caldwell, p. 4. Mr. Fergusson in his *Rude Stone Monuments* (pp. 455-509), treats of Indian cromlechs and dolmens, and in pp. 472-3 and 483 specially refers to the Nilgiri Remains. Bishop Caldwell's *Comparative Grammar of the Dravidian Languages* contains a number of valuable notes, principally linguistic and ethnological on the tribes of these hills. (See the Index for reference.) In J.B.B.R.A.S. III, Part II, p. 50, will be found a short paper by the Rev. Dr. Schmidt on the Origin of the Nilgiri Languages; and there is another short paper with vocabulary by Dr. Stevenson in the same Journal I, 155. Colonel Meadows Taylor's papers in J.B.B.R.A.S. (III, Part II, 179; and IV, 380), published in 1851 and 1852, on the cairns, cromlechs, and other remains in the Nizām's dominions may be consulted with advantage.]

NAMBOLUKŌḌ AMSHAM.

BŌLIBEṬTA;—10 miles north of Gūḍalūr, and 11 miles north-west of Tippakāḍu, on the road from Gūḍalūr to Maisūr. On the summit of the hill are three dolmens.

BOMARĀYAN KŌVIL;—16 miles north-west of Ootacamund, 7 miles east-north-east of Nambolukōḍ (*Numbolykotah Bomaroyen Kovil*). Not far from here, viz., on the north side of the road from Gūḍalūr to Tippukāḍu and about a mile to the east of the Biddera Hulla river is a group of ancient tombs, buried partly under an accumulation of vegetable matter. They have been much demolished for road and bridge making.

CHIKKA NĀLU (THE CHICKA NULLAH);—At the north-east corner of the amsham. At the junction of the "Chicka Nullah" and Moyār rivers on the Maisūr frontier is a temple with inscriptions.

DĒVĀLA;—8 miles south-west of Nambolukōḍ. (*Devalakottah.*) 3 miles west of this settlement, on the western slopes of the mountains, are a large number of very ancient mining shafts. They are 70 or 80 feet deep, and sometimes so close together that it is positively dangerous to walk through the jungle. Old forest trees are to be seen growing out of them. They were thus described in a letter to a daily newspaper in 1880:—

"Nothing strikes the stranger more on a first ride round Devalah than the extent and variety of the old native gold workings. There are miles of country where almost every stone has been turned over, hillsides entirely sluiced away, mountain slopes simply honey-combed with shafts, remains of old aqueducts, adits, and bunds. It is difficult now to obtain intelligible information as to when and by whom these enormous operations were carried on. The existing caste of gold workers are the Korumbars, but they confine themselves entirely to alluvial washings. When questioned they tell you of a tradition which yet lives among them of a caste of hillmen called Vehdahs, who existed somewhere in the dim azure of the past, and by whose hands all these wonderful quarryings were carried out. But they cannot fix the date of their extinction, or in fact furnish any reliable particulars about them. The preponderance of testimony seems to point to the conclusion that the old mines must have been of great antiquity. Mr. Pegler mentioned to me that he had seen felled a gigantic old forest tree certainly several hundred years of age, and that under the roots were found the remains of the mouth of an old

working. Not the least curious fact in connection with this inquiry is that the old native miners would appear to have been undoubtedly conversant with the use of quicksilver. The method adopted by them seems to have been to select the most likely looking pieces of the broken quartz, and then having washed these, to reduce them to a fine powder by means of a heavy stone roller which was worked by two men on the surface of a flat scooped-out bit of granite. This powder was then again washed and afterwards burnt, so as to release the sulphur, a small globule of quicksilver being finally introduced to take up the gold. The amalgamated mercury and gold were then placed on a heated iron plate, the former escaping in the shape of vapour, while the latter remained in its pure state."

HULIKAL ;—A village in the Mūḍumalai Forest (see MŪḌUMALAI). There is a stone here, carved with a figure of *Hanumān*.

JAINBURNBEṬṬA ;—10 miles north of Gūḍalūr, 8 miles north-west of Tippakāḍu, on the road from Gūḍalūr to Maisūr. At the foot of the hill is a dolmen surrounded by a stone circle.

KUSSURU ;—4 miles south-west of Gūḍalūr. A ruined fort and a stone with some curious marks, discovered lately by an Officer of the Revenue Survey.

MŪḌUMALAI ;—7¾ miles north of Gūḍalūr, 5½ miles north-west of Tippakāḍu, on the road from Gūḍalūr to Maisūr. (*Mudumullay.*) A deserted Brahmanical temple in good preservation. It is in the forest, "2 or 3 miles from the forest workshops."

MURUPINMALAI ;—6 miles west by north of Gūḍalūr. (*Murpenmudy.*) At "Annakul Totum," near here, is an ancient carved stone with a figure of a god or a goddess.

CHĒRAṄKŌḌ AMSHAM.

CHĒRAMBĀḌI ;—28 miles west-north-west of Ootacamund. (*Cheyrambady.*) At the "Sholah Mullah" Coffee Estate, near Maipāḍi, are some ancient rude-stone burying-places. Pottery and glass beads were found in them. "Round about the chatties were placed several small pieces of perfectly translucent quartz. No arms or coins of any kind were found."

TŌḌANĀḌ.

ĀNEKORAI ;—6 miles north of Ootacamund. It must be near this village that the remains noted by Colonel Congreve as lying on a ridge between Ootacamund and "Chinna Coonoor" (*Kunūr*) are to be found. He styles the remains "architectural," and states that the ridge is "covered with" them. "At the northern extremity of it is a circular hollow, from the area whereof rise several stones once encircling an altar. The altar, a monolith of vast dimensions, has been removed by violence from its pedestal, at the foot of which it now lies." (*Madras Journal* XIV, 95.)

BILIKAMBE ;—On the borders of the Paranginād, 7 miles east-north-east of Ootacamund. A barrow opened by Mr. Breeks yielded articles of pottery, bronze, crystal, horn, gold, an iron collyrium rod, some glass beads, &c. (*Prim. Tribes*, 88. 89; Plates XL m.o., XLI g.g.g.)

BILLIKAL HILL ;—5 miles north of Ootacamund. Mr. Breeks opened five cairns here, finding some good pottery, bronzes, iron implements, gold beads and earrings, &c. (*Prim. Tribes*, 83, 84, and Plates XL c.m., XLI g.g.g.h., XLIII, 279.)

KAMBATTI ;—5 miles east of Ootacamund. Mr. Breeks opened a barrow here, finding a quantity of pottery with figures on the lids. (*Prim. Tribes*, 90; Plates XXXVI c.c.f.n.o., XXXVII b.d.e.g.h., XXXVIII e.k.)

KENTERI ;—3½ miles north-east of Ootacamund. (*Kenthora.*) On the hill called *Yeresibeṭṭa*, Mr. Breeks opened a cairn, and found pottery figures, iron implements, and bronze vessels. (*Prim. Tribes*, 78, 79; Platés XL g., XLI. b.c.d.)

KONABEṬṬA PEAK ;—6 miles north of Ootacamund. (*Konibetta.*) Mr. Breeks opened two cairns here and found a large pot with bones and a spear-head, some iron implements, and a small bronze article. (*Prim. Tribes*. 82, 83, and Plates XXXVI d., XLI f., XLIII.)

MĀLĒKŌṬA ;—("Old Fort") 5 miles north-west of Ootacamund near the Sigūr Pass. (*Mallakolla.*) An old fort in fair preservation close to Kalhaṭṭi. It is one of the three principal forts of the Nilgiris,

Uḍayarāyakōṭa and Huḷikal Durgam being the others. Tīpu Sultān utilized this fort, calling it "Hussainābād." (*Manual*, 244.)

MUTTANĀḌ MAṆḌ;—4 miles north-west of Ootacamund just at the head of the Sigūr Ghāṭ. On the right of the road are two or three groups of stone circles believed by Mr. Breeks to be of considerable antiquity, as opposed to the modern Tōḍa *āzārāms* or burial-circles. (*Manual*, 238. Breeks' *Primitive Tribes*, 99, *and note*†.) This place would probably repay careful examination were the circles dug deep enough.

NĀḌUBEṬṬA;—A high hill near Brikpatti Maṇḍ at the north-east corner of the upper plateau of the Tōḍanāḍ, 9½ miles north-east of Ootacamund. Four cairns were examined by Mr. Breeks. One has been turned into a survey station. Pottery was found, iron implements and a handsome bronze vase. (*Prim. Tribes*, 76, 77, 78; Plates XXXVI b.k.m., XXXVII a.c.k.l., XXXVIII c.h.) Amongst the pottery were three human figures of quite a new type, which Mr. Breeks imagines to represent Buddhists.

NAÑJANĀḌ CHATTRAM;—6 miles south-west of Ootacamund. (*Nanjanaad.*) Near here, according to Colonel Congreve, is a low round hill with remarkable excavations round its base like an entrenched camp.

OOTACAMUND;—On the northern slope of the ridge of hills that shelters Ootacamund on the north, just to the north of General Baker's estate, on a spur to the west of the track from St. Stephen's Church to Mārlimaṇḍ, is a rock with a worn-out inscription surrounding a sort of cup. Only two letters can now be read, and these appear to be Tamil. Inquiry was made in the Commissioner's Office, but without result. Nothing appears to be known about it amongst the Tōḍa or other inhabitants of the hills. It was accidentally discovered in May 1881 by Dr. Griffith Evans.

Mr. Henry Sullivan (C.S.) informs me that when his father, Mr. John Sullivan, was digging the foundations of the house on the hill to the south of the lake now called Bishopsdown, about the year 1827, he discovered a gold Roman coin, which is now in the possession of Sir Walter Elliot.

In the valley behind Bishopsdown and Fernhill, called by the natives *Pūnthat*, are some ancient gold-workings.

"Half way down the north side of Doḍabeṭṭa" Hill, according to Colonel Congreve (*Madras Journal* XIV, 83) is an ancient circular hypœthral temple, consisting of a double ring of stones, the interior diameter being 15 yards. The entrance is from the south side between two large monoliths. A still smaller circle inside was the *adytum*.

In the same paper (pages 97, 98) Colonel Congreve describes a number of interesting remains at Fairlawns (see also *Manual*, 243). This is a ravine running south from close to Ootacamund. The writer states that, 3 miles from the station on both sides of the road, on the top of a hill over which the road passes, is an ancient fortified position; with lines of parapets and a circular mound at the top. 250 yards farther on, at a point where the hill turns north-west, there are more. Below this is a clearing. On the north side of the clearing is an ancient circular wall enclosing a space occupied by double and single rings of stones. Below this is another old circular wall overgrown with jungle. Facing the latter, and on the opposite side of the stream is a mass of rock projecting out of the side of "one cairn hill." A circle of stones surrounds its base, and slabs lean against the rock. This rock was an altar. Below are indications of ancient buildings. There are similar mounds at the base of the lawn as far as where the stream takes a new direction to the east. There are ruins in the wood. Between the stream and the fortified hill is an open space, flat, with long rows of ruined walls forming streets, and square foundations of buildings. Two mounds were opened and found to be the foundations of regularly built walls, the superstructure having fallen down in heaps. The extent of the ruins is half a mile. The forts seem to have protected the town in the valley.

All this is taken from Colonel Congreve's description. Mr. Grigg (*Manual*, 243) thinks that the remains are those of an ancient village of gold-diggers, "for in this and other offshoots of the Nañjanāḍ valley may be seen mounds of earth along the banks of the streams where the soil has been washed for gold." This would account for the presence of a strong fort, under shelter of which the village may have sprung up." Little is to be seen now of the remains apparently so clearly traceable in 1847, but the quartz heaps in the valley near the stream seem clearly to indicate the presence of ancient gold-workings, traces of which abound on the hills, the Wynaad, and the Western Coast. (See Mr. Walhouse's Paper in *Ind. Ant.* IV, 151.)

At Ebgōḍu Maṇḍ (marked in the school maps as Ergodu mand) on the north-west of Ootacamund, between the house called "Monte Rosa" and Mārlimaṇḍ was a cairn which Mr. Breeks opened. It yielded pottery and burnt-clay figures. (*Prim. Tribes*, 73; Plates XXXVII b, XL j, XLI 2.)

Not far from Sylk's Hotel "at the top of a long steep slope leading downwards towards the valley and ridge between Mālimanḍ (*Mālya Mānḍ*) and the head of the Sigūr Ghāṭ", are the remains of an ancient stone breastwork. (Mr. Walhouse in *Ind. Ant.* IV, 162.)

Paikāra ;—8 miles west of Ootacamund. Near the Tiriyēri Manḍ is an isolated ancient stone circle. (*Manual*, 238. *Prim. Tribes*, 100.)

Shōlūr ;—9 miles north-west of Ootacamund. An important group of cromlechs, with sculptures of the *nandi* and *liṅgam*, and male and female figures. (*Manual*, 239. Mr. Breeks' *Primitive Tribes*, 101 ; Plates XLIV, XLV, XLVI, XLVII, XLVIII.)

Mr. Breeks opened a cairn near Shōlūr, finding an iron sickle and some pottery ; and another near the Dunsandle tea plantation, with similar remains. (*Prim. Tribes*, 79.)

On the *Kupasiṅgal* Hill, west of Shōlūr, a cairn yielded pottery, bones, a cylindrical bead of white stone, and some "semi-transparent beads." (*Prim. Tribes*, 80.) The latter beads have been declared to be glass.

At Tārnāṭ Manḍ (*Taranaad*) near Shōlūr, Mr. Breeks found, in three cairns of the draw-well kind, some pottery vessels, an iron bell, spear heads, a chain, a razor, a sickle, &c., with a hone of agate. And between Tārnāṭ Manḍ and Shōlūr, in a cairn on a hill, he found similar remains, with burnt bones. (*Prim. Tribes*, 81, 82.) Some beads in the last are said to show a considerable advance in art.

At Torigōdu Manḍ, west of Shōlūr, a cairn was opened by Mr. Breeks, yielding pottery and beads (some nearly three inches long) of agate. (*Prim. Tribes*, 82.) He opened a barrow which contained also a spear-head. (*Id.* 91.)

On Kōvilbeṭṭa Hill, west of Shōlūr a barrow was opened with unimportant results. (*Prim. Tribes*, 90.)

On *Hillava-Kūnde* Hill, west of Shōlūr, Mr. Breeks opened a barrow, finding a razor, a sickle, some spear-heads, a handsome dagger, &c. (*Prim. Tribes*, 91 ; Plate XLIII, 227.)

On a range of hills east of Shōlūr, a barrow was opened resulting in the find of some bronze implements and pottery, but not much of value. (*Prim. Tribes*, 92.)

Sigūr Ghāṭ (The) ;—North of Ootacamund. Near the foot of the pass is an important group of cromlechs. (See *Madras Journal* XIII, Part II, 51.) At the head of the pass is a fortification consisting of a wall joining two circles. (Mr. Walhouse in *Ind. Ant.* IV, 161.)

Tūnēri ;—5 miles north-east of Ootacamund (8 by road). Near this place is a mountain called *Chiketnavoibeṭṭa* ("mountain with a small slope"). Mr. Breeks opened two cairns on this hill and found pottery, iron implements, and the beautiful bronze vases now in the Madras Museum. (*Prim. Tribes*, 74 ; Plates XLI a.k., XLII a., XLIII.)

Another mountain called *Gulisōlabeṭṭa* ("hill with a jungle in a ditch") had several cairns and barrows on the top. (*Prim. Tribes*, 75, 87, 88.) Mr. Breeks found rough pottery in these, with some metal lamps or vessels, and an iron sickle. (Plate XXXVIII g, XLIII.)

On *Kunhākkilabeṭṭa* ("hill of small birds") was an interesting cairn containing "an old half-decayed tree, which measured nine feet two inches in circumference at three feet from the ground." "Considering that the jungle trees of the Nīlgiris are of very slow growth, this must have been very old." (p. 76, *note*.) The roots of the tree completely filled the cairn "leaving hardly a square inch unoccupied." Fragments of pottery and one small pot were found in it. (*Prim. Tribes*, 76.)

Two miles north of the Mission Bungalow at Tūnēri, near a deserted village named Neddilu, a barrow opened by Mr. Breeks yielded iron weapons of excellent workmanship, ornamented with metal inlaying work. (*Prim. Tribes*, 89 ; Plate XLIII, Nos. 111, 112, 113, 192.)

PARAṄGINĀḌ.

Achenna ;—3 miles east of Kōtagiri. A group of 12 dolmens, sculptured with figures of warriors and women, at the extremity of a field beyond the village, and overlooking the ravine. They are mentioned by Colonel Congreve (*Madras Journal* XIV, No. 32. See also *Manual*, 240, and Mr. Breeks' *Primitive Tribes*, p. 104, and Plates LXVI, LXVII, LXVIII). Mr. Breeks considered them some of the finest on the hills. Some have been built into a cattle-kraal. (For plan see Mr. Breeks' Plate XLIV *a*.)

Belliki ;—Near the foot of the Coonoor Ghāṭ north of the Kalār. Two highly interesting rock-cut caves, partly natural, partly artificial. (Colonel Congreve's Paper in the *Madras Journal* XIV, No. 32.) The caves have several branch chambers. The roofs and façade bear rough paintings of men and

animals; and there are three groups of rough scratches (Mr. Breeks' *Primitive Tribes*, Plates LXXX, LXXXI, LXXXII) which have been imagined to be some unknown characters of an inscription. Compare, however, Mr. Breeks' Plate LXXXII with the illustrations (66 and 67) on pp. 206, 207 of Mr. Fergusson's "*Rude Stone Monuments*," which represent rock scratches at New Grange in Ireland. The similarity of idea is at once apparent. Colonel Congreve states that many of the figures represented in the caves are Buddhist or Jaina in character. He thinks that some "old Pāli" letters are to be seen engraved on the rock-face.

"In the Belliki Valley" are three rock inscriptions, according to Colonel Congreve, which should be examined. (See Mr. Breeks' *Primitive Tribes*, Plates XLIV *a*, and *Manual of the Nīlagiri Hills*, 230.) The second cave is difficult to get at, but it repays the trouble spent in reaching it. Near it are the remains of a hypœthral circular temple with some rude sculptures and line ornaments or scratches.

Coonoor (*Kunūr*);—Mr. Walhouse describes, in the *Indian Antiquary* II, 277, a cairn opened by him in 1848, on the top of a high hill, just above where the roads from Ootacamund, Coonoor and Kōṭagiri meet. It was a cairn with a well 6 feet deep, which, being cleared, was found to contain an erect stone 4 feet high. "Whether this had any lingam, or other significance, I cannot say" (W). Only a few terracotta figures were found in it.

Colonel Congreve, in the *Madras Journal* XIV, 88, writes of a cairn which he opened at a spot 6 miles south of Coonoor, yielding a quantity of pottery figures. But I am unable to ascertain its exact locality.

Doddūru;— 2 or 3 miles from Kōṭagiri. There are a number of cromlechs here, and the remains of a large village overgrown with jungle. Only one cromlech is sculptured. (*Primitive Tribes*, 103, and Plates LX, LXI, LXII. Plan in Plate XLIV *a*.)

H'laiūru;—North of Kōṭagiri, "low on the slopes between Kōṭagiri and Kōḍanāḍ." A group of sculptured cromlechs (*Primitive Tribes*, 104. Plates XLIV *a*, LXIX, LXX, LXXI, LXXII. *Manual*, 240.)

Jatakakambe;—1 mile from Doḍḍūru and 1 from Achenna. A single sculptured cromlech, the site of an annual sacrifice by the Kuṛumbars. (*Primitive Tribes* 103, Plates XLIV *a*, LXIII, LXIV *Manual*, 240.)

Kakūsi;—6 miles from Kōṭagiri. Two sculptured cromlechs. (*Primitive Tribes* 104, Plates XLIV, LXXIII, LXXIV *Manual*, p. 240.)

Kōḍanāḍ;—7 miles north-north-east of Kōṭagiri, 14 miles east-north-east of Ootacamund. Three cairns of rubble-stones were opened by Mr. Breeks. Finds;—good pottery, a gold jewel, a bronze basin gracefully shaped, &c. (*Primitive Tribes*, 86, 87.)

Kōṭagiri;—17 miles east of Ootacamund. (*Kotergherry*). On the slopes, close to the site of the ruined fort of Udayarāya, are a number of holed dolmens, or free-standing kistvaens with holes on one side. (*Manual*, 237-8.) These may be the same as the group mentioned by Colonel Congreve. (See under Udayarāya Fort). In the jungle at the head of the pass is a perfect two-celled dolmen, described by Major W. Ross King in a paper on "The Aboriginal Tribes of the Nilgiri Hills," printed in No. I of the *Journal of Anthropology*.

Niḍugula;—13 miles east-north-east of Ootacamund. Mr. Breeks opened a cairn here, finding some good metal implements, as well as pottery. (*Primitive Tribes*, 85.)

Poygunibeṭṭa Hill;—North of Kōṭagiri, not far from Kakora, on the road from Kōṭagiri to Kōḍanāḍ. There are three barrows here. They were opened by Mr. Breeks, and yielded pottery, bronzes, weapons, and implements of iron, &c, besides "minute fragments of silk, rapidly crumbling, but showing the silky texture very plainly." (*Primitive Tribes* 92, 93.)

Udayarāya Fort;—5 miles east of Kōṭagiri, on the slopes of the hills. An ancient fort, of which the site is known, though no remains now exist. Tradition says that it belonged to a powerful Rāja, and was afterwards utilized by Haidar 'Ali. The name would seem to imply that it belonged to one of the Hindu Rājas of Maisūr, or possibly a local chief. (See Mr. Rice's *Mysore and Coorg* I, 240, *and Note*.) If the former, it would seem that its date must be subsequent to the close of the fourteenth century. This fort, Mālēkōṭa, and Hulikal Durgam were considered the three most important Nilgiri forts. Colonel Congreve, in the *Madras Journal of Literature and Science* (XIV, No. 32), called this fort "Adi-raer-cottay," and mentioned some stone buildings as existing in 1847. He noted that "one mile beyond" the fort were some holed dolmens on a level spot on the slope of a hill rising out of a deep ravine. Mr. Breeks notices these in his *Primitive Tribes* (p. 106, Plate LXXVI), writing of them as *kistvaens*.

MĒṚKUNĀḌ.

Bāgāsuran Kōṭa ;—Colonel Congreve describes the fort here, situated on a high point of the Nīlgiris on the south side of the Coonoor Valley. Local inquiry confirms his account. It is situated on a high peak commanding the entrance to the Coonoor pass, west of the valley, near Kolār.

Ganganachikki Kōṭa ;—A fort, measuring five or six hundred yards in length by one or two hundred yards in breadth, overlooking the Coonoor Ghāṭ. It is mentioned by Colonel Congreve, who describes the way to reach it thus ;—3 miles south-south-west to Huḷikal, thence east 4 miles to "Kercottah." Thence 2 miles through the forest to the fort. The fort was called *Saiadābād* by Tīpu Sultān. Above Kercottah are 3 cromlechs, not yet opened.

Huḷikal Durgam ;—7½ miles south-east of Ootacamund, and 2½ miles south-west of Coonoor. The principal object of interest here is the old fort commanding the Coonoor Ghāṭ and the low country. It is said to have been used by Tīpu Sultān, and it is one of the three principal forts of the Nīlgiris, with Uḍayarāya Kōta and Mālēkōṭa. Near this place is or was a large five-celled dolmen (*Manual*, 241). It is described by Mr. Walhouse and figured in the *Indian Antiquary* II, 275. The five dolmens must have been very fine ones. They were profusely sculptured, and were very perfect. (*Madras Journal* XIV, 120, *New Series* IV, 119). Between 1849 and 1856, the years of Mr. Walhouse's two visits, the whole had been destroyed, "every stone overthrown and lying scattered around." The village near which it was found is called Nidi Maṇḍ.

Kāṭṭēri ;—5 miles south of Ootacamund. (*Rautari.*) Between this place and Coonoor, a stone circle (described by Mr. Walhouse in *Indian Antiquary* II, 276) yielded a large find of iron weapons (figured opposite p. 277) which were found embedded in a thick layer of charcoal. They were wonderfully clean and perfect. On Major Sweet's plantation is a group of sculptured cromlechs. (*Manual*, 240.) Mr. Breeks excavated them, and found some metal implements.

Mēlūr ;—8 miles south of Ootacamund. A large group of cromlechs and sculptured memorial stones (*vīrakal*). On one, which appears to commemorate a violent death from a tiger, and the *satī* sacrifice of the deceased's wife, is an inscription in rough Tamil characters. It was deciphered by Dr. Pope, who doubtfully read the date Ś.Ś. 1518 (A.D. 1596). It is one of the few known inscriptions on these hills. There are two principal groups of cromlechs, and one detached one. In the middle of the groups is a circular enclosure, seemingly a small barrow, of which Mr. Breeks writes : it is "the only instance I know on the Nīlagiris of a barrow in proximity to cromlechs." Mr. Breeks intended to have opened this, and it is deserving of attention. The Editor writes: "Not only is its situation with regard to the cromlechs unique, but it appears by a pencil note (of Mr. Breeks') that the single slab lay east and west, corresponding in this respect with the *kistvaens* and chambered *tumuli* of the plains, but not with any other Nīlagiri barrow." (Breeks' *Primitive Tribes*, 102-3, and Plates XLIV, XLIX to LIX. *Manual* 240.)

Mīkeri ;—6 miles south-west of Ootacamund. (*Meekari.*) A fine barrow at this place was opened by Dr. Jagor, of Berlin, in 1876, in the presence of the Rev. W. Stokes of the Basel Mission, who expresses the opinion that it was not sufficiently examined. Fragments of pottery only were found.

Tūḍūr ;—An abandoned village to the west of Kolakambe, Mr. Stanes' Coffee Plantation, about 6 miles south of Ootacamund. Mr. Stokes, of the Basel Mission, tells me that there are "quite a number of slabs with figures carved on them." One stone has 20 male and female figures. Others less. The Badagas have given up the ceremonies they used to perform before these stones. The sculptures have, I believe, never been examined or even noted by any explorer.

KUNDAINĀḌ (THE KUNDAHS.)

Avalanche ;—Near the "Avalanche Bungalow," 10 miles south-west of Ootacamund, on the eastern slopes of the Kundah Hills are some, but not many, groups of cairns and barrows.

Enikal Maṇḍ ;—On the road from Ootacamund to Krūrmaṇḍ (Croormund) west of the road, near Enikal Maṇḍ. Mr. Breeks opened here a cairn of the draw-well pattern finding eleven pots and fragments of pottery. (*Primitive Tribes*, 85, and Plate XXXIX *a.a. b.*)

Mēlkunda ;—12 miles south-south-west of Ootacamund. A sculptured cromlech, surrounded by others unsculptured. It was full of water-worn stones (*Dēva-koṭṭa-kallu*) placed there as votive offerings. (*Primitive Tribes*, 105. *Manual*, 240.)

SOUTH CANARA DISTRICT.

This is the most northern of the districts on the Western Coast. Its history is substantially the same as that of Malabar,[1] and the same traditions are current regarding its origin. The ancient kingdom or group of kingdoms extended from Goa (Gokarṇa), 46 miles north of the most northern point of South Canara, to the southernmost point of the peninsula. (Buchanan gives a sketch of its history in his Volume II, p. 268.)

There are a number of Jains still residing in the district, and the old Jain temples are amongst the most remarkable objects of interest in the Presidency. The worship of *Bhūtas*, or devils, abounds, as also the worship of the serpent, and there are a number of snake-stones and *vīrakals* to be found almost in every village.

An interesting tribe is that of the *Mailārs*, a race who are admitted to have once been the rulers of the country, but who are now very degenerate, and only to be found in the jungles near the ghāṭs. Their weapons are bows and arrows and spears. The *Soppu Koragārs*, a jungle tribe prevalent in the Kāsaragōḍ Taluk, are also deserving of notice. They dress in leaves only, forming a sort of apron from the waist to the thigh; and their language is said to be peculiar.

COONDAPOOR TALUK.

BAIDŪR;—16 miles north of Coondapoor. (*Bydoor.*) Temples and sculptures. There is a drawing of them in Volume II of the *Mackenzie Collection.*

COONDAPOOR (*Kundāpura*);—56 miles north of Mangalore. Head-quarters of the Division. There is an old fort here. Some old brass lamps were dug up some years ago close to the Head Assistant Collector's house when preparing foundations for a house; and in 1872 a silver saddle was similarly found. The fort was probably built by the Rājas of Bednūr (or Nagar). "About a mile inland from the present embouchure of the Kundapur river stands the town of Barcelore, the supposed Barace of Ptolemy, a place of great traffic in former times with Arabia and Egypt, and which is supposed to have stood on the old embouchure of the river before the land gained upon the sea." (Captain Newbold in J.A.S.B. XV, 226.) Besides the old fort there is a battery built by Haidar. Captain Newbold mentions a temple with an inscription near it, but the Collector's list of antiquities omits mention of any inscription.

HAṬṬIYAṄGAḌI.—On the north bank of the Coondapoor river, 4 miles east of Coondapoor. At the temple of *Lokanātheśvara* are seven granite slabs with inscriptions:—

(1.) Ś.Ś. 1499 (A.D. 1577).	In the court, east of the *Vālagamaṇḍapam.*	Grant by an Uḍaiyār.
(2.) Ś.Ś. 1498 (A.D. 1576).	Do.	Do.
(3.) Ś.Ś. 1492 (A.D. 1570).	Do.	Do.
(4.) Ś.Ś. 1499 (A.D. 1577).	Do.	Do.
(5.) Do. do.	Do.	Do.
(6.) Dated only in cyclic year.	Grant by a lady.	
(7.) Do. do.	Grant by an Uḍaiyār.	

VUPPUṆḌA;—16 miles north of Coondapoor. (*Oopoonda.*) At the temple of *Durgā* are 3 inscriptions on stones:—

(1.) Ś.Ś. 1338 (A.D. 1416). Grant by "Parameśvara Śrī Vīra Pratāpa," an Uḍaiyār of Bārkūr, and Rāmanātha Rāja of Vuppuṇḍa. The first name consists simply of the latter part of the titles generally assumed by the Vijayanagar sovereigns. If one of these is intended it is probably Bukka II.

(2.) Ś.Ś. 1367 (A.D. 1445). Grant by Vīradeva Rāya of Vijayanagar, and an Uḍaiyār of Bārkūr.

(3.) Ś.Ś. 1369 (A.D. 1447). Do. do.

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[1] See the Introduction to the Lists of Antiquities in the Malabar District (p. 240) and the sketch of the history in Volume II.

UḌIPI TĀLUK.

Bēlūru, in the Nālvatanād Māgane;—17 miles north of Uḍipi. In the inner prākāra of the Śiva temple is a Canarese inscription of Ś.Ś. 1483 (A.D. 1561), testifying to a grant made by Mahādeva Uḍaiyār to the temple.

Bramhāvara;—7 miles north of Uḍipi. (*Brummawara.*) In the village of Nidampalli in the prākāra of the temple of *Śaṅkara Nārāyaṇa* is an inscription in Canarese, dated Ś.Ś. 1325 (A.D. 1403) recording a grant to the temple.

Ellare, in the Yeravattūra Māgane;—18 miles east of Uḍipi. In the inner prākāra of the temple of *Janārdana* are two stones bearing inscriptions;—one, of Ś.Ś. 1371 (A.D. 1449) recording a grant by a private person to a Jain temple, the other dated Ś.Ś. 1379 (A.D. 1457), evidencing a grant to the temple of *Janārdana.*

Hānehaḷḷi;—The old town of Bārkūr, 9 miles north by east of Uḍipi. In the village of Hosal, in the wall of a maṭham, are inscriptions dated Ś.Ś. 1444 (A.D. 1522) and Ś.Ś. 1447 (A.D. 1525) recording grants to the temple of *Gopīnātha.* In the inner prākāra of the temple in the Monegar Street is an inscription of Ś.Ś. 1312 (A.D. 1390) evidencing a grant to Brahmans by a private person. In the principal village, in the prākāra of the temple of *Viśvanātha*, is an inscription of Ś.Ś. 1352 (A.D. 1430); and in the hamlet of Bhandrimaṭham is one of Ś.S. 1305 (A.D. 1383), recording grants for charitable and religious purposes.

Kārkaḷa;—25 miles north of Mangalore. Bungalow on the high road. (*Karkull.*) The well-known Jain statue and group of temples. The former is 41 feet 5 inches high, and is a monolith. It was erected, according to an inscription on it, in A.D. 1432. Only three of these great monolithic Jain statues are known to exist, the others being at Srāvaṇa Belgoḷa in Maisūr, and Vēnūr or Yēnūr in South Canara. This one represents Bāhubalin, son of Vṛishabhanātha, the first of the Tīrthaṅkaras, and was erected by Vīra Pāṇḍya.[1]

The principal *basti* is an elaborately sculptured building whose forms very closely follow those of wooden originals, as do most of the structures of the Western Coast. This, to an ordinary visitor, is especially noticeable on the roof. The pillars of the maṇḍapam and the base of the handsome monolithic pillar in front are beautifully sculptured. The designs of some of the figure sculptures are purely Vaishṇava—*e.g.*, Vishṇu on the *garuḍa*, the boy Krishṇa with the serpent, &c. The scroll-work and the devices on some of the square pillar bases are admirably designed; amongst others an intricately twisted rope-ornament, and a geometrical pattern strongly recalling to mind that in constant use on Japanese pottery, of which the matrix is the *svastika.* On one of the pillar-shafts is a band like the plaits of a woman's hair.

[*Asiatic Researches* IX, 285. Moor's *Hindu Pantheon*, Edition of 1864, (Madras), pp. 365-370, with 2 plates. *Buchanan's Journey* II, 258. Mr Fergusson's *Indian and Eastern Architecture*, 268. Major Lawford's Letter to the Madras Government (No. 3452, para. 12) printed with Public Works Consultation of October 12, 1858. *Indian Antiquary* II, 353, V. 36. There is a drawing of one of the Kārkaḷa Bastis in Vol. II of the Mackenzie Collection.]

At the *Ananta Padmanābha* temple is a fine group of four deities carved out of a single block of granite.

There are several inscriptions at and near the temple, all in Canarese:—

(1.) Ś.Ś. 1514 (A.D. 1592). On the south side of the *Hiriyaṅgaḍi Gururāya Basti.* Grant by Pāṇḍyappa Uḍaiyār.

(2.) Ś.Ś. 1501 (A.D. 1579). On the north of the *Hiriyaṅgaḍi Ammanavara Basti.* Grant by Bhairava Rāja Uḍaiyār.

(3.) Ś.Ś. 1256 (A.D. 1334). On the east side of the *Hiriyaṅgaḍi Gurugaḷa Basti.* Grant by Deva Rāja.

(4.) Ś.Ś. 1353 (A.D. 1432). To the east of the colossal statue. Grant by Vīra Pāṇḍya.

(5.) Ś.Ś. 1508 (A.D. 1586). At the west gate of the *Chaturmukha Basti.* Grant by Bhairava Rāja.

(6.) Ś.Ś. 1346 (A.D. 1424). At the east of the *Varāṅga Basti.* Grant by Deva Rāya of Vijayanagar.

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[1] "Vīrapāṇḍya seems to have been a Jain feudatory of Vidyānagara, at Ikkēri above the ghāṭs, but his successors seem to have been bigoted Lingaits, and to have much contributed to the decay of the Jains in South Kanara." (Dr. Burnell in *Indian Antiquary* II, 358.)

KERAVĀŚE;—26 miles east-south-east of Uḍipi, 8 miles east of Kārkaḷa. In the principal village, in the yard of the Jaina temple, is an inscription in Old Canarese dated Ś.Ś. 1083 (A.D. 1161). It records a grant by Kumāra Rāya, but, beyond this, little can be made out.

MARANE, in the Murūra Māgane;—16½ miles east of Uḍipi, 7 miles north of Kārkaḷa. (*Murrana.*) In a rice-field, near the hamlet of the Koragars, is a stone bearing a Canarese inscription of Ś.Ś. 1331 (A.D. 1409) recording a grant by some chiefs to the Jain temple at Bārkūr.

MIYĀRA, in the Aidūra Māgane;—24 miles east-south-east of Uḍipi. In a rice-field, near the house of Veṅkaṭa Rāma Bhaṭṭa, is an inscription on a stone. It is in Canarese, and is dated Ś.Ś. 1307 (A.D. 1385). It records a grant to a Śiva temple by a private person.

MULLŪR, in the Kāppa Māgane;—10½ miles south of Uḍipi. (*Mooloor Caup*). In the prākāra of the old temple of *Janārdana* is an inscription recording a treaty made between the chiefs of Yellūru and Kāppa in Ś.Ś. 1421 (A.D. 1499).

NALLŪR, in the Aidūra Māgane;—24 miles east-south-east of Uḍipi. (*Nulloor.*) In a rice-field to the east of the house of Narana Puvani is an inscription in Canarese on a stone. It is dated Ś.Ś. 1218 (A.D. 1296) and records a grant by a private person to a Jain temple.

VARAṄGĀ, in the Śivapura Māgane;—15½ miles east-north-east of Uḍipi. (*Sheerpoor.*) At the Jain temple, here, are 3 inscriptions testifying grants to the temple;—

(1.) Ś.Ś. 1436 (A.D. 1514). Grant by "Deva Rāya Mahārāya."
(2.) Ś.Ś. 1444 (A.D. 1522). Grant by "Chenna Bhairava."
(3.) Ś.Ś. 1437 (A.D. 1515). Grant by a private person.

YARMAL;—13 miles south of Uḍipi. (*Yermaul.*) In the prākāra of the temple of *Janārdana* is a Canarese inscription recording a grant to the temple, undated, except in the cyclic year *Piṅgala.*

YELLŪRU;—15 miles south-east of Uḍipi. Four inscriptions;—

(1.) In the prākāra of the temple. Canarese. Dated Ś.Ś. 1409 (A.D. 1487). Grant to the temple.
(2.) In the same prākāra. Canarese. Dated Ś.Ś. 1421 (A.D. 1499). Similar agreement to that at MULLŪR, between the chiefs of Yellūru and Kāppa.
(3.) In the prākāra of the temple of *Viśvanātha.* Canarese. Dated Ś.Ś. 1407 (A.D. 1485). Records a treaty made between the chiefs of Keravāśe and Yellūru.
(4.) Near a well, north of the same temple. Canarese. Dated Ś.Ś. 1412 (A.D. 1490). Records a treaty between the chiefs of Yellūru and Aikala.

YIRAVETTŪRU, in the Aidūra Māgane;—22 miles east-south-east of Uḍipi. In the prākāra of the temple of *Gopāla Kṛishṇa* is an inscription in Old Canarese, dated Ś.Ś. 1333 (A.D. 1411), perpetuating an agreement between the villagers for the performance of temple service.

MANGALORE TĀLUK.

ADYAPĀDI;—10 miles north-north-east of Mangalore, in the Bailu Māgane. In the *āganam* of the temple of *Ādināthesvara* is an "illegible" Old Canarese inscription.

ADYĀRU;—7 miles east of Mangalore, in the Harēkalā (*Hurrecullah*) Māgane. Two Old Canarese inscriptions, "illegible," on two stones in the village.

ALADAṄGADI;—28 miles east-north-east of Mangalore. (*Ullat Ungady.*) 4 miles north-east of the *Ajalar's* (Rāja's) *Aramane* (palace) in the land called *Kadigera,* is a slab bearing an inscription dated Ś.Ś. 1344 (A.D. 1422) recording a grant of land.

AMATĀDI;—A village of the Bantāla (*Buntwalla*) Māgane, 13 miles east of Mangalore, close to the bungalow at Bantāla. Near a field called *Karnantaya Beṭṭu* is an inscription on a stone, in Old Canarese characters.

AMUNAJE;—9 miles east-north-east of Mangalore. (*Hummunja.*) An old temple of *Durgā Paraméśvarī,* with a *Sthala Purāṇa* called the *Devī Māhātmya* in the possession of Rāma Kṛishṇa Bhaṭṭa, of Addūru in the Mogaru Māgane. There are eleven inscriptions here:—

(1.) In Muli Wurg No. 4. Canarese. "Illegible."
(2.) Near a field of Wurg No. 33. Do.
(3.) On a pillar in front of the Polali temple. Do. Character unknown.
(4.) On the *dhvaja stambha* of the same temple. Do. Do.

(5.) On the back of the image of the deity in the same temple. "Illegible." Character unknown.
(6.) On a stone in the *āganam* of the same temple. Do. Do.
(7.) Near a field of Muli Wurg No. 51. Do. Do.
(8.) Do. do. do. No. 53. Canarese. "Illegible."
(9.) A similar inscription in a field belonging to Veṅkappa Rāyi, at a place called *Badaka Bail.*
(10.) In a field of Muli Wurg No. 42. Character unknown.
(11.) Near a field of Muli Wurg No. 5. Canarese. "Illegible."

Baḷañja, in the Aladaṅgaḍi Māgane;—27 miles east-north-east of Mangalore. (*Bullanjan, Ullat Ungady.*) An inscription in Canarese, dated Ś.Ś. 1411 (A.D. 1489), recording a grant to the temple. It is in the inner *āganam* of the temple of *Pañchaliṅgeśvara.*

Baṅgra Kūlūru;— 4 miles north of Mangalore, in the Harēkalā (*Hurrecullah*) Māgane. Old Canarese inscriptions on three stones in the village.

Bāpanāḍ;—19 miles north-east of Mangalore, close to the bungalow at Mulki. An old temple of *Durgā Parameśvarī*, the *Sthala Purāṇa* of which is in the maṭham at Balkūr in the Uḍipi Taluk. There are two Old Canarese inscriptions here, one on a stone near the temple, the other near the Jain *Basti.* Both are said to be "illegible."

Belma;—5½ miles south-east of Mangalore. (*Bellama.*) An Old Canarese inscription in the principal village.

Beluvai;—In the Puttigai (*Pootegay*) Māgane, 24 miles north-north-east of Mangalore, 6 miles north of the bungalow at Mūdabidri. In a field belonging to Ummana Śeṭṭi is an "illegible" Old Canarese inscription.

Bondamtilla, in the Vāmañjūr (*Waumunjoor*) Māgane;—7 miles east of Mangalore, and 2 miles south of the bungalow at Gūrpūr. In a field at a place called *Barikē* is an "illegible" inscription in Old Canarese characters.

Chitrāpura;—8 miles north of Mangalore, in the Panambūr Māgane. In the northern *āganam* of the temple of *Durgā Parameśvarī* are four stones bearing inscriptions in Canarese characters, but "illegible."

Gūrpūr;—8 miles north-east of Mangalore. Bungalow on high road. (*Goorpoor.*) The Rāja's palace, known as the "maṭham" is an interesting building. The windows of the old zenana are elaborately pierced and carved.

Halenilla;—4 miles north-east of Mangalore; a small hamlet. A Canarese inscription, of which only the date is plain,—Ś.Ś. 1390 (A.D. 1468),—near a field in Wurg No. 2.

Īdu;—28 miles north-east of Mangalore, 11 miles east-north-east of the bungalow at Mūdabidri. (*Eed.*) At a place called *Jaṅgama Beṭṭu* is an inscription in Old Canarese characters.

Inna;—18 miles north of Mangalore, 4 miles north-east of the bungalow at Mulki (*Moolky*), a village in the Mundkūru Māgane. An Old Canarese inscription near the Mudda temple, said to be "illegible."

Inuvalli;—7 miles east of Mangalore, 1 mile south of the bungalow at Fariṅgipēṭṭai. An Old Canarese inscription in the principal village.

Iruvailu;—16 miles east by north of Mangalore, 9 miles east of Gūrpūr. An old temple of *Durgā Parameśvarī*, with a copper-plate *śāsanam*, which is in the possession of Nārāyaṇa Asranna, priest of the temple. On the eastern *kattē* of the temple is an inscription in "unknown characters."

Kadre;—3 miles north-east of Mangalore. An old temple of *Śrī Mañjunātha*, the *Sthala Purāṇa* of which is in the possession of Nārnāchārya of Bālebailu in the Koḍiyāl Māgane. It was written on palmyra leaves and has been injured by fire. There are five inscriptions in this village—(1 and 2) on two stones near the temple, (3) west of the temple, (4) near the tank, (5) in the inner *āganam* of the temple. The last is in Malayāḷam characters.

Kajekāru;—A village of the Bārekajekāru Māgane, 22 miles east-north-east of Mangalore. An Old Canarese inscription in the temple of *Mahādevā.*

Kaṅkanāḍi;—3 miles east of Mangalore. An old temple of *Pañchaliṅgeśvara*, the *Sthala Purāṇa* of which is kept by Padmanābhayya, son of Krishṇayya, a resident of the village.

Kāṇṭāvara;—24 miles north-north-east of Mangalore, 6 miles north of Mūdabidri. An old temple

of *Kanteśvara*, the *Sthala Purāṇa* of which is in the possession of the chief priest of the "Falmar" Maṭham who usually resides at Uḍipi. There are three Old Canarese inscriptions on stones near the kitchen of the temple, and two others in the inner *āganam* of the Falmar Maṭham.

KĀRANDŪRU;—In the Aḷadaṅgaḍi Māgane, 28 miles east of Mangalore. (*Ullatungady.*) A Jain temple, called *Pārśvanātha Basti.* There is a Canarese inscription on a slab in the temple, dated in Ś.Ś. 1411 (A.D. 1489), recording a grant to the temple. In a Bhūta temple dedicated to *Somanātha Bhūta* is an inscription in Canarese recording a grant. It is undated. In the Brahman village is a Canarese inscription on a slab, dated Ś.Ś. 1444 (A.D. 1522), recording a grant of land. Near *Brahmara Banadakaṭṭi*, which lies about 2 furlongs to the east of a well known place called *Peroḍittāyāna*, is an inscription in characters not known to the people.

KĀŚIPAṬṆA;—A village of the Kēla Māgane, 24 miles north-east of Mangalore, 10 miles east of the bungalow at Mūdabidri. In the Jain "Kelada Basti" is an Old Canarese inscription.

KĀVALA MUḌŪRU;—22 miles east of Mangalore. The *Sthala Purāṇa* of the *Kariñjeśvara Devasthānam* at this place is with Rāmanāchārya, late headman of the village. The temple stands on lofty rock.

KĀVŪRU;—4 miles north-east of Mangalore, in the Kūlūr Māgane. An Old Canarese inscription, described as being "near a palmyra tree on a hillock to the east of one Konchadi Sashithotathimma."

KĀVŪRU;—5 miles south-east of Mangalore in the Koḍiyāl Māgane. A Canarese inscription on a stone in Wurg No. 1. A similar one near a field in Wurg No. 9.

KELLAPUTTIGAI;—24 miles north-east of Mangalore, 6 miles north-east of the bungalow at Mūdabidri. Three Old Canarese inscriptions; one in the *Somanātha* temple, one at a place called *Hachabeṭṭu*, the third in the eastern *āganam* of the temple of *Sūryanārāyaṇa*.

KEMPUṆAJA, in the Aḷadaṅgadi Māgane;—28 miles east-north-east of Mangalore. There is a copper-plate inscription dated Ś.Ś. 1636 (A.D. 1714) in the possession of Vīreśvara Hebbāra of *Shūlabet Vālliya*, in this village. It records the endowments of the *Gopāl Krishna* temple at Baraya in the Sulakēri Māgane. He has another dated Ś.Ś. 1642 (A.D. 1720), recording a grant for services at the same temple.

KONAJA;—21 miles north-east of Mangalore, 3 miles north-east of the bungalow at Mūdabidri. Two Old Canarese inscriptions—one in a field to the north of Nadōdi Liṅga Kada's house, another in a field at a place called *Yermudē*.

KUDUPU;—6 miles east of Mangalore. Inscriptions on three stones near the temple of *Ananta Padmanābha*. "Illegible."

KUÑJATTA BAILU;—6 miles north of Mangalore, in the Kūḷūr Māgane. Two Old Canarese inscriptions on stones in two fields, to the west of the house of Koraga Śeṭṭi.

MAÑCHI.—A village of the Bantāla (*Buntwalla*) Māgane, 14 miles east of Mangalore. An Old Canarese inscription in a field called *Mañchi* and another, similar, in a field called *Nirbail*.

MANGALORE (*Maṅgaḷūru*).—The Collector's head-quarters. The *Maṅgala Devī* temple, which gives its name to the town, is an old one. The *Sthala Purāṇa* of this is in possession of Veṅkataramana Aitala, son of Gaṅgādhara Aitala of Mangalore, who also has the *Sthala Purāṇa* of the temple of *Hanumān*. The *Sthala Purāṇa* of the temple of *Gaṇeśa* is with Śaṅkara Nārāyaṇa Bhaṭṭa, son of Annayẏa Bhaṭṭa of Mangalore. In the town of Mangalore is an "illegible" inscription in Canarese on a stone. There is an old Portuguese inscription in the part of the town known as *Nirishivālliya*, near the house of a Mussulman resident named Amīr-ud-Dīn. On two stones at *Chakrapāṇi* in the hamlet of Attāvara are Canarese inscriptions, and at the *Pāṇḍyeśvara* temple in the same village are three others, similar. All are "illegible." Three miles north of Mangalore on the Gūrpūr river is a fort known as the "Sultan's Battery," said to have been erected by Tipu in the last century.

At Koḍiyāl Bail, 2 miles north of Mangalore, are the following inscriptions:—

(1.) In a field of Wurg No. 6.	Much worn and injured.	
(2.) In a field of Wurg No. 11.	Old Canarese.	"Illegible."
(3.) In a field of Wurg No. 26.	Do.	Do.
(4.) In another field of the same.	Do.	Much injured and "illegible."
(5.) In a field of Wurg No. 33.	Do.	Do.

At the village of Bōlūra, also about 2 miles north of Mangalore, are five similar inscriptions:—

(1.) In a field of Wurg No. 2.
(2.) In Wurg No. 1, near a *Bhūta Sthānam*.
(3.) In Wurg No. 9, at a place called *Mitapadpu*.
(4.) In a field in Wurg No. 6.
(5.) In a field in Wurg No. 4.

The Collector lately presented five copper-plate grants to the Madras Museum, which have not yet been deciphered. They were found in his office at Mangalore. (For notices of Mangalore, see *Buchanan* II. 217. *Fryer's Travels*, 55.)

MĀNTRĀDI;—22 miles north-east of Mangalore, 4 miles north-east of the bungalow at Mūdabidri. An Old Canarese inscription in the *āganam* of the palace of the Konnara Rājas.

MOGARU;—10 miles north-east of Mangalore. (*Mogur.*) A Jaina *basti* of uncertain age.

MŪDABIDRI ("Mudbidri");—18 miles north-west of Mangalore. (*Mood Bidderee.*) An ancient Jaina *basti* of considerable architectural importance, as it very clearly illustrates the attempt to copy wooden forms which characterizes all Hindu stone workings, especially those on this coast. (See *Mr. Fergusson's Works.*) It is elaborately sculptured and decorated. The doorway is very handsomely carved, and the enclosure wall is ornamented also. On one of the pillars of the main building is an inscription. Some of the pillar bases are beautifully decorated with an intricate but effective pattern in a sort of rope-work. The effect is very graceful. The Rāja's old palace is a very interesting building. From the outside it appears common and uncared for, as the roof is made only of thatch. But the stone sculptures inside are very fine. The principal pillars are those in the entrance hall, and in a verandah adjoining the court-yard. There is a handsomely carved wooden roof. The walls are covered with very poor paintings. There is an old bridge near the Jaina *basti*, illustrating the efforts of Hindus, ignorant of the principle of the arch, to bridge a stream. Beyond the *basti* are several tombs of Jain priests, lofty erections of several storeys, and interesting as being some of the only Hindu tombs in Southern India. Mr. Fergusson writes,—"Their forms are quite unlike any other building now known to be standing in any other part of India." On the road to Kārkala, north of Mūdabidri, is another ancient Jaina *basti*, smaller than the former.

(*For a description of the basti and tombs, with illustrations, see Mr. Fergusson's History of Indian and Eastern Architecture*, 270–278; *for an historical sketch, Buchanan* II, 254.)

Lists have been sent me of 17 Jaina temples at Mūdabidri, and of the following inscriptions:—

(1.) On a pillar of the *Gaddige maṇḍapam* of the "Guru Basti." Ś.Ś. 1537 (A.D. 1615), recording the erection of a portion of the maṇḍapam by some private persons.
(2.) On a stone in the same *basti*. Gift by a local chief in Ś.Ś. 1329 (A.D. 1407).
(3.) On a pillar on the north side of the *Bhaira Devī maṇḍapam* of the "Hossa Basti," recording the erection of the maṇḍapam by a private person. Undated.
(4.) A very long inscription recording gifts made for the construction of the *Chittra maṇḍapam*, of the same *basti*, in Ś.Ś. 1384 (A.D. 1462) and Ś.Ś. 1394 (A.D. 1472).
(5.) In the interior of the same *basti*. Dated Ś.Ś. 1398 (A.D. 1476).
(6.) In the interior of the "Chettra Basti." Undated. An epitaph.
(7.) On a pillar south of the "Hirē Ammanavara Basti." Recording its construction in Ś.Ś. 1461 (A.D. 1538).
(8.) On a stone near the "Tīrthakara Basti." Recording a gift to the "Guru Basti." Dated Ś.Ś. 1229 (A.D. 1307).
(9), (10), (11.) On three stones near the same *basti*. Old Canarese. "Illegible."
(12), (13), (14), (15.) On four stones in the burial-ground of the Jains.
(16.) On a pillar in the same burial-ground.

MŪḌU;—14 miles east of Mangalore, in the Bantala (*Buntwalla*) Māgane. Five Old Canarese inscriptions; (1) near a field called *Kallivara*, (2) near a field called *Pelatavara*, (3) near a field called *Modaṅkap*, (4) near another field called by the same name, (5) in a field called *Bantāla Bail* near the hamlet of Bail.

MUNDKŪRU;—16 miles north of Mangalore, 6 miles east of the bungalow at Mulki (*Moolky*) on the sea. An Old Canarese inscription near the temple.

MUNDŪRU;—31 miles east-north-east of Mangalore in the Eraḍū Māgane. An Old Canarese inscription near a private house.

Nārāvi;—28 miles north-east of Mangalore, 10 miles east by north of Mūdabidri. (*Naurauvee.*) In the *āganam* of the temple of *Sūryanārāyaṇa* is an Old Canarese inscription, said to be "illegible."

Nellikāru;—27 miles north-east of Mangalore, 9 miles north-east of the bungalow at Mūdabidri. An "illegible" Old Canarese inscription in the *āganam* of the Jaina *basti*.

Nellitīrtha;—12 miles north of Mangalore, in the Pējāvara Māgane. An inscription in the *āganam* of the temple in Old Canarese, said to be "illegible."

Niddōdi.—In the Puttigai (*Pootegay*) Māgane, 13 miles north-north-east of Mangalore, 6 miles west of the bungalow at Mūdabidri. (*Niddawaddy.*) An "illegible" Old Canarese inscription on a stone in the land of a farmer named Rāma Udpa.

Padu.—In the Vāmañjūr (*Waumunjoor*) Māgane, 8 miles east of Mangalore and 3 miles south of the bungalow at Gūrpūr. An inscription in "unknown characters" near the temple of *Varadeśvara*, and an Old Canarese inscription, said to be "illegible," near a place called *Banta Kattā*.

Padukōdi;—5 miles north of Mangalore in the Kūlūr Māgane. (*Puddoocode.*) A Canarese inscription near a field belonging to a farmer named Rāmayala.

Padupanambūru;—14 miles north of Mangalore, 3 miles south of the bungalow at Mulki (*Moolky*) on the sea. On the front pillar of the Jain *basti* is an Old Canarese inscription, said to be "illegible."

Panambūr;—4 miles north of Mangalore. In the southern *āganam* of the *Nandīśvara* temple is a Canarese inscription.

Prāntya.—In the Mūdabidri Māgane, near the Mūdabidri bungalow, 18 miles north-east of Mangalore. There are some "illegible" old Canarese inscriptions on four stones near the well of the *Gaurī* temple.

Puttigai;—16 miles north-north-east of Mangalore. (*Pooteegay.*) At a place called *Bannada Beṭṭu* is an "illegible" old Canarese inscription. There is another in the temple of *Somanātha*, a third on the land of a farmer named Edadi Pammu Śeṭṭi, and a fourth on the land of one Paṇiyappa.

Savaṇāl, in Eradūr Māgane;—32 miles east-north-east of Mangalore, 4 miles south-west of Jamālghaḍ rock. In some land held by Savaṇāl Krishṇayya, on a granite slab, is an inscription relating to the settlement of a disputed boundary in Ś.Ś. 1414 (A.D. 1492).

Simanturu;—20 miles north-east of Mangalore, 3 miles east of Mūdabidri. An old temple of *Janārdana*, the *Sthala Purāṇa* of which is in the Maṭham at Balkūr in the Uḍipi Taluk. Near the temple is an "illegible" Old Canarese inscription.

Someśvara;—5 miles south of Mangalore. (*Somaishwar Pagoda.*) Inside the inner prākāra of the *Someśvara* temple is an Old Canarese inscription, said to be "illegible."

Tiruvāilu;—7 miles east of Mangalore, 2 miles south of the bungalow at Gūrpūr, in the Vāmañjūr (*Waumunjoor*) Māgane. An Old Canarese inscription in the temple, said to be "illegible," and another, similar, in the village.

Ulipādi;—12 miles east-north-east of Mangalore, 4 miles east of the bungalow at Gūrpūr. There are three inscriptions here:—

(1.) Near a field of Muli Wurg No. 23 belonging to Veṅkaṭēśa Nāyakka. Characters unknown. "Illegible."

(2.) Under a pīpal tree near the same Wurg belonging to Veṅkaṭēśa Nāyakka. Characters unknown. "Illegible."

(3.) In the *āganam* of the Padu temple in Muli Wurg No. 20 belonging to Veṅkaṭēśa Nāyakka. Characters unknown. "Illegible."

Ullāla;—3 miles south of Mangalore, on the south bank of the Netrāvatī river. (*Oolaul.*) A Jaina *basti* of uncertain age. An inscription in old Canarese near a house in the principal village, and another near the ruins of the temple of *Hanumān* in the old fort.

Vēnūr or Yēnūr;—24 miles east-north-east of Mangalore. 10 miles east of Mūdabidri. (*Yainoor.*) A monolithic Jaina statue 35 feet high, one of three as yet known (see *Kārkaḷa*), and a temple. (*Mr. Fergusson's Indian and Eastern Architecture*, 268.) Near it is a fine pillar made of one stone and richly sculptured. The doorway of the temple is very beautifully decorated. Near the principal temple is another small Jaina shrine with pillars. At its base are some *Nāgakals* and a *Vīrakal*. The Collector's list of remains at Vēnūr are as follows:—

(1.) The "Bimaṇṇara Basti" Jain temple, with an inscription dated Ś.Ś. 1526 (A.D. 1604), recording a grant to the temple by an Uḍaiyār.

(2.) The "Gummatēśvara Deva," colossal statue having on it an inscription dated Ś.Ś. 1526 (A.D. 1604) recording a grant by Śrī Rāya Kumāra.

(3.) The "Vēnūr Gummatēśvara Basti" Jain temple, with an inscription dated Ś.Ś. 1544 (A.D. 1622). The Tahsildar mentions three other bastis. At the "Akkaṅgala Basti" is a Canarese inscription in the prākāra, dated Ś.Ś. 1526 (A.D. 1604) relating to its erection by a local Rānī. At the "Tīrthakara Basti" is an inscription of Ś.Ś. 1546 (A.D. 1624) recording a grant by a local chief.

Mr. Walhouse contributed a valuable paper on the remains at Yēnūr to the *Indian Antiquary* (V, 36). (See also *Buchanan* II, 253–277.)

Vulaibeṭṭu ;—9 miles north-east of Mangalore, 1 mile south of the bungalow at Gūrpūr, in the Vāmañjūr Māgane (*Waumunjoor*). On two stones near the temple are Old Canarese inscriptions, said to be "illegible."

UPPINAṄGAḌI TĀLUK.

Ālaṅkār ;—8 miles east-south-east of Uppinaṅgaḍi. In the temple at Neraṅki is an inscribed slab, said to be in Nāgarī characters.

Bail ;—17 miles north-east of Uppinaṅgaḍi. (*Byle.*) A Jain temple of *Pārśvanātha*, with an inscription in a character and language that the people do not understand.

Bantra ;—21 miles east of Uppinaṅgaḍi. There is an Old Canarese inscription here, damaged and "illegible," in the *Mahāliṅgeśvara* temple.

Bellataṅgaḍi ;—32 miles east-north-east of Mangalore. (*Bellat Ungady.*) There was an ancient city here, with a Jain temple and a fort belonging to the Baṅgār Rājas. (See *Buchanan* II, 249.)

Guruvāyaṅkēri ;—Close to Bellataṅgaḍi, 12 miles north-north-east of Uppinaṅgaḍi. (*Bellat Ungady.*) There is a Jaina temple here, and a maṇḍapam of five pillars, which has been figured by Mr. Fergusson in his *History of Indian and Eastern Architecture* (p. 274), under the name (by mistake) of "Gurusankerry." It is a maṇḍapam standing on five pillars, and built in three storeys, on the side of one of which is a curious gabled doorway. It is believed to be of great age. A number of snake-stones are grouped around its base. On p. 276 of the same work Mr. Fergusson gives a picture of the sculptured pillar here, which is very graceful and effective.

Indubeṭṭa, in the Baṅgāḍi Māgane ;—24 miles north-east of Uppinaṅgaḍi. At a place called "Aṅgaḍi Neri" is an inscription in a language unknown to the people, and in a character they cannot read.

Jamallābād ;—3 miles north of Bellataṅgaḍi and 14 miles north-north-west of Uppinaṅgaḍi. A very fine rock fort. It is situated on the summit of a conical hill 1,000 feet high, the only approach to it being by steps cut in the rock. It was captured from the English by Tīpu, but was recaptured one or two days afterwards by troops from Mangalore. Its history is given by Buchanan in his *Journey* (Vol. II, p. 250).

Kaḍaba ;—18 miles east-south-east of Uppinaṅgaḍi. (*Cuddaba.*) In the temple of *Gaṇeśa* is an old Canarese inscription, damaged and only partly legible. Tekodga Ananta Bhaṭṭa, of the village of Kōḍimbaḷa is in possession of a Canarese copper-plate inscription recording a grant (*Śaka* year not given) by a Rānī of Keladi. He will lend it for examination, but is not willing to part with it permanently.

Māchina;—in the Bellataṅgaḍi Māgane, 14 miles north-east of Uppinaṅgaḍi. There is an Old Canarese inscription here which the natives cannot read or interpret.

Mallaramāḍi ;—13 miles north-east of Uppinaṅgaḍi. (*Mullarmaudy.*) A mile and a half south of this village is the temple of Dharmasthala (*Durmastulla*), said to be about 700 years old. The liṅgam in the temple is said to have been brought from the Kadiri temple at Mangalore.

Pañja ;—25 miles south-east of Uppinaṅgaḍi. (*Panjee.*) An Old Canarese inscription, said to be unintelligible, in the *Durgā* temple of the village of Balpa. Another in the same village on the bank of a rice-field called *Kānaguḍi*, recording a grant in S.Ś. 1484 (A.D. 1562). In the village of Eḍamaṅgala in the *Pañchaliṅga* temple is an unintelligible inscription, said to be in "unknown characters," and a similar one is to be seen in the temple at Bāripāḍi.

Puttūr;—6 miles south-west of Uppinangaḍi. (*Poottoor.*) There is an inscription, said to be in "unknown characters," in the temple in the principal village. Nārāyaṇa Tantritāya of the village of Keminje is in possession of two Canarese copper-plate inscriptions. Each is dated only in the cyclic year, and each would appear to be a document of only local interest. He will lend them for examination, but will not part with them.

Subrahmaṇya;—28 miles south-east of Uppinangaḍi. (*Soobramunny.*) There is a temple in Kukke village with two inscriptions on slabs. One is an Old Canarese inscription recording a grant of land to the temple by Mādhavā Rāya of Goa in Ś.Ś. 1309 (A.D. 1387). The other is in "unknown characters." In the village of Biḷinili in the temple of *Gopālakrishṇa* is an inscription said to be in Nāgarī, but "illegible." The Mukteśvar of the temple is in possession of the following copper-plate inscriptions.

(1.) Dated only in year *Prabhava*, grant by Mahādeva, sovereign of Goa. The grant is in Nāgarī.
(2.) Ś.Ś. 1329 (A.D. 1407). Grant in Nāgarī by an Uḍaiyār of Goa who is said to have been ruling the province of Mangalore.
(3.) Ś.Ś. 1587 (A.D. 1665). Grant in Canarese by the son of the ruler of Śrīrangapaṭṭaṇa (Seringapatam).
(4.) Ś.Ś. 1581 (A.D. 1659). Grant in Canarese by Śrī Ranga Rāya, son of the "Ruler of Vēlāpuram."
(5.) Ś.Ś. 1588 (A.D. 1666). Grant in Canarese by the same Śrī Ranga, who in this one calls himself "Ruler of Vēlāpuram."
(6.) Ś.Ś. 1588 (A.D. 1666). Grant in Canarese by the same.
(7.) Ś.Ś. 1603 (A.D. 1681). Grant in Canarese by Venkaṭādri Nāyakka and Tippayya, of Bēlūr.

The owner of the plates will not part with them permanently, but is prepared to lend them for examination. The principal objects of worship in the temple are two images of a *nāga* and a six-faced deity (*Kārttikeya*) which stand side by side in the *garbhālayam*.

Ujre;—in the Bellatangaḍi Māgane;—18 miles north-east of Uppinangaḍi. There is an inscription here similar to that at Māchina.

Uppinangaḍi (*Oopin Ungady*);—In the temple in the part of the town known as Kadikār is an illegible inscription, said to be in unkown characters. It is partly buried in the ground. There is a temple here at the confluence of the Netrāvatī and Kumardēr rivers, which is held to be very sacred. The building is very old and ruinous. In the bed of the stream, below, is a lingam to which daily worship is offered.

KĀSARAGŌḌ TALUK.

Adūr;—17 miles east of Kāsaragōḍ. (*Uddoor.*) An old sculptured Śiva temple, fabled to have been founded by Arjuna. It is now in ruins. It is said to have been repaired about 500 years ago. The *Sthala Purāṇa* is with Kuntara Bhaṭṭa, who lives 2 miles east of the Adūr Police Station. At the temple of *Gaṇeśa* is an inscription.

Anantapuram;—8 miles north-east of Kāsaragōḍ. An inscription, said to be in Tulu, but "unintelligible," is on a slab in front of the temple.

Bangra Mañjēśvara;—16 miles north-north-west of Kāsaragōḍ (*Bungar Munjashwar*). An old Jaina *basti*.

Bēkal;—7 miles south of Kāsaragōḍ, on the coast. (*Baicull.*) A fort, the largest in the district, built by the Ikkēri Rājas. Buchanan alludes to it in his *Journey* (Vol. II, p. 211.) (*Beacal.*)

Chandragiri;—3 miles south of Kāsaragōḍ. A fort built by the Ikkēri Rājas. On the north bank of the Chandragiri river is a slab with an inscription "supposed to belong to the days of Harihara Rāya." It is said to be "unintelligible," and to be written in "various characters."

Hossadurgam;—15 miles south of Kāsaragōḍ. (*Hoss Droog.*) A fine fort built by the Ikkēri Rājas. (*Buchanan's Journey* II, 209.)

Kāsaragōḍ.—Head-quarters of the taluk, 28 miles south of Mangalore, on the coast. A fort built by the Ikkēri Rājas. For a sketch of the history of the "Nīleśvara Rājas" of this tract see *Buchanan's Journey* II, 209.

Kāvu;—35 miles north-east of Kāsaragōḍ. Also called Madnūr. (Bungalow on the main road.) An old fort, known as the fort of the "Mayilarasu."

MADDŪR ;—4 miles north-north-east of Kāsaragōḍ. (*Muddoor.*) A large old fort, known as the fort of the " Mayilarasu."

MADNUR ;—See KĀVU.

ŚIRI ;—11 miles north of Kāsaragōḍ, on the coast. A fort built by the Ikkēri Rājas.

TEṄKA KUMBLA ;—9 miles north of Kāsaragōḍ, on the coast. (*Coombla.*) A fort built by the Ikkēri Rājas. At the gate of the fort is an inscription in Canarese recording the erection of the fort by a Nāyakka. It is dated only in the cyclic year.

VIṬṬALA ;—20 miles north-east of Kāsaragōḍ. (*Vitla.*) The temple of *Pañchaliṅgeśvara* is of great antiquity, but most of the present buildings are quite modern. At the foot of the *dhvaja stambha* is fixed a copper-plate with inscription in Canarese, recording the execution of certain temple works in Ś.Ś. 1666 (A.D. 1744). Near the *Anantesvara* temple is an old inscription said to be in Malayāḷam character, but quite " illegible."

BAIKAL TALUK.

PUDŪR ;—16 miles south-east of Baikal. (*Poodaoor.*) An old Śiva temple.

MALABAR DISTRICT.

The whole of the coast of Southern India west of the ghāṭs is fabled to have been recovered from the sea by *Paraśu Rāma*, who peopled the new territory with Brahmans from the north, and promulgated all the laws and regulations, and established all the peculiar manners and customs which now characterize the inhabitants. The Malabar District was a portion of the land so recovered.

Government by an elective sovereign, each ruling for twelve years, seems to have obtained in the country, the rulers being known by the title of *Perumāḷ*[1] till, at some date as yet unknown, the last Perumāḷ gave up the throne. Some say he went to heaven, some that he went to Mecca. At his departure he portioned out his realm amongst four Rājas. One of these was the Zamorin of Calicut, to whom he bequeathed his sword, which is still preserved and worshipped. The Zamorin governed most of the Malabar District. (See the " Rulers of the Malayāḷam Country " in Vol. II.)

There is reason to think that the Phœnicians and other ancient nations of Western Asia traded with the people of the Malabar Coast, and probably there was considerable merchandize. Gold appears to have been extensively mined in the Wynaad country. Large stores of Roman coins have been found in Malabar, and it has been stated that there was a Roman temple of Augustus and a garrison of soldiers at *Muziris*, which is identified with Muyirikoḍu or Kuḍaṅgalur (Cranganore). Arab traders came in large numbers and formed a colony now represented by the *Māpilas* or *Moplahs*. Anterior to the era of the last Chēramān Perumāḷ, and probably within the first five centuries of the Christian era a colony of Nestorian Christians settled themselves in the country. Cosmas (beginning of the sixth century A.D.) mentions Christians in "*Male.*" He names as the principal sea-ports on this coast, famous for trade, " Parti," " Mangarvuth," " Solopatam," " Nalopatam," and " Pondupatan."

Keraḷa is mentioned in the Inscription of Paulakeśi of the Western Chalukyas as possessing a chief who was conquered by that sovereign. This was in the fifth century A.D. Mayūrivarmā, the first of the Kaḍambas of Baṇavāśi according to Sir Walter Elliot's List, is said to have been King of *Keraḷa* and *Kaurāshṭraka Deśa*. In the reign of Mayūrivarmā's son, *Keraḷa* and *Tuluva* are separately mentioned. (Taylor's MSS. in *Madras Journal* X, 419.) This helps to confirm the tradition current on the Western Coast as to the antiquity of *Keraḷa*. The Reverend T. Foulkes, in the historical part of the Salem District Manual, contends that *Keraḷa* is identical with *Chera*. The history of the tract is, however, involved in obscurity till the fourteenth century.

In 1310 the Muhammadans made their first appearance on the Malabar Coast, when the country was reduced by Malik Kāfur, the celebrated general of Mobārik Khilji of Delhi. In 1341 Malabar successfully revolted. In 1498 Vasco da Gama landed, and after him came Cabral and many other settlers. Shortly after this the Rāyas of Vijayanagar conquered Malabar and the entire South of India. They were followed by the Mussulmans. Concerning this period the writings of the Portuguese (Cæsar Frederic, and others) should be consulted; and a great deal may be learned from the history of the Mussulman, Zair-ud-dīn. From 1664 the English began to acquire territory, and finally obtained the whole from Tīpu of Maisūr in 1792.

The only native historical documents known to exist regarding the Western Coast are the *Keraḷa Māhātmyam* and its offspring, the *Keraḷotpatti* (*Keraḷa Utpatti*). The latter was translated by Mr. Duncan and published in *Asiatic Researches* (V, 1); and an abstract of it by Dr. Gundert is given in the *Madras Journal* (XIII, Part I, p. 97).

The origin of the name *Malabar* is a subject of dispute. In the *Journal of the Royal Asiatic Society* (V, 147) Mr. C. P. Brown argues that it is derived from the Arabic *Mu-abbar*, which being carelessly written, by the mistake of a letter was transformed into *Mu-labbar*, by which name this tract was known to the Syriac Christians of the coast. Mr. Logan, of the Civil Service, who has for many years lived in the district and has given great attention to its archæology, derives the name from *Mala* or *Malai*, " a hill," (*Malayāḷam*=" hills and waves "), the termination—*bar*, being an Arabic suffix. General Cunningham, in his *Ancient Geography of India* (I, 550), identifies it with the *Mo-lo-kiu-cha* (*Malakuta*, or *Malayakuta*) of Hiwen Thsang. (Julien's Translation III, 121. See also Yule's *Marco Polo* II, 374.) Another derivation is from *Maṛai*, " rain."

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[1] For a note on the Perumāḷs see *Indian Antiquary* IX, 77.

"Zamorin" is from Sanskrit *samudra*, "the sea," "Lord of the seas." The Malayāḷam title is *Kunnala-kōn*, "Lord of the hills and waves." (*Kunnu*, hill; *ala*, wave; *kōn*, lord.)[1] "Keraḷa," by which name the country is known is generally believed to be connected with *Chera*.

Mr. Logan tells me that he thinks there are numerous copper-plate grants in the district, mostly in the Vaṭṭeḻuttu character. Mr. Logan published in the *Indian Antiquary* VIII, 309, an interesting paper on the curious rock-cut sculptures found in this district.

A note on the divisions of the year on this coast will not be out of place here, as local chronology is always referred to the *Kollam Āṇḍu* or era of Kollam.[2] The year is divided into twelve months named after the signs of the zodiac, commencing in the middle of September:—

English.	Malayāḷam.	Sanskrit Original.	Tulu.
September-October	Kanni	Kanyā	Paggu.
October-November	Tulām	Tulā	Beśā.
November-December	Vṛicchikam	Vṛicchikam	Kārtelu.
December-January	Dhanu	Dhanuḥ	Āti.
January-February	Makaram	Makaram	Sōṇa.
February-March	Kumbham	Kumbham	Nirnāla.
March-April	Mīnam	Mīnam	Bontelu.
April-May	Mēḍam	Mesham	Jārde.
May-June	Eḍavam	Vṛishabham	Perārde.
June-July	Midhunam	Midhunam	Pūntelu.
July-August	Karkaḍam	Kaṭakam	Māyi.
August-September	Chiṅgam	Siṁham	Suggi.

The following references may be found of use:—

[*Journal of the Royal Asiatic Society* I, 171. *Madras Journal* I, 7, 94, 255, 342; IV, (*new series*) 79, 80; VII; IX 365-6. XXI. 30. *Buchanan's Journey* II, 31, 51, 139. Dr. Burnell's *Palæography of Southern India*, plate xxxii and pp. 76 n. 2, 140. *Indian Antiquary* III, 333; IX, 77. Mackenzie's MSS., book 58, c. 1027. *Asiatic Researches* VII, 364; X, 85, 106. *Journal of the Asiatic Society of Bengal* XX, 371, 382. Correa's *Three Voyages of Vasco da Gama*, translated by Lord Stanley, (Hakluyt Society), p. 145, Colonel Yule's *Marco Polo* II, 274.]

CHIRAKAL TALUK.

AYEKŌḌ;—5 miles north-nort-west of Cannanore. (*Tyecode.*) On a hill in Vyāpuram desham is an ancient granite statue of *Bhagavatī* (*Durgā*).

CANNANORE (*Kannanūr*);—50 miles north-north-west of Calicut. Head-quarters of the taluk. There is an old Dutch fort here, in excellent condition. The masonry is constructed of laterite. Cabral visited Cannanore in A.D. 1500, and Vasco da Gama in 1502. It became an early English settlement in 1669, and was ceded to the English by Tīpu with the rest of Malabar in 1792.

CHERUTAṚAM;—16 miles north-north-west of Cannanore. (*Cheruthalum.*) An old temple now deserted, which was demolished by Haidar 'Ali in 1765-6.

CHERUKUNNA;—11 miles north-north-west of Cannanore. (*Cheracoon.*) An ancient temple, the construction of which is as usual attributed to *Paraśu Rāma*. The deity worshipped is a goddess, who, it is said, came from the north, near Benares. There are seven old temples here. On the west side of the hill on which stands the temple of *Kunnūru Matilakone*, is a rock-cut cave.

CHUṚALI;—20 miles north by east of Cannanore. (*Choyly*). In the *Nediyaṅgu* temple is an inscription recording the erection of a stone there in K.Ā. 801 (A.D. 1625).

CHUVAI;—2 miles east of Cannanore. (*Chuviel.*) An old temple.

EḌAKKĀḌU;—5½ miles south-east of Cannanore. (*Yeddacaud.*) Two old deserted temples of

[1] This note is by Mr. Logan.
[2] The "Kollam" from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kōvilāṇḍi (*Koilandi*, *Coilandy*), 14 miles north of Calicut. Two miles north of this place was an old palace, or *Kōvilam* whence the name. It is marked "Pagodah" in the Ordnance map. (*Mr. Logan.*)

Vishṇu and Śiva. They were demolished by Haidar 'Ali in 1765-6. In the Chola dēsham is an old Christian church with a tomb.

ELAYAVŪR ;—4 miles south-east of Cannanore. West of the road to Tellicherry. There is an ancient temple in the hamlet of Kuruva here which was demolished by Haidar 'Ali, and is now deserted.

ERONE ;—15 miles north of Cannanore. In the hamlet of Kattanapalli is an inscription on a granite slab at a tank attached to the temple. It is said to be in indistinct Tamil characters, but is possibly Vaṭṭeruttu. In the hamlet of Nerambil, in a hill torrent flowing westwards from the Chattiyūr hill, is a granite rock bearing an inscription in old Tamil characters, below which is engraved in Malayāḷam the word "*adiyodi.*"

ERAMARA ;—20 miles north by west of Cannanore. There is an inscribed stone here in a ruined temple, in an enclosure called *Chālappuratu.* The characters cannot be deciphered. The top of the slab has been broken off. In the dēsham of Mātamaṅgalam are four rock-cut caves, and there is one in Periṅgōm.

KAḌALĀYI ;—3 miles north of Cannanore. An old temple.

KAḌAMBĒRI ;—9 miles north-east of Cannanore. An old temple.

KALARIVĀḌAKKAL ;—4 miles north-west of Cannanore. An old temple.

KALLIYĀḌ ;—18 miles east-north-east of Cannanore. (*Calliaud.*) Five rock-cut caves, three in the desham of Kalliyāḍ, one in Ūrattūr, and one in Nuchiyāḍ.

KĀÑJARAṄGĀḌ ;—14 miles north of Cannanore. An old temple.

KAṆṆĀPURAM ;—9 miles north-west of Cannanore. In this amsham, in the village of Chunda on the south side of the *Kuruva Kāvu* temple, is an inscribed slab. The temple is an old one. Near it is a rock-cut cave. Near this, on a hill, is a ruined temple. Altogether there are said to be nine old temples here.

KAṞIVELLŪR ;—28 miles north of Cannanore. A dolmen and four menhirs.

KĀVAI ;—20 miles north-west of Cannanore. (*Kuvoy.*) A dolmen and four menhirs. A sanyāsi is said to have been buried in the dolmen "150 years ago."

KAYARĀLA ;—11 miles north-north-east of Cannanore. (*Kirallum.*) There is an inscribed slab, broken, in the temple, said to be in Devanāgarī character. At the Velam temple is an ancient rude stone circle.

KIṞARA ;—9½ miles north-west of Cannanore. An old temple.

KUNBIMAṄGALAM ;—24 miles north of Cannanore. In the hamlet of Kūnnaravati Rāmandaḷī is an old temple.

KŪÑJAMAṄGALAM ;—See MOUNT D'ELI.

KURUMATTŪR ;—12 miles north-north-east of Cannanore. (*Kurmbatur.*) An old temple in ruins.

KUTTIYĀTTUR ;—12 miles north-east of Cannanore. (*Kutiatur.*) In the gate of the temple is a stone bearing an inscription not as yet read, in characters stated to be "unknown." There is another similar one in the Pāvannūr temple. There are two dolmens here, and a rock-cut cave. In Chempaḷasi hamlet is another rock-cut cave.

KUTTIYĒRI ;—15 miles north of Cannanore. (*Kuthiary.*) In the hamlet of Talavil is a rock-cut sepulchre similar to that at Taḷiparamba (*q.v.*) It was opened by Mr. Logan, C.S. At the hamlet of Timiri is a small excavation in the rock just above the water line of a bathing-tank.

KŪTTŪR ;—20 miles north of Cannanore. In the hamlet of Vānappula is a cave like that at Taḷiparamba (*q.v.*)

MĀDAI ;—13½ miles north-north-west of Cannanore. (*Maudoy.*) There is an old temple here. Also a mosque bearing an inscription in Arabic, commemorating its foundation in Hijra 518 (A.D. 1124). There is another inscription stating that a tank was constructed by a Hindu. The grave of an Arab is shown, who died, the natives say, "1,000 years ago." In the hamlet of Paraṅgaḍi is an old tank known by the name of the "Jewish tank," near which stands the old Eli palace (Marco Polo's *Heili,* whence *Mount D'Eli*) of the Kōlāttiri Rājas. The tank was probably constructed by a colony of Jews or "Yavanas." Mādai is one of the most interesting localities in North Malabar. Mr. Logan excavated two cave sepulchres here like those at Taḷiparamba.

MALAPAṬṬAM ;—13 miles north-east of Cannanore. (*Mulluputtam.*) An old temple. Two rock-cut caves, one in the principal village, the other in the hamlet of Vettichēri.

Maniyūr;—10 miles north-east of Cannanore. On the north side of the trench surrounding the temple is a stone having an inscription "in unknown characters" on its four sides.

Madul;—10 miles north-north-west of Cannanore. (*Matillah.*) Under the name of *Matmul* Buchanan gives a description of this place, and an interesting historical sketch of North Malabar, in his Volume II, 194.

Moṟappalaṅgāḍ;—7 miles south-east of Cannanore, halfway between Cannanore and Tellicherry. (*Mapillankad.*) An old temple.

Mount D'Eli (*Dilli, Delli, Delly, Eli.* In Malayāḷam, *Eli-malai*);—16 miles north-west of Cannanore. (*Mount Delly or Yeymullay.*) A conspicuous hill on the coast. Marco Polo calls the territory of the Kōlattiri Rāja, the "Kingdom of Eli." Portuguese travellers styled it "Monte d'Eli." Hence the corruption into "Delly," &c. *Elimalai* means "Rat-hill," and hence we find Correa in his "*Three Voyages of Vasco da Gama*" (Lord Stanley's Translation, Hakluyt Society, p. 145) calling it the mountain "Deli-elly of the rat." He also calls it in another place "Dely." Marco Polo (Colonel Yule's edition II, 374) calls it *Heili.*[1]

A fort was built here by the Portuguese, and was captured from them by the Dutch. In 1754 the French purchased it from the Chirakal Rāja. In 1761 the Rāja of Cannanore surprised and massacred the French garrison, and delivered the fort to the English. It was taken by Tīpu's general in 1779, and was restored to the English in 1784. (*Buchanan* II, 196. *Madras Journal* for 1879, p. 120.)

At Kūñjamaṅgalam, four miles north-east of Mount D'Eli (*Kunjamunglum*) is a large Muhammadan mosque, of considerable antiquity, with tombs. In the Narayakannūr temple is a long inscription on the southern court, not yet read.

Payyavūr;—20 miles east-north-east of Cannanore. (*Pyaur.*) An old temple of *Subrahmaṇya.*

Payyinnūr;—20 miles north-north-west of Cannanore. (*Painur.*) An old temple. A statue of *Paraśu Rāma* is said to exist here. The maṇḍapam is elaborately sculptured.

Poṟāti;—4½ miles north of Cannanore. (*Polaudy.*) In the hamlet of Paḷḷikunnam is an ancient ruined temple which was demolished by Haidar 'Ali in 1765.

Taḷiparamba;—12 miles north of Cannanore. (*Tullipurmbu.*) An ancient Śiva temple. On the bank of a tank attached to the temple is a building on which is a granite slab bearing an inscription; and another, dated K.A. 954 (A.D. 1778) is to be seen at the foot of a banyan tree in front of the temple. The former is to the effect that the bathing-house was finished in *Kollam Āṇḍu* 700 (A.D. 1524). The temple has many sculptures and some fine gopuras which were, however, destroyed by Tīpu. It is said to be of very great antiquity, to which the architecture in parts bears witness. The *Sthala Purāṇa* of the temple is in the hands of the District Mūnsif of Kāvai. There is a large and important mosque here, and an old mud fort. On the south side of the road leading to Kuppam is a sculptured figure of a village goddess. Mr. Logan, C.S., excavated four rock-cut sepulchres near the travellers' bungalow, one of which had a circle of massive laterite blocks ranged round it. These caves consist of a small chamber with a domed roof and entrance. In the centre of the dome is a hole to the upper air, closed with a slab. Pottery is found inside. (They were described by Mr. Logan in *Indian Antiquary* VIII, 309.)

Tiruchemmaram, near Taḷiparamba. Four rock-cut sepulchres, similar to those at Taḷibaramba were opened by Mr. Logan.

Trichambattam;—9 miles north-east of Cannanore. An old temple.

Ūrpaṟasikāvu;—6 miles north of Tellicherry, 8 miles east of Cannanore. An old temple.

Vāḍēsvaram;—10 miles north-east of Cannanore. An old temple of Śiva.

Veḷḷūr;—23 miles north-north-west of Cannanore. (*Wullūr.*) In the hamlet of Kāramiyel (*Karamail*) are two dolmens and eight menhirs. The natives say that a sanyāsi was buried alive here.

KOṬṬAYAM TALUK.

Dharmapaṭṭaṇam;—2 miles north-west of Tellicherry. (*Durmaputnum.*) One of the earliest Arab mosques, now entirely demolished. The place was ceded to the English in 1734, was seized by Ravivarmā, Rāja of Chirakal, in 1788, but was retaken 1789. (Dr. Oppert's *Historical Tables* in the *Madras*

[1] For the above note, as well as for much other help, I am indebted to the kindness of Mr. W. Logan, C.S.

Journal for 1879, p. 117.) There is an old redoubt here. On a piece of raised ground is an old rock-cut cave. Fryer describes the place (*Travels*, p. 55).

KADIṚŪR ;—4 miles north-east of Koṭṭayaṁ. Two rock-cut caves.

KALLAI ;—4 miles south-east of Tellicherry. In the desham of Kottiyari are two caves cut out of laterite.

KAṆṆAVANI ;—8 miles north-east by east of Koṭṭayaṁ. In the hamlet of Tottikuḷam are three rock-cut caves said to be paved with bricks.

KIṚŪR ;—20 miles north-east of Tellicherry. (*Kizhur.*) In the *Journal of the Asiatic Society of Bengal* (XX, 382) mention is made of a find of Roman coins in "Kilalūr," 24 miles from Tellicherry. Probably this is the village meant, but I have been unable to identify it exactly.

KOṬṬAYAṀ.—A large village 12 miles east of Cannanore, 7 miles north-east of Tellicherry. (*Kotayem.*) A large quantity of Roman gold coins were found here. They were discovered, buried underground, in a brass vessel. "It has been stated that no fewer than five cooly-loads of gold coins were all dug out of the same spot." Many were melted down or taken by natives. The Mahārāja of Travancore procured several, and the following is a list of those now in his possession:—

8	coins of	Augustus.
3	„	Antonia Augusta.
28	„	Tiberius.
2	„	Caligula.
16	„	Claudius.
16	„	Nero.
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Captain Drury published an account of this discovery in the *Journal of the Asiatic Society of Bengal* XX, 371, and *Indian Antiquary* VI, 216.

KUTTAPARAMBA ;—8 miles north-east of Tellicherry, 1 mile east of Koṭṭayaṁ. (*Coothpurmbu.*) An old fort in ruins.

MANATTANA ;—21 miles east-north-east of Tellicherry. (*Monatana.*) There is an ancient and important temple here, but, being in daily use, it is closed to European inspection. There is a rock-cut cave in the principal village, and three in the hamlet of Vellarati.

MAYILAÑJAYAṀ ;—2 miles south of Koṭṭayaṁ. In the hamlet of Punnōl are two small rock-cut sepulchral caves, like those at Taḷiparamba.

NIṬṬŪR ;—2 miles north of Koṭṭayaṁ. There is a small ruined rock-cut sepulchral cave, in the hamlet of Peruvantatil.

PĀNŪR ;—5 miles south of Koṭṭayaṁ. (*Pannur.*) In the hamlet of Kannampalli is a rock-cut sepulchral cave.

PERIṄGALAM ;—5 miles east of Tellicherry. A rock-cut cave on the top of a hill. At another place in the same village is a rock-cut cave with two pillars. In the hamlet of Mennāpuram are four caves.

PINĀRĀYI ;—4 miles north of Tellicherry. (*Pinroy.*) Here there is an old palace belonging to the Rāja of Koṭṭayaṁ.

PUTTŪR ;—6 miles south-east of Koṭṭayaṁ. (*Pulur.*) Two rock-cut caves in the hamlet of Kolavallūr (*Kolavuttur*).

ŚIVAPURAM ;—6 miles north-east of Koṭṭayaṁ. (*Shivapuram.*) A fort called Harēschandra Kōṭṭai on the Puralimalai hill. Near this is a rock-cut cell.

TELLICHERRY (*Tallaśēri*) ;—38 miles north-north-west of Calicut, on the sea. The old fort here is said to have been erected originally by the Dutch, made over to the English in 1683, ceded to the English by the Rāja of Chirakal in 1708, and by Tīpu in 1792. It was besieged by Haidar's troops in 1782.

TIRUPRAṄGOṬṬŪR ;—6 miles south of Koṭṭayaṁ. (*Tirpuramkotur.*) A rock-cut cave.

TIRUVEṄGĀḌ and TṚIKAṆIYŪR, parts of the town of Tellicherry. There are two ancient temples in these villages. In front of one is an inscribed slab "in an unknown character." The walls and gopuras of the *Śrī Rāma* temple are stated to have been destroyed by Tīpu.

WYNAAD TALUK.

Gaṇapativaṭṭam;—20 miles east-south-east of Manantoddy (*Mānantavāḍi*). (*Gunapuddy Vuttum, Manantawaddy.*) On the hill known as *Nālapāt Chāla Kunm* is a stone having an inscription in Old Tamil on two sides. It has not yet been read. There is another on the *dīpastambha* at the *Gaṇapati* temple, and a third on a stone standing in the north court of the *Māriyamma* temple. In the hamlet of Kitāṅgaṇat are twelve dolmens, a menhir, and three carved stones.

Muppaināḍ;—22 miles south-east of Manantoddy. (*Moopyenad, Manantawaddy.*) In the hamlet of Muttil are twenty-two dolmens, and in Chiṅgāri two.

Pūtāti;—10 miles east-south-east of Manantoddy. (*Poodady, Manantawaddy.*) In the *Arimula Ayyappan* temple, on the east wall of the maṇḍapam, is an inscription dated K.Ā. 922 (A.D. 1746) in a mixture of four languages. There is a Canarese inscription on a stone which belonged to the Pātiri temple, but is now in the possession of Pātiri Nañjaya Gauṇḍan. In the hamlet of Pakkam is a menhir.

Tirunelli Temple;—8 miles north of Manantoddy. (*Tirunelly Pagoda, Manantawaddy.*) There are some old copper-plate grants in this temple, said to be in the Vaṭṭeṛuttu character, and not yet deciphered.

KUṚUMBRANĀḌ TALUK.

Andulaikoṇḍa;—14 miles east of Baḍagara. Buchanan gives, in his *Journey* (Vol. II, p. 156), a slight historical sketch of this place. He styles it "Andulay Konda in Pyurmalay as it is commonly called; but its proper name is said to be Eivurmalay, or the five hills."

Baḍagara;—12 miles south-east of Tellicherry. (*Wuddakurray.*) There is an old ruined fort here.

Chempra;—A village attached to the French settlement of Mahé. There is an old temple here.

Cheruvannūr;—9 miles east by south of Baḍagara. (*Cherwanur.*) In the Mullipāḍ desham is a small rock-cut cave not yet excavated.

Eḍaśēri;—6 miles north-north-east of Baḍagara. (*Yeddachairy.*) On the eastern side of the temple in the hamlet of Kalayamvelli are some inscriptions.

Eramala;—6 miles north of Baḍagara. On the eastern side of the temple in the hamlet of Vellikulaṅgara are some inscriptions. There is an old fort here also.

Iriṅgannūr;—8 miles north by east of Baḍagara. (*Iruganur.*) An old Śiva temple fabled to have been founded by one of the Ṛishis.

Kārayat;—18 miles south-east of Baḍagara. A small rock-cut cave in the Koṛukkallūr desham. (*Kokolur.*) An inscription on a granite rock at the temple of Tiruvaṅgara. It is "illegible."

Kavunnara;—12½ miles south-east of Baḍagara, 3 miles west of the bungalow at Natuvannūr. (*Kawaterrah, Neddavenur.*) A ruined temple, deserted. Close to the temple, in the yard of a house, is a stone with an inscription said to be "illegible," and there is another on one of the steps of the tank belonging to the temple.

Kīṛariyūr;—15 miles south-south-east of Baḍagara. Two rock-cut caves.

Koḷḷam or Koyilāṇḍi;—13 miles south-south-east of Baḍagara. (*Coilandy.*) There is a mosque here of considerable antiquity. On the edge of the bath attached to it is a granite slab, broken, bearing an inscription in Vaṭṭeṛuttu characters. It is dated K.Ā. 684 (A.D. 1508).

Kuttipuram;—12 miles east of Baḍagara. An old fort and palace of the Poralāttiri dynasty.

Mēppayūr;—10 miles east-south-east of Baḍagara. (*Mapieur.*) In the grove attached to the Elavettara temple of *Durgā* are some "sculptured images," whether ancient or not I have not been able to ascertain. The ruined Vaishṇava temple at Irikkayil is ancient. A channel on the south side of the Mālamaṅgalam temple is fabled to have been excavated by the Pāṇḍavas, and is said to contain treasure. In the hamlet of Kāyalāt are to be seen a dolmen and two menhirs, and in Kīṛappaṛiyūr are a dolmen and five menhirs. In Pampirikkunnu desham are two stone circles. Funeral urns of pottery have been found here.

Muttuṅgal;—3 miles north of Baḍagara. An old temple. On a stone just outside the temple, near the altar-stone, is an inscription, said to be "illegible."

PANAṄGĀḌ ;—18½ miles east-south-east of Baḍagara. (*Punnakad.*) A ruined and deserted temple, on the eastern wall of the porch of which is an inscription in characters not known to the people. It is two miles north of the 11th milestone on the road from Koyilāṇḍi to Tāmraśēri. There is an old ruined fort here.

PONMĒRI ;—6 miles north-east of Baḍagara. In the Śiva temple is an ancient inscription on a broken slab "in unknown characters." The temple is very old. It was destroyed by Tīpu's soldiers.

TIRUVĀṄGŪR ;—18 miles south-south-east of Baḍagara, 7½ miles north of the Collector's Office at Calicut. A mosque here is said to be 400 years old, but it has been lately repaired.

VĀLIŚĒRIKŌṬA ;—15 miles north-north-east of Calicut. (*Wallycherry.*) There is an old temple here.

VIYYŪR ;—10 miles south of Baḍagara. (*Weyur.*) In the Maralūr temple there is an inscription. There is another in the Pattalayini temple; and one in the deserted temple of Talayil.

CALICUT TALUK.

ANNAŚĒRI ;—8 miles north of Calicut. (*Anachery.*) In Kantanūr desham are two rock-cut caves. In Kannankara desham three menhirs and a stone circle.

BEYPORE ;—Terminus of the Madras Railway on the Western Coast, seven miles south of Calicut. The old fort here is described by Captain Newbold in the *Journal of the Asiatic Society of Bengal* (XIV, 781). In Pālañjannūr, in Ernāḍ Taluk but close to Beypore, in the hamlet of Chaliyam (*Chalium*) is a mosque, in the south wall of which has been inserted a marble slab bearing an Arabic inscription to the memory of one 'Alī Abdu'lla who died *Hijra* 720, K. Ā. 478 (A.D. 1302). In Nāṭuvaṭṭam are seven stone statues. The Portuguese fort at Chaliyam was captured by the Zamorin in 1570, and its commander, De Castro, was beheaded by his government for cowardice.

CALICUT ;—Head-quarters of the district. The ancient capital of the Zamorin. This was the first landing-place of the Portuguese in India. Vasco da Gama arrived here in 1498, Cabral in 1500. Cabral cannonaded the place in 1500, and Vasco da Gama assaulted it in 1502. Soarez bombarded Calicut in 1504, and Albuquerque unsuccessfully attacked it in 1510. There was a fort to be seen at one time, but in A.D. 1846 nothing remained of it but "a ruined doorway, the trace of a fosse and counter-scarp, some mounds marking the southern gateway, and the site of a few bastions." (Captain Newbold in the *Journal of the Asiatic Society of Bengal* XV, 224.) These have all now disappeared. The Zamorin's palace and an old temple are to be seen in the suburb of Tiruvālaṅgāḍ. In 1616 an English factory was established. It was expelled by the Dutch 1664, and re-established in 1668, expelled by Haidar 'Alī in 1779, and restored in 1784. Tīpu ceded the whole country in 1792. (Dr. Oppert's *Historical Tables in the Madras Journal* for 1879, p. 107. Buchanan gives a slight sketch of its early history in his *Journey*, Vol. II, p. 139.)

Mr. Logan, C.S., residing at East Hill, is in possession of a granite slab with an inscription in Vatteruttu characters, which has been translated by Dr. Gundert. It is a deed conferring privileges on the "six hundred" in the reign of Rāmar, ruler of Keraḷa. Dated in "the fourth year opposite the fourth year," the meaning of which has yet to be explained. Dr. Burnell (*South Indian Palæography*, p. 93, note 2) mentions having seen in the Collector's Office at Calicut a grant on a silver plate which had been executed at Cochin.

In the hamlet of Nagaram in the "Mach-chinda mosque" is a slab let into the wall having an inscription in Arabic, Canarese, and "another language." It is much injured by time and weather. Fryer in his *Travels* (p. 54) gives an account of Calicut as it was about the year 1673 or 1674.

CHĒVĀYŪR ;—3 miles north-east of Calicut. (*Chowoyur.*) A sepulchral rock-cut cave has lately been discovered, shaped, from the description given, very like others already found in the district. (See the introductory notice to this District.) An erect "pillar" was found in the middle of the main chamber. The hole at the top of the cave was covered by a rock which hid it from sight. Several pots and other articles were found in it, which are now in the possession of the Huzūr Sheristadar, and parts of a sword.

EḌAKĀḌ ;—5 miles north of Calicut. (*Eddakad.*) Three old temples.

ELATŪR ;—7 miles north by west of Calicut, on the sea. (*Ellatur.*) Two old temples, deserted and in ruins.

IRIṄGALŪR ;—3 miles east of Calicut. (*Eringaloor.*) In the principal village is a dolmen; in the hamlet of Kottal, 4; and in Kāyilamaṭham, 1. They are all surrounded by stone circles.

KUNNIPARAMBA ;—11 miles east of Calicut. In the hamlet of Kalpalli (*Kalpully*) is a *topikal* or umbrella-stone. In Atuvātu (*Addiwat*) is a menhir. In Māvūr, another. In Palangāṭ is a rock-cut cave.

KERAKŌṬ ;—15 miles north-east of Calicut. In the Karipuram temple in the hamlet of Pāyipālaśēri is an inscription in Old Tamil on a slab. It is not yet read.

KODUVALLI ;—16 miles east-north-east of Calicut. In the desham of Chorgotūr, in the temple, is a granite slab with an inscription in Old Tamil. It is not yet read. There is a menhir here. In Maṇapuram is another, and in the temple at that place there is another inscription in Old Tamil on a granite slab.

KOVVŪR ;—5 miles east by north of Calicut. (*Cowoor.*) In the hamlet of Veḷḷiparamba a cave was found ten years ago in the backyard of a private house. It was opened, but was closed again and bricked up as the houseowner was frightened of misfortune befalling his family.

PADINHATTŪMURI ;—6½ miles north of Calicut. Mr. Logan excavated a number of very interesting rock-cut cells here, and exhumed a quantity of pottery. His account of the place is published in Volume VIII of the *Indian Antiquary*, p. 309, with two plates of engravings. The articles found were sent to the Madras Museum.

PUTŪR ;—12½ miles east-north-east of Calicut. In the temple in the desham of Chōkūr there is an inscribed granite slab with an Old Tamil inscription. In the hamlet of Ketayantūr is a ḏolmen and a rock-cut cave. In Chokkūr is a menhir.

TALUKOLATŪR ;—8 miles north of Calicut. (*Tullacolatur.*) An old temple, with an "illegible" inscription on a stone. In the village of Palora in this amsham is another old temple.

TIRUVĀLANGĀḌ ;—2 miles east of the main town of Calicut. The Zamorin's palace and the temple close by are worthy of a visit. Parts of the latter are said to be ancient. The newly-erected gateway is interesting as being in precisely the style in which the Jainas erected their *bastis* at *Mūdabidri*, &c. The temple is said to contain many ancient sculptures.

VALAYANĀḌ ;—2 miles east-south-east of Calicut. (*Wullianad.*) In the desham of Konneri is a rock-cut cave, now filled up.

VĀRAKAL ;—3 miles north of Calicut, near the Collector's Cutcherry. (*Warakul.*) An old temple of *Bhagavatī*, in which it is fabled that the image was placed by *Paraśu Rāma* with his own hands.

ERNĀḌ TALUK.

AHIRJILAM ;—5 miles east of Beypore, 18 miles west-north-west of Mañjēri. (*Airgellum.*) In the hamlet of Veḷḷipuram is an inscription on the pavement of the Pariyāpuram temple.

ARINDILAM ;—20 miles west of Mañjēri. In Karinkallaye desham are six dolmens and two menhirs.

CHARAYE ;—7 miles south-east of Nīlāmbūr, 15 miles east-north-east of Mañjēri. Near this village, on the northern bank of the Kudarapura river, is a large group of dolmens with circles of stones. They lie in the midst of thick forest.

CHERUKĀVU ;—14 miles west-north-west of Mañjēri. (*Cherukwah.*) In the hamlet of Chēvāyūr are two rude stone circles and a broken statue.

INDIANNŪR ;—2 miles south of Beypore. On a stone in front of the Śiva temple is an inscription.

IRUVETTI ;—6½ miles north by west of Mañjēri. (*Irruwutty.*) In the Ukhrāpuram desham is an inscribed stone. At the entrance of the *Mēleḍat* is a stone with a Tamil inscription dated K.Ā. 825 (A.D. 1649). There are several other inscriptions of the same year on isolated stones. In the same desham are two dolmens and a menhir.

IRUMPURI ;—2 miles south-west of Mañjēri. (*Irrembooly.*) A rock-cut cave and two dolmens. In the Narukarai desham are two other dolmens.

KADALUNDI ;—3½ miles south of Beypore. (*Kuddulhoondy.*) Dr. Burnell suggests—and Colonel Yule (*Smith's Ancient Atlas*, p. 23) quotes the suggestion approvingly—that possibly this place may be the *Tyndis* of Ptolemy. "The composition of *Kaḍal* and *Tuṇḍi* makes Kaḍaluṇḍi by Tamil rules." *Kaḍal-tuṇḍi* means "the raised ground by the sea."

KANNAMAṄGALAM ;—10 miles west of Mañjēri. In the Chērūr desham are five menhirs. In Kilinikkōṭṭai three dolmens and a menhir. In the principal village six menhirs and two rock-cut caves.

KĀRAKUNNU ;—7 miles north-west of Mañjēri. (*Karakun.*) There are a number of dolmens here.

KĀRĀḌ,—16 miles west-north-west of Mañjēri. (*Karad.*) In the Puttukōṭṭai desham are three rude stone monuments very imperfectly described by my correspondent. Two of them would seem to be *topikal.* In Kārāḍ desham are a dolmen and a menhir.

KARIPPŪR ;—14 miles west of Mañjēri. (*Kurupur.*) In the Netuṅgottumāḍ desham is a broken statue ; in the Veḷḷār desham two rude stone circles and a rock-cut cave ; and in Chēra a menhir.

KOḌUVĀYŪR ;—14 miles west-south-west of Mañjēri. (*Koodowyoor.*) In the Koḍuvāyūr desham are fifteen *topikals*, and two other rude stone monuments badly described by my correspondent. In Munnūr desham are two *topikals.*

MAÑJĒRI.—The taluk head-quarters, 26 miles east-south-east of Calicut. (*Munjary.*) There are some large dolmens here. (Colonel Congreve in the *Madras Journal*, Vol. XXII, p. 207.) In the east wall of the Muttrukunna temple is an inscription dated K.Ā. 827 (A.D. 1651) stating that Māna Vikrama built a maṭham. There is another near a well to the north dated K.Ā. 833 (A.D. 1657), by the same man. The Tahsildar describes the rude stone monuments thus :—In Mañjēri desham, four dolmens, four menhirs, four rock-cut caves ; in Kottuppatta, five dolmens, two menhirs, three stone circles, three rock-cut caves ; in Anakayam desham, three dolmens, three menhirs, and three caves.

MANNŪR ;—3 miles east of Beypore. (*Munnoor.*) An inscription on the south side of the floor of the temple. Two rock-cut caves.

MĒLMŪRI ;—4 miles west-south-west of Mañjēri. (*Mailmoory.*) A dolmen and a stone circle.

NALLŪR ;—18½ miles west-north-west of Mañjēri, 4 miles east of Beypore. (*Nulloor.*) Two dolmens and a rock-cut cave.

NARANKAṞUDAIKŌṬṬAI ;—4 miles south-east of Beypore. An ancient temple of Hanumān.

NILĀMBŪR ;—30 miles east of Calicut, 14 miles north-north-east of Mañjēri. (*Nillumboor.*) There is an "inscription on a block of gneiss rock in the Cherupuṟa river, about 1½ miles below the junction with the Karimpuṟa, known as *Eltu Kallu* and used to determine the boundary between two jenmies." The stone is in the middle of a forest, far from any habitation, and the inscription is only visible in extremely dry weather, being below the ordinary low-water level. A copy has been sent me which shows that it consists of only about five letters, each a foot high, but I can make nothing of it. In the Amarapullam desham of this village are twenty-one dolmens, eighty-four menhirs, and twenty-one rock-cut caves ; in Nilāmbūr desham, two dolmens, eight menhirs, and two rock-cut caves ; in Kappin, a dolmen and a rock-cut cave ; in Nannampra, a rock-cut cave and two *topikals.*

PAṞANJANŪR ;—20 miles west of Mañjēri. A rock-cut cave.

PONMALA ;—10 miles south-south-west of Mañjēri. (*Penmulla.*) Three dolmens.

PULIYAKŌḌ ;—8 miles north-west of Mañjēri. (*Pulliacode.*) Five dolmens, a menhir, and two rock-cut caves.

TIRUKKALAṄGŌḌ ;—5 miles north of Mañjēri. (*Tircullancolur.*) There is a Vaṭṭeṟuttu inscription on a granite slab at the edge of a well. Five dolmens.

TIRUKUḶAM ;—14 miles west-south-west of Mañjēri. (*Tricolum.*) In the Kākat desham is an old Śiva temple in ruins. The Tirukuḷam Śiva temple is old, too. There is a fort here which was occupied by Tipu. Two "umbrella-stones" (*topikal*), and two ancient rock-cut tombs are to be seen here.

URAKAM MĒLMURI ;—8 miles west-south-west of Mañjēri. (*Mailmoory.*) Seven rock-cut caves.

VALLIKKUNNU ;—20 miles west of Mañjēri. Two rock-cut caves.

VANTŪR ;—10 miles north-east of Mañjēri. (*Wundoor.*) Six dolmens, and an equal number of other rude stone monuments.

VEṄGARA ;—11½ miles west-south-west of Mañjēri. (*Vengurra.*) A dolmen and a rock-cut cave.

WALAWANAD (VAḶḶAVANĀḌ) TALUK.

ALLIPARAMBA ;—6½ miles south-east of Aṅgāḍipuram. (*Alipurrambu.*) Thirty-four dolmens.

Ānamaṅgāḍ ;—4½ miles south-east of Aṅgāḍipuram. (*Ananghat.*) Five dolmens.

Aṅgāḍipuram.—The taluk head-quarters, 35 miles south-east of Calicut. (*Angaddypooram.*) There are some large dolmens here, described by Colonel Congreve in the *Madras Journal* (Vol. XXII, p. 207).

Arakkaparamba ;—7 miles east of Aṅgāḍipuram. (*Arakaparrambu.*) Forty-six dolmens.

Arakkuriśi ;—16 miles east of Aṅgāḍipuram. (*Arracoorchy.*) There are twelve dolmens in the principal village, three in Vīyakuriśi, eight in Pukkunna, one in Perimpattēri.

Chalavara ;—10½ miles south-east of Aṅgāḍipuram. (*Chalavery.*) Ten dolmens.

Chettalūr ;—7 miles east-south-east of Aṅgāḍipuram. (*Chelalūr.*) Two dolmens.

Chunaṅgāḍ ;—18 miles south-east of Aṅgāḍipuram. Two stone circles and thirteen dolmens in the principal village. In the hamlet of Arayūrtekkumuri are four menhirs.

Elampulāśēri ;—16 miles east-south-east of Aṅgāḍipuram. (*Ellomblacherry.*) Five dolmens.

Eletattumāttamba ;—17 miles south-east of Aṅgāḍipuram. Nine dolmens.

Kārakkaṭ ;—15 miles south of Aṅgāḍipuram, close to "Shoranūr" Railway Station. (*Cauricaud.*) Eight dolmens and eight menhirs.

Karimpuṟa ;—14 miles east-south-east of Aṅgāḍipuram. (*Kurinpola.*) Eight rock-cut works,? supposed to be the remains of ancient mines.

Kāriyapaṭṭam ;—3 miles north-east of Aṅgāḍipuram. Twenty dolmens and eighty menhirs.

Kattampaṟipuram ;—17 miles south-east of Aṅgāḍipuram. Seven dolmens.

Kiḷḷikūrchimaṅgalam, *alias* Tekkamaṅgalam ;—5 miles north of Shoranūr Railway Station. On the west and south sides of the maṇḍapam of a Śiva temple are some inscriptions as yet undeciphered.

Kolapalli ;—13½ miles south by east of Aṅgāḍipuram. (*Coloopully.*) Twenty-four dolmens.

Kōtakuriśi ;—14 miles south-east of Aṅgāḍipuram. Twenty-two dolmens.

Kottappāṭṭam ;—11 miles east of Aṅgāḍipuram. (*Kottapadum.*) Four dolmens.

Koṭṭūr ;—9 miles west of Aṅgāḍipuram. Seven dolmens.

Kullattūr ;—7 miles west-south-west of Aṅgāḍipuram. (*Collatore.*) Three dolmens and a menhir.

Kullatikōḍ ;—25 miles east-south-east of Aṅgāḍipuram. (*Kulladicode Peak.*) Thirty-two dolmens.

Kulukkulūr ;—10 miles south of Aṅgāḍipuram. Twenty dolmens.

Kumaramputtūr ;—13 miles east of Aṅgāḍipuram. (*Koomarampoottur.*) Five dolmens in Kumaramputtūr desham, eighty-seven in Kulappatam, and four in Paiyyanatum.

Kūnaṭṭara ;—14½ miles south-south-east of Aṅgāḍipuram. (*Coonatoray.*) Nine dolmens.

Mangaḍa ;—3½ miles north-west of Aṅgāḍipuram. (*Mungadda.*) In the desham of Cheriyām, in the Māniyoṭi Vishṇu temple, is an inscription on a granite slab in Vaṭṭeṟuttu characters. There are two dolmens here. In Peruparamba are two curious caves, or rather subterranean passages, said to run for a quarter of a mile underground.

Mēlāttūr ;—7 miles north-north-east of Aṅgāḍipuram. (*Malauttoor.*) Fifteen dolmens.

Mūlannūr ;—20 miles south-east of Aṅgāḍipuram. Fifteen dolmens.

Muṇḍakōttukuriśi ;—14 miles south of Aṅgāḍipuram. Thirty-two dolmens.

Muṇḍamukha ;—18 miles south of Aṅgāḍipuram, close to the Railway. Twenty dolmens.

Mūttetattumātamba ;—12½ miles south-east of Aṅgāḍipuram. (*Muleddethmudumbu.*) Twenty-four dolmens.

Muttutala ;—14 miles south of Aṅgāḍipuram. A dolmen.

Nāṭuvaṭṭam ;—8 miles south-east of Aṅgāḍipuram. Six dolmens.

Nenmini ;—6 miles north by west of Aṅgāḍipuram. (*Nimmany.*) Twenty-five dolmens.

Pallipuram ;—8 miles north-west of Aṅgāḍipuram. Two dolmens, destroyed.

Panamanna ;—14 miles south-south-east of Aṅgāḍipuram. (*Panamunnah.*) Two dolmens.

Pāṅga ;—9 miles west of Aṅgāḍipuram. (*Parugull.*) On a rock is a Vāṭṭeṟuttu inscription of K.A. 934 (A.D. 1758). There are fifty dolmens and three rock-cut caves here.

PĀRLA ;—7 miles south-east of Aṅgāḍipuram. Five dolmens.

PERINTĀLAMANNA ;—1 mile south-east of Aṅgāḍipuram. (*Parunthallamunna.*) Two dolmens.

PĒRŪR ;—20 miles south-east of Aṅgāḍipuram. Twenty dolmens.

PULĀMANTŌL ;—7 miles south of Aṅgāḍipuram. Three dolmens.

PUḶĀŚŚĒRI ;—8 miles south-south-east of Aṅgāḍipuram. (*Puttycherry.*) Twelve dolmens.

ŚRĪKṚISHṆAPURAM ;—13 miles east-south-east of Aṅgāḍipuram. (*Srikistnapuram.*) Fifteen dolmens in various deshams.

TACHAMPARA ;—18½ miles east of Aṅgāḍipuram. (*Tutchumparae.*) Eight dolmens.

TACHHANATKARA ;—11 miles east by south of Aṅgāḍipuram. (*Tachanatkarah.*) Thirteen dolmens.

TEKKAMAṄGALAM ;—*see* KILLIKŪRCHIMAṄGALAM.

TEṄKARA ;—19 miles east by north of Aṅgāḍipuram. (*Tencurray.*) Thirty-two dolmens.

TIRUPARANKUNNU ;—10½ miles east by north of Aṅgāḍipuram. (*Teeruralamkoona.*) Thirty-nine dolmens.

VALAPPURA ;—12 miles south-south-east of Aṅgāḍipuram. Five dolmens.

VALLAMPŪR ;—2 miles north-west of Aṅgāḍipuram. (*Vullumboor.*) Four dolmens and twenty menhirs.

VAṬṬAKUMPURAM ;—20 miles south-east of Aṅgāḍipuram. Forty-six dolmens. In the Mēlūr desham are three rock-cut caves.

VEḶḶINAYI ;—10 miles east-south-east of Aṅgāḍipuram. (*Vellynetty.*) Eight dolmens.

VĒṬṬATTŪR ;—8 miles east-north-east of Aṅgāḍipuram. (*Yedatur.*) Three dolmens and three menhirs.

PONĀNI TALUK.

ACHIPURAM, in the Mēlmuri Amsham ;—8 miles north of Kuttipuram (*Cootipooram*) Railway Station, 14 miles north-east of Ponāni. On the east side of the maṇḍapam of a temple is an inscription of the sixteenth century (?) in Malayāḷam characters.

ĀLAṄKŌḌ ;—8 miles south-east of Ponāni. A stone circle.

ĀNAKARAI ;—8 miles north-east of Ponāni. Three miles south-east of the Kuttipuram (*Cootipooram*) Railway Station. Four rock-cut caves. There is an inscription on the floor of the temple on the southern side, said to be in "unknown characters."

ANANTAVŪR ;—9 miles north-north-east of Ponāni. (*Undawoor.*) Three menhirs.

ANNAKKARA ;—25 miles south-south-east of Ponāni. Two menhirs, a dolmen, and a rock-cut cave.

ATAVANĀḌ ;—14 miles north-east of Ponāni. Four menhirs and twelve rock-cut caves.

CHALAŚŚĒRI ;—12 miles east of Ponāni. Two ancient Syrian churches.

CHAMARAVAṬṬAM ;—2 miles north of Ponāni. An old temple of *Ayyappan.*

CHĀVAKĀḌ ;—15 miles south-south-east of Ponāni. (*Chowkaad.*) There is an inscription here in Roman characters on a granite slab. My informant is unable to name the language.

CHEKKŌḌU ;—9 miles east of Ponāni. (*Chakode.*) A rock-cut cave.

CHĒTVAI ;—19 miles south of Ponāni, 50 miles north of Cochin. (*Chatwye.*) There is an old fort here, built by the Dutch, but little remains of it. The place was an English Settlement in A.D. 1715. It was seized by the Dutch in 1717, but was taken from them by Haidar in 1776. The English took it from Haidar in 1790.

GURUVĀYŪR ;—16 miles south-south-east of Ponāni. An ancient temple of *Kṛishṇa*, one of the finest in Malabar. It contains some excellent sculptures and has some fine gopuras.

KAMMANAM ;—10 miles north-east of Ponāni. Two menhirs and five stone circles.

KAPPŪR ;—12 miles east of Ponāni. A stone circle.

KĀṬṬAPPARUTTI ;—14 miles north-east of Ponāni. Thirty-six *topikals*, two menhirs, and two stone circles.

KELADĪŚVARAPURAM;—12 miles north of Ponāni, 2 miles south of Tānūr Railway Station. An ancient Śiva temple.

KLĀRI;—12 miles north-north-east of Ponāni. In the Klāri desham are two stone circles, and in Karukka two more. In Vaḷavānūr (*Vullawanur*) are two dolmens, a menhir, two stone circles, and two rock-cut caves.

KOḌAKAL;—14 miles north-east of Ponāni, 6 miles north-east of Tirūr Railway Station. (See TRIPURAṄGŌḌ.) There are some rock-cut burying-places at Cheriyavarapūr, half a mile from Koḍakal. They are similar to those found at Padināttamuri in the Calicut Taluk.

KUMĀRANALLŪR;—10 miles east of Ponāni. A menhir and a stone circle.

MĒLMURI;—15 miles north-east of Ponāni. In Karakkaṭ desham are ten stone circles and a rock-cut cave.

MULLAŚĒRI;—25 miles south of Ponāni. On a granite slab attached to the western wall of the Parambātāli temple is an inscription in Vaṭṭeruttu characters. There are three dolmens, two menhirs, and a rock-cut cave within the limits of this village.

NĀGALAŚŚĒRI;—14 miles east-south-east of Ponāni. A dolmen and ten *topikals* or umbrella-stones.

NIRAMARUTTŪR;—9 miles north by west of Ponāni. (*Nurroomurrydoorah.*) Three miles west of "Tiroor" Railway Station. Two *topikals*.

ŌLŪR;—13 miles north of Ponāni, 3 miles north of "Tiroor" Railway Station. (*Oloor.*) A dolmen, a stone circle, and a rock-cut cave.

PAḶḶIPURAM;—30 miles south-east of Ponāni. (*Pallipoorram.*) A menhir.

PARUTŪR;—14 miles east-north-east of Ponāni. A stone circle.

PUNNAYŪR;—9½ miles east-north-east of Ponāni, 2¼ miles south-east of Kuṭṭipuram (*Cootipooram*) Railway Station. (*Punnyoor.*) An old temple of Vishṇu, in which is an injured Vaṭṭeruttu inscription.

SUKAPURAM, in Vattakuḷam Amsham;—7 miles east of Ponāni, 6 miles from Kuṭṭipuram (*Cootipooram*) Railway Station. On a stone in the floor of an out-building attached to the *Dakshiṇāmūrti* temple is an inscription, said to be in "unknown characters."

TĀNĀLŪR;—12 miles north of Ponāni, 3 miles north-west of "Tiroor" Railway Station, on the Railway. (*Tannaloor.*) A rock-cut cave.

TĀVANŪR (Tānūr);—13 miles north of Ponāni, on the sea, 2 miles west of "Tanoor" Railway Station. (*Tannoor.*) There are four stone circles here. Fryer's account of his visit to this port in the seventeenth century is interesting and amusing. (*Fryer's Travels,* 50–54.) Colonel Yule (*Smith's Ancient Atlas,* p. 23) thinks that Tāvanūr may possibly be the *Tyndis* of Ptolemy.

TIRUKKAṆḌIYŪR;—2 miles south of Tirūr Railway Station. An ancient temple of Śiva.

TIRUNAVĀRI;—This is close to the railway at the 382nd mile from Madras, about half-way between Kuṭṭipuram and Tirūr Stations. Here is a bund across some fields, where in old days some bloody ceremonies used to take place at the enthronement of the kings every twelve years. The last is said to have occurred 180 years ago. Near the road from Koḍakal to Kuṭṭipuram, and about 20 yards from the spot where the king used to stand during the ceremonies, is a rock-cut cave. Close here are the remains of what is called an old powder magazine. There is an old temple in the village dedicated to *Rāma.*

TIRUTĀLA;—14 miles east of Ponāni. (*Tritala.*) An ancient temple lately repaired. During the repairs a copper-plate was discovered bearing an inscription. It is now in the temple.

TIRUVAÑCHIKUḶAM;—10 miles east of Ponāni. An ancient temple of Śiva.

TOṚIYŪR;—7 miles south of Ponāni. An ancient Syrian Church.

TRIPURAṄGŌḌ;—5 miles south of Tirūr Railway Station and 5 miles north-north-east of Ponāni. (*Tupurumgote.*) An ancient Śiva temple. There is an "umbrella-stone" (*topikal*) on a hill a mile west of the Christian village of Koḍakal (which is said to be named from the stone), on the road from Padayaṅgadi to Koḍakal. There is another on the road from Koḍakal to Parapari, and a third "near the Brahman priests' seminary opposite Tirunāvai and half a mile from Koḍakal on the other side of the Ponāni river." On the Tripuraṅgōḍ temple are some inscriptions which cannot now be deciphered. There is one in Vaṭṭeruttu in the old *Gopālakṛishṇa* temple.

VAḌAKKUPURAM;—14 miles north-east of Ponāni. Eighteen dolmens.

VĒRŪR, in the Kiṛmuri Amsham ;—3 miles south of Kuṭṭipuram (*Cootipooram*) Railway Station, 7 miles east of Ponāni. On a pillar in front of the temple is an inscription.

PĀLGHĀṬ TALUK.

[Colonel Yule (*Smith's Ancient Atlas*, p. 23) considers that the mountain called by Ptolemy *Bittigo* is the detached mass of the ghāṭs south of the Coimbatore gap, apparently the true *Malaya* of the Pauranik lists. The most prominent mountain in this mass is called, in Old Tamil, *Pothigā*.]

AGATTAITARA ;—3 miles north of Pālghāṭ close to the Railway Station. (*Agatiturrah.*) A group of 35 dolmens, 100 menhirs, and 14 stone circles. There is an ancient temple here in present use. In the hamlet of Āmūr is an old temple.

CHEṄGALŪR ;—16 miles south-west of Pālghāṭ. A very old *Ayyappan* temple in present use.

CHITTILAÑJĒRI ;—13 miles south-west of Pālghāṭ. (*Chillamchary.*) A group of forty-one dolmens, eleven menhirs, and thirty stone circles.

CHULANŪR ;—12½ miles west-south-west of Pālghāṭ. (*Shoolanoor.*) A group of forty-six dolmens.

EḌUTARA ;—6½ miles west-north-west of Pālghāṭ. (*Yeddatturra.*) Two dolmens and eight menhirs.

ERUMĀYŪR ;—9 miles south-west of Pālghāṭ. (*Yerumaoor.*) Three dolmens and thirteen menhirs.

KĀCHĀṄKURIŚI ;—11 miles south of Pālghāṭ. An old Vishṇu temple.

KAṆḌATTĀR ;—13 miles west of Pālghāṭ. An old temple.

KANNAḌI ;—4 miles south of Pālghāṭ. Three dolmens and twelve menhirs.

KAṆṆANŪRPĀṬṬOLA ;—15½ miles west-south-west of Pālghāṭ. (*Cunnanoorpautila.*) A group of forty-six dolmens and 184 menhirs.

KĀVAŚĒRI ;—12½ miles south-west of Pālghāṭ. (*Kavuchairy.*) A large group of 150 dolmens and 600 menhirs. On a slab south of the Kāvalūr temple in the desham of Vāvuḷḷiyāpuram is a Vaṭṭeṛuttu inscription.

KĀVELPĀḌ ;—3 miles north-west of Pālghāṭ. (*Kauvalpad.*) A large group of 132 dolmens and 585 menhirs.

KIṚAKKAMBARAM ;—11 miles west of Pālghāṭ. A group of twenty-four dolmens and stone circles, and ninety-six menhirs.

KŌDAṆḌARAPALLI ;—4 miles west of Pālghāṭ. Thirty-six dolmens.

KŌṄGĀḌ ;—10½ miles north-west of Pālghāṭ. (*Kongod.*) Eight dolmens surrounded by stone circles, and thirty-two menhirs. There is an ancient temple in this village in present use.

KŪḌALŪR ;—14 miles south of Pālghāṭ. Twenty-eight dolmens.

KUNIŚŚĒRI ;—9½ miles south-south-west of Pālghāṭ. (*Koonishairy.*) A large group of 120 dolmens, 25 menhirs and 250 stone circles.

KUṚALMANNAM ;—5½ miles south-west of Pālghāṭ. (*Kolilmanum.*) Five dolmens and eleven other rude stone monuments.

KUTALLŪR ;—10½ miles south by west of Pālghāṭ. Twenty-eight dolmens and seventy-five menhirs.

KUTANNŪR ;—7½ miles west-south-west of Pālghāṭ. (*Kuttanoor.*) A group of thirty-seven dolmens, twelve menhirs, and three stone circles.

MAḌAPPALLI ;—1 mile south-east of Pālghāṭ. An old temple still in use.

MAṄGALAM ;—15 miles south-west of Pālghāt. (*Mungalum.*) Eight dolmens and some menhirs.

MAÑJALŪR ;—7 miles south by west of Pālghāṭ. (*Munjaloor.*) A dolmen.

MANNALLŪR ;—10 miles south of Pālghāṭ. Four dolmens and fifteen menhirs.

MATTŪR ;—6½ miles west by south of Pālghāṭ. (*Mautoor.*) Fourteen dolmens and forty-four menhirs.

MUṆḌŪR ;—7 miles north-west of Pālghāt. (*Mundoor.*) Six dolmens, thirty-four menhirs, and nine stone circles.

PALAŚŚENA ;—9 miles south of Pālghāṭ. (*Pullacheny.*) A large group of 100 dolmens and 400 menhirs.

PĀLGHĀṬ.—Head-quarters of the Head Assistant Collector of Malabar. Railway Station. There is an ancient Jaina temple in this town. The fort is said to have been constructed in the last century by Tīpu Sultān, being partly built of stones from a demolished Hindu temple. It is described by Captain Newbold in the *Journal of the Asiatic Society of Bengal* (XIV, 778). See also Buchanan's *Journey* (II, 50).

PAḶḶATTĒRI ;—4 miles east of Pālghāṭ. (*Pullatery.*) A dolmen, four menhirs, and a stone circle.

PALLAVŪR ;—10 miles south by west of Pālghāṭ. (*Pulahvoor.*) A group of eighty-two dolmens, and 306 menhirs.

PANAÑJATIRI ;—10 miles south of Pālghāṭ. A group of fifteen dolmens, sixty menhirs, and fifteen stone circles.

PUDUŚĒRI ;—4 miles east by north of Pālghāṭ. (*Poodishery.*) A group of twenty-four dolmens, thirty-one menhirs, and nineteen stone circles. There is an old fort here. (*Journal of the Asiatic Society of Bengal* XIV, 778.)

PUTTŪR amsham, Kalpātti desham ;— 2 miles north of Pālghāṭ, close to the Railway Station. (*Kulpaty.*) In the old *Viśvanātha* temple here, on a granite slab fixed in the eastern prākāra is a Vaṭṭeruttu inscription dated K.A. 640 (A.D. 1464) recording an endowment to the temple. It is almost effaced.

TADUKUŚŚĒRI ;—12 miles west-north-west of Pālghāṭ. (*Tudukachery.*) A large group of eighty-two dolmens surrounded by stone circles, and 328 menhirs.

TĀNĀRI ;—8 miles south-east of Pālghāṭ. An ancient temple—date not known—still used. It has a *Sthala Purāṇa*.

TARŪR ;—13½ miles west-south-west of Pālghāṭ. (*Turroor.*) A group of seventeen dolmens and 136 menhirs.

TIRUPPUṚAMĀṆḌA, in Cherāyi amsham ;—12 miles north-west of Pālghāṭ. (*Charoye.*) An old temple.

TIRUVĀLATŪR ;—4 miles south-east of Pālghāṭ. An old temple with inscriptions.

TIRUPĀVALŪR ;—12 miles south-west of Pālghāṭ. An old temple of Śiva.

VADAKKAMŚĒRI ;—16 miles south-west of Pālghāṭ. (*Wurrakunchairy.*) Twelve dolmens and forty-eight menhirs. A mile from here is the ancient temple of Tiruvara, dedicated to Śiva. It is still in use, but is stated to be of great age. Groups of cromlechs are said to exist on the hills above this town.

VAṬṬAKKĀḌ ;—12 miles south of Pālghāṭ. In the hamlet of Elavañjēri (*Yellavanshairy*) are thirty dolmens and eighty-eight menhirs.

VILAYANŪR ;—6 miles south of Pālghāṭ. (*Vellayanoor.*). A group of thirty-five dolmens and ten menhirs.

COCHIN.

Historically Cochin goes with Malabar, and, so far as we yet know, there is nothing which need be separately chronicled regarding this State, for it is practically impossible at present to compile a connected narrative of the history of the Cochin Rājas. The introductory notice to the Malabar District List, and the historical note in Volume II of this publication will suffice for a general outline of its chronology. Our information is extremely meagre, and it is to be hoped that some day it will be considerably extended.

For special references on Cochin the undermentioned works may be consulted, but they must not be depended upon for historical accuracy:—Dr. Day's "*Land of the Permauls*, or *Cochin, its Past and Present*," (1863); "*Some Historical Notices of Cochin*," by the Reverend T. Whitehouse.

Cochin.—Little seems to be known of this place previous to its becoming the residence of early Jewish and European settlers. It was occupied by the Portuguese, who built a factory here in 1500. This was Cabral's work. Albuquerque landed here in 1503, and built a fort by permission of the Rāja. Some hard fighting with the Zamorin took place here in 1504. In 1511 the head-quarters of the Portuguese in India were transferred by Albuquerque to Goa, but the fort of Cochin remained in their possession till it fell into the hands of the Dutch. The Dutch built a second fort here after the cession of the place by the Portuguese in A.D 1663. Cochin was surrendered to the English by Tīpu in A.D. 1795.

There are the ruins of an old church (? of *Santa Cruz*) in what is now the Municipal garden. It was converted into a cathedral in 1557. In the backwater near the Master Attendant's jetty are to be seen fragments of "stone pillars, archways, &c.," according to one of my correspondents. The ruins of the foundations of the Portuguese fort built by Albuquerque are still traceable along the sea face.

Vasco da Gama, it is said, lies buried in the chancel of the church, formerly Carmelite, but now Protestant, at Cochin. A broken slab, sculptured, has the words "*Vasco da—*," and this would naturally be concluded to be his tombstone, were not the coat of arms carved above the epitaph different from that given by Correa in his "*Lendas da India*" (*Frontispiece, Hakluyt Edit.*) as the armorial bearings of the Da Gama family.

At Cochin is to be seen, in the possession of one of the elders of the Jewish synagogue, the original copper-plate deed by which, in the eighth century at latest (according to Dr. Burnell), the Jews obtained lands at Cranganore.[1] The deed testifies to the grant by "Pārkaraṉ Iravivaṉmar" to Joseph or Yusuf Rabbān of the village of Aṉsuvaṉṉam. In connection with this subject Dr. Burnell's Paper in the *Indian Antiquary* (II, 273) on Pahlavī inscriptions will be found valuable. The Jewish synagogue in the suburb of Matañjēri is an interesting old building. The flooring consists of neatly inlaid porcelain, and time is regulated by a clock about 200 years old.

On the west side of the Sub-Court in Cochin, within the compound, are to be seen two broken stones with an inscription. Many slabs bearing inscriptions are utilized in the town for crossing the side-drains into private houses. One with a Portuguese inscription is to be seen in Prince's Street, another, with a Dutch inscription, in Ridsdale Road.

Kakāḍ;—16 miles north-west of Triśūr. A rock-cut cave with pillars.

Kuḍaṅgalūr (*Cranganore*);—16 miles north of Cochin. One of the early European settlements. Cranganore, or rather *Muyirikōḍu*, is identified with the *Muziris* of the early geographers; and it would seem that according to the Peutingerian Tables, there was a temple of Augustus and a garrison of two Roman cohorts of 1,200 soldiers at this place. (*Asiatic Researches* X, 106. Colonel Yule's Paper in *Smith's Ancient Atlas*, p. 23.) The Jews settled here in very early times, and the copper-plate document by which they obtained land for their colony is still in existence in possession of one of their elders at Cochin. Śaṅkarāchārya, the great Śaiva Reformer of the seventh century, was born near here. There is an inscription near the temple. A Portuguese tomb of a lady who died in A.D. 1551 has just been discovered here.

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[1] Some notices of these plates will be found in the following places:—*Madras Journal* XIII, Part I, pp. 116–123; Part II, No. 1: J.R.A.S., New Series, IV, p. 388. Haug's *Old Pahlavī-Pazdnd Glossary*, 80-82. *Indian Antiquary* I, 229; III, 310, 333; VI, 366. Dr. Burnell's *South-Indian Palæography*, p. 140, pl. xxxii *a*.)

Neḍumpara Talli Temple (The);—16 miles north of Tṛiśūr, 4 miles from Paṭṭambi Railway Station. There are some old inscriptions on the temple.

Pārāl;—5 miles south by west of Triśūr. (*Pauraul, Trichoowapayroor.*) On a rock, here, is an inscription with some large footprints cut in bas-relief, and other sculpture.

Pattikāḍ;—8 miles east-north-east of Triśūr, 14 miles south by east of "Shoranore" Railway Station. (*Putticaad, Trichoowapayroor.*) In the forest near here are several temples entirely deserted, but solidly built of granite. The locality is now uninhabited. There are a number of dolmens here, in which pottery and beads are to be found. The natives are getting over their superstitious fears, and are removing the slabs, or splitting them up for use.

Punilārava;—15 miles from Tṛiśūr. An old temple and a ḍolmen.

Tirukūr;—6 miles south-west of Tṛiśūr. (*Trikkoor, Trichoowapayroor.*) A temple in a cave.

Tiruvilvamalai;—1 mile from the "Luckady" Railway Station. An important temple and some rock-cut caves, which require careful examination.

Tṛiśūr, or Triśuva Pērūr;—40 miles north of Cochin, 24 miles north of Cranganore. (*Trichoowapayroor.*) A very large and ancient temple.

TRAVANCORE.

This is the southernmost of the divisions of the Western Coast. It formed part of the old kingdom of Keraḷa, and its early history is substantially the same as that of Malabar (*q.v.*) and Canara. In later years the Rāja (now Mahārāja) of Travancore greatly strengthened his position, and acquired more power than any of the rulers on the coast, at one time extending his territories eastwards into the Tinnevelly country.

The existence of the early Jewish and Christian settlements on this coast has given rise to much antiquarian speculation and controversy, and their interesting copper-plate documents have been repeatedly examined and described. The following references will be found useful:—

[*J.R.A.S.* I, 171; VII, 341; IV, N.S., p. 388. *Madras Journal* I, 7–73, 94, 255, 342; IV, *new series*, 79, 80; VII; IX, 365; XIII, Part I, 116, 123; Part II, No. 1; XXI, 30. Buchanan's *Journey* II, 31, 51, 139. Dr. Burnell's *South-Indian Palæography*, Plate xxxii, and p. 140. *Indian Antiquary* I, 195, 229; II, 98, 180, 273; III, 310, 333; IV, 153, 181, 311; V, 25; VI, 366; VII, 343; IX, 77. Wilson's *Mackenzie MSS.*, Book 58, c. 1027. *Asiatic Researches* VII, 364; X, 106. J.A.S.B., XV, 224; XX, 371, 382. Colonel Yule's *Marco Polo* II, 274, 290, 312, 318, 320, 324. Dr. Haug's *Old Pahlavî-Pazand Glossary* 80, 82.]

In the *Indian Antiquary* V, 60, will be found an interesting Paper extracted from the "General Report of the Great Trigonometrical Survey of India" for 1873-74, on some wild people who live amongst the hill jungles of the Western Ghāṭs on the south-west of the Palni Hills. A general account of the Travancore hill-tribes, followed by a dissertation on the manners and customs of the inhabitants of the State, will be found in the *Madras Journal* for 1834 (Vol. I, p. 1).

Colonel Yule, in *Smith's Ancient Atlas* (p. 23), commenting on the geography of classical authors, mentions the "*Paralia*," which, according to the *Periplus*, was the name of a region extending from a point a few miles south of Quilon to Cape Comorin, and writes, "this is no doubt PURALI, an old name of Travancore, from which the Rāja has a title *Puralīśan*, 'Lord of Purali.'"

AGASTYEŚVARAM;—Head-quarters of a taluk, 48 miles south-east of Trivandrum, 3½ miles from Cape Comorin. (*Agusteshuer.*) There are a number of inscriptions here, all said to be in Tamil. They are to be seen on the pillars round the shrine at *Kanyā Kumārī* (the town and temple at Cape Comorin), on two pillars of the portico of the temple of *Kāśi Viśvanātha*, on a stone on the inner pavement of the same temple, on the stones and beams of the eastern gate, on a stone outside the maṭham south of Śarkarākkuḷam, on a stone in front of the Sāluputtūr Thānā, on the south side of the outer wall of the Śiva temple at Agastyeśvaram, and on 40 stones at the portico of the temple of *Kūkanāthēśvara*. (For a note on Cape Comorin, see *Ind. Ant.* IV, 317.)

ANANTAPURAM;—in the Tōvāḷai Taluk, 6 miles north by west of Tōvāḷai, 38 miles east-south-east of Trivandrum. (*Annantawaram.*) On a rock in the temple of *Kaḍukam Tiruveṅgaḍa Perumāḷ* is an "illegible" Tamil inscription, and there is another at the *Piḷḷaiyār Kōvil* in Panantara Vilākkam.

ANJENGO (*Añchiṅgal*);—A sea-port 19 miles north of Trivandrum. It is situated on a small strip of land retained by the British Government, and is surrounded on all sides by Travancore territory. The first English settlement here was in A.D. 1694, when the fort was built. The earliest tombstone in the cemetery is that raised over the grave of the wife of the commander of the fort in A.D. 1704.

ARAGIYAPĀṆḌYAPURAM;—In the Tōvāḷai Taluk, 6½ miles north-west of Tōvāḷai, 36 miles east-south-east of Trivandrum. (*Ullya Pandeveram.*) On a rock called *Kuruvanataṭṭu* is an inscription in "unreadable characters." There are nine Tamil inscriptions in the following places, all declared to be "illegible":—

(1.) On the pavement of the *Aragiyanambi* temple.
(2.) On the wall of the shrine in the temple of *Tiruveṅgaḍatappa*.
(3.) On a stone near the doorway of the temple of *Arikara Vināyaka*.
(4.) In front of the *Kuratiyāga Piḷḷaiyār* temple.
(5.) On the south side of the temple of *Ādi Vināyaka Piḷḷaiyār*.
(6.) On a stone in the Maḍavilāga ambalam.[1]
(7.) On a stone to the east of the Seṇpāgarāman Puttūr ambalam.
(8.) On a stone to the west of the Kañjiramkāḍatti maṭham.
(9.) On a stone lying on the ground in the temple of *Nalla Vināyaka Piḷḷaiyār*.

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[1] *Ambalam* means a small temple.

Ārudēśappattu ;—3 miles south-west of Veḷavaṅkōḍ, 20 miles south-east of Trivandrum. (*Aurdaseput.*) Three inscriptions in "unknown characters" :—

(1.) On a rock in the Tirumala temple, and on the bank of the *Tīrthakuḷam.*
(2.) At the temple of Kamukantōṭṭam
(3.) At the temple of Pārvatīpuram.

Arumane ;—21 miles east-south-east of Trivandrum, 5 miles north by east of Veḷavaṅkōḍ. (*Arramanay.*) On a rock and on stones in the Chitamula temple are some inscriptions in "unknown characters."

Brahmapuram ;—in the Kalakkuḷam Taluk, 1½ miles south-east of Kalakkuḷam. (*Permapooram. Oodagerry*). There are several inscriptions here :—

(1.) On the flooring of the square ambalam in front of the *Lādan Kōvil.*
(2.) On a stone in front of the *Koṭṭaviḷa Śāstān* temple at Śāttamaṅgalam.
(3.) On a lamp in the cemetery at Puliyakuriśi.
(4.) On the west wall of the *Piḷḷaiyār* shrine in the Velimala temple.
(5.) On a square stone at the west gateway of the Velimala temple.
(6.) On a pillar in the *Śottipura* in the same temple.

There are also several stones with Tamil and English inscriptions in the old church in the fort at Puliyakurichi.

Eranīl ;—Head-quarters of a taluk, 31 miles south-east of Trivandrum. (*Yerraneel.*) Seven Tamil inscriptions. They are to be found at the temple of *Āṟvār ;* in the *Piḷḷaiyār* temple in the eastern street of Eranīl ; in the stone-built choultry at the same place ; on a stone in Ilanellukkāḍa in the Agnēśvarapaṭṭar ambalam at Kūśavaṅkuṟi ; in the Vellaṁkeṭṭu ambalam at Peyankuṟi ; and in the Nāgamaṇi Šeṭṭiyār ambalam at Perumakkōṭṭu (*Perrungcode*).

Kaḍigapaṭṇam ;—33½ miles south-east of Trivandrum, on the sea. (*Cuddeaputnum.*) The remains of an old cave-temple, and several Tamil inscriptions as yet undeciphered. These are in the *Karakaṇṭhēśvara Mahādeva* temple at Tirunayinārkuriśi ; in the temple at Chēramaṅgalam ; on three sides of a rock on the east of the large tank at Kaḍigapaṭṇam ; on the embankment in the fields of Kaḍigapaṭṇam ; in the Chēramaṅgalam ambalam ; in the Velliyamaṭṭu ambalam ; in the Manavāḷakuriśi ambalam ; and in the *Paḷḷikara Śāstān* temple.

Kalakkuḷam ;—Head-quarters of a taluk, 30 miles south-east of Trivandrum. (*Cukkolum.*) There are four inscriptions here, not yet deciphered :—

(1.) On a stone north of the gateway of the temple of *Kulaśekhara Piḷḷaiyār.*
(2.) In the temple of *Kṛishṇa* at Keraḷapuram.
(3.) On a stone in the western verandah of the choultry belonging to the Takkala copper-smiths.
(4.) In the principal temple at Keraḷapuram.

Kallaḍa ;—12 miles north-east of Quilon. (*Kollaka Kulledda, Punninyaray Kulleda.*) Colonel Yule (*Smith's Ancient Atlas,* p. 23) thinks that either this place or some place in its neighbourhood is the site of the *Nelkynda* of classical geographers. He writes : "The Kallaḍa river is believed to be the *Kanēṭṭi* mentioned in the *Keralolpatti* legendary history of Malabar, and the town of Kallaḍa to be the town of *Kanēṭṭi* . . . . That *Nelkynda* cannot have been far from this is clear from the vicinity of the *Πυῤῥὸν ὄρος* or *Red Hill* of the Periplus. There can be little doubt that this is the bar of red laterite which, a short distance south of Quilon, cuts short the backwater navigation, and is thence called the *Warkallē Barrier.* It forms abrupt cliffs on the sea, without beach, and these cliffs are still known to seamen as the *Red Cliffs.* This is the only thing like a sea cliff from Mount D'Ely to Cape Comorin."

Is it not possible that the *Πυῤῥὸν ὄρος* of the Greeks may be the place now known as *Purra-ūr,* 7 miles south of Quilon, and half-way between that place and "Warkallē"?

Kapiyara ;—In the Kalakkuḷam Taluk, 5 miles west of Kalakkuḷam. (*Cuppeurray.*) An inscription below the base of the southern ambalam east of the temple at Tirupaṅkōṭṭu.

Kolachel ;—4 miles west-south-west of Eranīl. (*Collachull.*) Four inscriptions as yet undeciphered :—

(1.) In the Maṇaviḷa temple.
(2.) In the Oḷakkoṭṭu ambalam.
(3.) In the Kaḷḷukkaṭṭu ambalam.
(4.) In the Kurumban ambalam.

KOTTĀR;—7 miles north-west of Agastyēśvaram, 38 miles south-east of Trivandrum. (*Kotar.*) A large number of Tamil and Grantha inscriptions are to be found in the following places:—On 65 stones inside the western portion of the Puravaśēri temple; on a stone south of the western portion of the temple of *Kotichcha Piḷḷaiyār;* on four stones inside the northern portion of the *Nāgara Kōvil;* on a stone in the outer verandah of the same temple; and on a stone in the middle of the garden, north of the *Mādhava* shrine at the *Valaḍakuḍi Nāgara Kōvil.*

KOṬṬAYAM;—32 miles south-east of Cochin, 15½ miles east-north-east of the sea-port of Ālapuḷi (*Aleppey, Aulapolay, Kotium*). The metropolis of the Syrian Christians on the Western Coast. There is an old Syrian church here, in which is a granite slab at the back of a side-altar with a cross in bas-relief on it, and round the arched top a short sentence in Pahlavī characters, at its foot being a few words in Syriac. There is a similar, but older, tablet built into the wall which bears a Pahlavī inscription. (*Indian Antiquary* II, 273.) The remains of a very old fort are to be seen close by, belonging to a Rāja whose family still reside in the neighbourhood. They are stated to be in possession of some old documents. At Koṭṭayam, in the possession of the elders of the Syrian Church, are to be seen the two copper-plate grants by which the early Nestorian Christians obtained their permanent footing in Southern India. By the earlier of these, dated in A.D. 774, Perumāḷ Vira Rāghava grants the village of Maṇigrāmam to Iravi Korttan of Koḍuṅgalūr (Cranganore). By the later, Maruvān Sapīr Iso grants some land to a church and constitutes the Jews at Ānsuvaṇṇam and the Syrians at Maṇigrāmam protectors of it. This dates from about the ninth century A.D.

KULATURA;—21 miles south-east of Trivandrum, close to the high road (*Cooletoray.*) A rock-cut temple which requires careful examination. It is on the summit of a hill called *Chāral Malai*, or *Chitrāl Malai*, 3 miles east of Kulatura. The temple is now known as the *Bhagavatī Kōvil*, but it seems to have been built over an older rock-cut temple. In the central compartment of the rock-cut hall is a figure which, from the description sent me, would appear to be Jaina, as it is said to be "quite naked." It is in a sitting posture on an elevated stone plinth, and has three umbrellas over its head. There is another in the southern compartment. On the rock-face on the north of the temple are 32 figures "repetitions of the images in the pagoda," sculptured in the rock. I take these also to be of Jaina origin. Three inscriptions are to be seen between these figures, and others here and there. Copies of these have been sent me, but they are not satisfactory. As far as I can judge the characters are similar to those at KAḶUGUMALAI in the Tinnevelly District.

MADĀLAM;—25 miles south-east of Trivandrum, 7 miles west of Eranīl. (*Muddaulum.*) There is a Tamil inscription in the *Muttanamman* temple, north of the temple of *Gaṇeśa.*

MĀDAVŪR PĀRA;—8 miles north by west of Trivandrum. An immense rock about 180 feet high, on the north side of a valley, to the summit of which a flight of rock-cut steps leads. On its south side are two caves, one closed with granite rocks, and one used as a Śiva temple. This is about 20 feet from the foot of the rock. The temple consists of an antechamber and *adytum.* In the former are some sculptured figures of *Gaṇeśa*, &c. The latter is a small unsculptured cell.

MĒLAPIḌĀGAI;—In the Tōvāḷai Taluk, a hamlet of Deriśanankōppu, 6 miles north-west of Tōvāḷai. Seven "illegible" Tamil inscriptions:—

(1.) In the Pūtappāṇḍya temple.
(2.) On a stone on the north side of the temple of *Virucha Vināyaka Piḷḷaiyār.*
(3.) On a stone in front of the house of Śivanna Perumāḷ Alakam Perumāḷ, in Pūtappāṇḍya.
(4.) On a stone west of the house of Yeḍamuttukannu Ārumugam in Pūtappāṇḍya.
(5.) On a stone lying west of Tiṭṭivilakkaḍa.
(6.) In the *Shāstān Kōvil* at Vilaṅkāḍ.
(7.) On the "Maṇattaṭṭa Rock."

NAḌUVUPIḌĀGAI;—In the Tōvāḷai Taluk, another hamlet of the same village. Five "illegible" Tamil inscriptions:—

(1.) In the temple of *Deriśanam Kōppu.*
(2.) In the temple of Arumanallūr.
(3.) In the temple of Vīravanallūr.
(4.) In the temple of *Aṇakkara Mahādeva.*
(5.) At Vidaṅkara.

NATTĀLAM;—24 miles south-east of Trivandrum, 8 miles north-west of Eranīl. (*Muttaulum.*) Four inscriptions not yet deciphered:—

(1.) In the Vishṇu temple.
(2.) In the Paḷḷiyāṭṭu ambalam.
(3.) In the Tiṭṭaviḷa ambalam.
(4.) On a stone in the fields of Tiyannūrkuḷam.

NĪNDAKARA;—in the Eranīl Taluk, 2½ miles east of Eranīl (*q.v.*). There are a number of inscriptions here, said to be "unreadable," but it is probable that no serious attempt has been made to decipher them. They are at the following places:—
(1.) In the *Chōḷapāṇḍya Mahādeva* temple at Āḷūr (*Auloor*, 3½ miles east by south of Eranīl).
(2.) In the temple of *Mahādeva* at Tiruviḍakōḍu.
(3.) In the *Naḍuvu Piḷḷaiyār* temple at Kaḷḷiyaṅgāḍ.
(4.) In the temple of *Dēvanāyaga Piḷḷaiyār* at Āḷūr.
(5.) In the temple of *Mannupuli Ādi Vināyaka* at Vīranārāyaṇaśśēri (*Veranachairy*).
(6.) In the temple of *Aṟakiya Nambi Piḷḷaiyār* at the same place.
(7.) In the *Kokkōrattu Vināyaka* temple at Maruvattūr.
(8.) In the temple of *Amman Valiyamuttanamman* at Āḷūr.
(9.) In the stone choultry at Vēmbanūr (*Vaimbunoor*).
(10.) In the "Koṭṭamuḍakki choultry" at the same place.
(11.) In the "Puliyamuṭṭu ambalam."
(12.) In the "Toṭṭukoṭṭu ambalam."
(13.) In the "Veḷḷayambalam" in Vīranārāyaṇaśśēri.
(14.) In the "Vaḍakara Viḷḷakara Vaṭṭa maṭham."
(15.) In the "Śōdiyāndra maṭham" at Āḷūr.
(16.) In the "Śālavila maṭham" at Vīranārāyaṇaśśēri.
(17.) In the "Periñjavilam maṭham."
(18.) In the "Villukīri Tammakuḷatu maṭham."
(19.) In the "Villukīri maṭham."
(20.) In the "Ēkanāthar Samātu maṭham" at Vīranārāyaṇaśśēri.

PAḌAPUTU;—in the Agastyeśvaram Taluk at Vaḍaśēri, 3½ miles north by west from Śuchīndram, 38 miles south-east of Trivandrum. (*Wuddashairy.*) Six "illegible" Tamil inscriptions:—
(1.) At the foot of the *dhvaja stambha* of the temple of *Kṛishṇa*.
(2.) On the inner side of the south wall of the temple of *Mahādeva* in Vaḍaśēri Taḷi.
(3.) East of the *Karuta Vināyaka Piḷḷaiyār* temple.
(4.) On the south side of the "Kīṟtekku maṭham."
(5.) On a stone south of the temple of *Kṛishṇa* outside the temple.
(6.) On the four sides of the walls of the temple in Śōṟapuram.

PARAKAI;—43 miles south-east of Trivandrum, 5½ miles west-north-west of Agastyeśvaram. (*Purrakay.*) A number of inscriptions in Tamil, Grantha, and Tulu characters. They are to be found in the following places:—
(1.) On the wall, south of the east gate of the "mahāmaṇḍapam" at the principal temple.
(2.) On the wall of the "Śonnukāl maṇḍapam" of the same temple.
(3.) On the wall, north of the gate in the same.
(4.) On the north side of the same.
(5.) On pillars on either side of the "makaramaṇḍapam."
(6.) On the western walls of the southern prākāra.
(7.) South of the "Bali-kāl."
(8.) On a pillar near the western wall of the "Namukara maṇḍapam."
(9.) On a beam of the eastern door of the "Makaramaṇḍapam" in the *Akkara Mahādevī* temple.
(10.) On a stone in the north street at the temple of *Mahādevi*.
(11.) In front of the *Kaikkuvara Piḷḷaiyār* temple, in Parakai Kanaṅguḷam.
(12.) On a stone east of the southern *ūr-ambalam* in the street of Parakai.
(13.) On a stone in front of the temple of *Amman, which belongs to the smiths of Dharmapuram.*

PONMAṆAI;—in the Kalakkuḷam Taluk, 7 miles north of Kalakkuḷam, and 28 miles east-south-east of Trivandrum. (*Ponmunna.*) There is an inscription, in Tamil and Malayāḷam characters, said to be "illegible," on a stone in the temple south of Pannikkōṭṭu; and another, in an "unknown character," on a stone in the middle of the fields of Mandiḷāvikōnam.

PURRAYŪR;—7 miles south-east of Quilon. (*Purra-ūr.*) See KALLAḌA.

ŚUCHĪNDRAM;—41 miles south-east of Trivandrum, 9 miles north-west of Cape Comorin. (*Shoosheendrum.*) The present Mahārāja of Travancore furnished a valuable paper to the *Indian Antiquary* in 1873 on two inscriptions at this place (Vol. II, 360). They are dated Ś.Ś. 1312 (A.D. 1390) and K.Ā. 654 (A.D. 1478) respectively. The first records the building of the temple by King Mārtāṇḍavarmā, and the second the erection of a maṇḍapam by King Rāmavarmā. Altogether there are 32 inscriptions at this place, and as they are all stated to be "readable," I infer that none are very old.

(1.) On a wall of the *Śāstān Kōvil* in the southern street.
(2.) On a stone in front of "Tirukāṇa Chārattu maṭham."
(3.) On the *Nambi* west of the "Mēlśen gelkeṭṭu garden."
(4.) On the steps up to the *maṇimaṇḍapam* of the *Śāstān Kōvil.*
(5.) On the stones round the shrine in the same temple.
(6.) On a rock within the temple.
(7.) On the stones of the maṇḍapam, all round.
(8.), (9.), (10.) On three stones south of the outer gateway of the *Munnūttunaṅgai Amman* temple.
(11.) On a stone in front of the temple of *Śaṅkara Nārāyaṇa.*
(12.) On a stone south of a *Piḷḷaiyār Kōvil* at the maṭham in the Sannidhi Street.
(13.) On the outer side of the *Kuttupaḍi* near the south gateway of the Pērambalam temple.
(14.) On a stone to the right of the outer gate of the temple of *Iraviputtūr Kṛishṇasvāmi.*
(15.) On a rock inside the wall of the "Śrī Kailāsa," of the Śuchīndram temple.
(16.) On the east side of the north wall of the "Chenpakarāma maṇḍapam" of the *Śuchīndram Perumāḷ* temple.
(17.) On the east architrave of the "Yāgaśālā maṇḍapam" of the *Tānumālaya Perumāḷ* temple.
(18.) On the east side of the stones north of the "Chenpakarāma maṇḍapam" of the *Śuchīndram Perumāḷ* temple.
(19.) On a rock south of the "Śrī Kailāsa."
(20.) On the western steps of the "Śrī Kailāsa."
(21.) On the south side of the south wall of the "Chenpakarāma maṇḍapam."
(22.) On the west end of the south wall of the same.
(23.) On the east end outside the south wall of the same.
(24.) On the west side at the top, within the "Maṇittūkku maṇḍapam."
(25.) On a rock inside the walls of the "Śrī Kailāsa," south of the great temple.
(26.) Do. do. do.
(27.) On the south tower of the "Chenpakarāma maṇḍapam."
(28.) On stones west of the left-hand door of the tower of the *Perumāḷ Tānumālaya Perumāḷ* temple.
(29.) On the south side of the south wall of the "Chenpakarāma maṇḍapam" in the latter temple.
(30.) On a rock inside the "Śrī Kailāsa."
(31.) On another.
(32.) On a rock in the *Śāstān Kōvil* at Alaṁkala Nallūr.

TĀRAKKUḌI;—in the Tōvāḷai Taluk, 4 miles west of Tōvāḷai. (*Taulagoody.*) Four "illegible" Tamil inscriptions:—

(1.) In the northern street.
(2.) In the temple.
(3.) In the temple of *Karaku Vināyaka Piḷḷaiyār.*
(4.) In the "Kochhu Kuñjan maṭham."

TAṄGAŚĒRI;—about a mile north of Quilon. (*Tungumshery.*) The fort here was built by the Portuguese in A.D. 1503, five years after their first arrival under Vasco da Gama (Caldwell's *History of Tinnevelly*, 67). It was captured by the Dutch in 1665, and passed into English possession in 1795. (Day's "*Land of the Permauls.*") Little is now left. There are two old cemeteries, having well-engraved slabs with inscriptions, much injured by weather. Tradition states that an old fort, and another place where the Syrians landed near Quilon, have been engulphed in the sea. (*J.A.S.B.* XV, 224.)

TĀRŪR;—6½ miles north-west of Agastyeśvaram, 40 miles south-east of Trivandrum. (*Tairoor.*) There are several inscriptions here, all in Tamil characters, to be found in the following places:—

(1.) On the southern wall of the *Karumbukoḍa Kailāsanātha* temple.
(2.) On a stone north of the "Ṛishabha maṇḍapam" of the same temple.

(3.) On a stone in the fields east of the above.
(4.) On the southern wall inside the *Perumāḷ* temple in Pudugrāmam.
(5.) On the same wall outside.
(6.) On the northern and eastern walls inside the temple of *Tāvakuḷam Vēṭṭa Piḷḷaiyār.*
(7.) On the stone standing south of the temple of *Nallūr Piḷḷaiyār.*
(8.) Inside the temple of *Tekkūr Āladi Vināyaka.*
(9.) On the southern wall of the temple of *Tekkūr Irayinmār.*

TIRUVAṄKŌḌ ;—2 or 3 miles from the Christian Mission Station at Neyyūr, 8 miles north-west of Padmanābhapuram. Two stone pillars with Tamil inscriptions. The correspondent who gives me this information states that it was an old social custom in Travancore for the men of the Puliyār caste, or "slaves of the soil," to be allowed forcibly to carry off any females of the higher castes who, at certain times of the year, were found in the streets alone. This inscription, it seems, is a declaration by the ruling powers abolishing this practice. There is an old Syrian Christian church here.

TIRUVĀṄKŌḌ ;—27 miles south-east of Trivandrum, 4 miles north-west of Eranīl. (*Terruvaungcode.*) Some Tamil inscriptions on stones in the following places :—
(1.) In the temple of *Mahādeva.*
(2.) In the "Mayilkoṭṭu ambalam."
(3.) In the "Kollar ambalam."
(4.) On a stone to the north of the new church.
(5.) On a stone near the old road.

TIRUVAṬṬĀRU ;—in the Kalakkuḷam Taluk, 7 miles north-west of Kalakkuḷam and 28 miles east-south-east of Trivandrum. (*Trivutaur.*) Several inscriptions exist here :—
(1.) On the northern and western ends of the "Ottakkal maṇḍapam" in the Tiruvaṭṭār temple.
(2.) On the stones to the east and north of the shrine in the same temple.
(3.) On the large *Bali-kāl* inside the *Balikālpura.*
(4.) On a row of stones south of the shrine.
(5.) On stone pillars on the north, and in the kitchen of the Tiruvaṭṭār temple.
(6.) On a copper plate fixed to a rafter in the temple of *Tirunantikara.*
(7.) In the *Ottapāḍa* shrine in the same temple.

TŌVĀḶAI.—Head-quarters of a taluk, 42 miles east-south-east of Trivandrum, 13 miles north by east of Cape Comorin. (*Toovaula.*) Five "illegible" Tamil inscriptions :—
(1.) In the "Ādichchan Puttūr maṭham."
(2.) In the temple of Ārambōṛi.
(3.) In the temple of Tōvāḷai.
(4.) In Mūppanattal.
(5.) In the "*Kumāra Kōvil Potta.*"

TRIKARŪR ;—3 miles from Khoḍamaṅgalam, 28 miles east by north of Cochin, a deserted village at the foot of the ghāṭs. (*Kodhamungalum.*) The remains of an old temple and of the walls of some old buildings. (*Journal of the Asiatic Society* II, 336.)

TRINENDIKARAI ;—8 miles north-west of Trivandrum, in the Kalakkuḷam Taluk. On the face of a wall of rock is an old inscription in clear characters, as yet undeciphered.

VAḌAŚĒRI ;—*see* PAḌAPUTU.

VAḶAVAṄGŌḌ.—Head-quarters of a taluk, 21 miles south-east of Trivandrum. (*Vellavencode.*) The KULATURA remains are quite close to this town. On two stones of the temple of Tirupilāṅgōḍu are inscriptions in "unknown characters."

THE TRICHINOPOLY DISTRICT.

The District of Trichinopoly lies just at the junction of the territories of the three old peninsula kingdoms of the Pāṇḍiyans, the Cholas, and the Koṅgu (or Chera?) dynasty. To the east lay the country of the Cholas, to the south that of the Pāṇḍiyans, while the Koṅgu kings ruled over the tracts to the north-west and the Pallava kings of the Kuṛumbars probably quarrelled with the Cholas over the sovereignty of the forests and hills to the north and north-east. Native tradition places the boundary of the three chief kingdoms at the extreme west of the district, along the banks of the river Karaipōṭṭānār, or Karuvāṭṭār, which falls into the Kāverī at a point 14 miles east of Karūr. An embankment is said to mark the frontier-line, and the name of the river, which signifies "the river of the boundary," is pointed out as corroborative of the legend. Further, the residents on the south of the Kāverī, in the Kuḷitalai Taluk, show an embankment running southwards from a point exactly opposite the embouchure of the Karaipōṭṭānār, and state that that also marked the boundary of the three kingdoms. Putting aside for the present all question as to the exact accuracy of this tradition, it is quite possible that the point of contact may have been close to the Karaipōṭṭānār at one period, though the frontier, in all probability, was perpetually changing.

Until the numerous inscriptions in the district are carefully examined and reported on it will be useless to theorize too broadly, but I think there can be little doubt that, at least as early as the eleventh century, almost the whole district owed allegiance to the Chōlas. We have yet to learn whether any portion of the south of the district was under the Pāṇḍiyans. The Cholas in that century seem to have had their capital at Gaṅgaikoṇḍaśōrapuram, the metropolis previous to this period having been at Uraiyūr. At present it is impossible to say when the change occurred and under what circumstances, for the whole history of Southern India previous to the tenth and eleventh century is hidden in the deepest obscurity. There was a kingdom with its capital at Uraiyūr in Ptolemy's time, and inscriptions of other dynasties further north show that from early times members of those families boasted of conquests over Chola kings, but for all practical purposes we must commence from the eleventh century, when the Cholas appear to have suddenly emerged from obscurity into the dignity of a powerful and widely-extended kingdom. They conquered and entirely subdued the Pallavas of Kañchī, and the Koṅgu kings of the central peninsula, while by an intermarriage with a Chalukyan princess of Veṅgi, their arms were extended northwards as far, at least, as the Godāvarī, perhaps as far as the borders of the then kingdom of the Gajapatis of Orissa. Their hold over a large portion of this tract was very precarious, and gradually the kingdom fell to pieces. They were overthrown by the Koṅgu kings in the west, and by the Gaṇapatis of Oraṅgal in the north, and their complete downfall was effected by a Mussulman invasion in A.D. 1310, and the conquest by the early sovereigns of Vijayanagar a few years later. A sketch of the Chola dynasty will be found in its proper place in Volume II.

It is probable that the Cholas retained a firm hold over the whole of the lower basin of the Kāverī and Coleroon from a point near Karūr to the sea, during the entire period of their existence as a sovereign power. Trichinopoly, or at least the most part of the district, owed perpetual allegiance to them.

The Mussulman invasion of A.D. 1310 opens up a new era in the history of the country. Mālik Kāfur was general of the Emperor of Delhi, and performed the duties assigned to him with the utmost vigour. He subdued large portions of the peninsula, so that he and his successors, his master's viceroys, held the country for 37 years, when they were driven out, and the Vijayanagar kingdom gradually obtained universal dominion over the whole south of India. Meanwhile, however, there was a short interregnum in the Chola and Pāṇḍiya countries. Kampaṇa Uḍaiyār, whom some assert to have been a general of the Maisūr chief, and some a commander sent from the then infant sovereignty of Vijayanagar, held the country for some years, his family ruling from about A.D. 1365 to 1404. Mr. Moore (*District Manual*) thinks that Kampaṇa Uḍaiyār "did not extend his conquest to Tanjore, where the Chola kings were then reigning." There are several of his inscriptions, however, and those of his successor or successors at Conjeeveram (*Kāñchipura*). After the Uḍaiyārs it is probable that constant struggles for sovereignty took place between the Nāyakka adventurers from Vijayanagar, the legitimate chiefs of the Chola and Pāṇḍiyan dynasties, the chiefs of the Maisūr families, and the generals of the forces of Vijayanagar, till the anarchy was put an end to by the final triumph of the latter, when the whole country fell

under the powerful Vijayanagar sovereignty of the sixteenth century. In A.D. 1559 Viśvanātha Nāyakka, an emissary from Vijayanagar, established himself on the throne of the Pāṇḍiyans, and created a new dynasty, that of the Nāyakkas of Madura, who held the Trichinopoly District more or less firmly till the Mussulmans finally ejected them in 1736. Perpetual fighting occurred during this period between the Nāyakkas, the Tanjore Cholas (and after them the Mahratta dynasty of Tanjore), the Maisūr chiefs, and the Mussulmans; and the Trichinopoly district was a constant scene of bloodshed and strife. It is to Viśvanātha that the town and rock of Trichinopoly owes much of its present grandeur and importance.

For this period I must refer readers to Mr. Nelson's *Madura Manual* and Mr. Moore's *Trichinopoly Manual.* The same authorities are sufficient for present purposes with reference to the ensuing period from 1736 to the present day. It is enough here to say that the country fell under the English finally in 1801.

A pedigree of the Pudukōṭṭai family will be found in Volume II. Unfortunately very little seems to be known regarding them.

There are very few rude stone monuments in the district, the absence of which seems to show the existence of a different race to that which inhabited the country to the west and north.

Serpent-worship and demonolatry abound in the district; and the adoration of the goddess *Kālī* is attended once a year with much animal sacrifice and disgusting practices, such as blood-drinking and the like.

PERAMBALŪR TALUK.

Āḍuturai;—17 miles north-east of Perambalūr. (*Audtoray.*) An old Śiva temple with many inscriptions. There is a copper-plate grant, too, in the temple. Of the inscriptions on stone two are as follows:—

(1.) Inside the southern prākāra; dated in Ś.Ś. 1381 (A.D. 1459). It records a gift of lands to the temple by a private person during the reign of Mallikārjuna Rāya of Vijayanagar. This date clashes with that of other inscriptions, and I am not sure of its accuracy.

(2.) Inside the northern prākāra. It records gifts of lands to the temple by Kulottuṅga Chola. The date given in the copy sent to me is 4000 of the *Kaliyuga, i.e.*, A.D. 899, far too early. I am satisfied that either the copy is wrong or the inscription a mere fanciful forgery.

Arumbāvūr;—14 miles north-west of Perambalūr. (*Arrambaoor.*) A temple of some note, with inscriptions. Three of these are as follows:—

(1.) S.Ś. 1591 (A.D. 1669). Gift by some ryots to the Śrīraṅgam temple during the reign of Śrī Raṅga Rāya of Vijayanagar.

(2.) Ś.Ś. 1545 (A.D. 1623). Grant during the reign of Veṅkaṭappadeva of Vijayanagar.

(3.) Ś.Ś. 1608 (A.D. 1686). Records repairs to a sluice during the reign of Muttu Vīrappa Nāyakka of Madura. This is Raṅga Krishṇa Muttu Vīrappa.

I am not, by any means, certain of the accuracy of the two dates first given. The originals should be examined.

Kalukkānattam;—16 miles south-east of Perambalūr. An old Śiva temple with a number of inscriptions.

Ōṭṭattūr;—11 miles south of Perambalūr. (*Ootatoor.*) An old Śiva temple well sculptured and with a number of inscriptions.

Perambalūr;—The taluk head-quarters, 31 miles north-north-east of Trichinopoly. (*Perambaloor.*) An old Śiva temple.

Periyammāpaḷaiyam;—14 miles north-north-east of Perambalūr. (*Periahiahpolliam.*) Near this village, close to where the high road crosses the Veḷḷār river, is a Jaina statue lying neglected, almost covered with blown sand from the river-bed, only the head and shoulders being visible.

Rañjaṅkuḍi;—9½ miles north-north-east of Perambalūr. (*Runjunguda.*) The ruins of an old fort. There is said to have been an old Śiva temple here in former days, but no trace of it now remains.

Vālikoṇḍapuram;—7 miles north-north-east of Perambalūr. (*Valcondah.*) This place is said to have once been the seat of a Navāb, and there are several remains to be seen of mosques and temples.

There are also some old mosques in the hamlet of Vallāpuram (*Vullapooram*). Mr. Walhouse describes the remains in Volume IV of the *Indian Antiquary* (p. 272). There is a "square tank in a temple court that has a Jaina or Buddhist appearance, being surrounded with a curious low sunken cloister, the roof level with the ground." At the principal village is an old fort, now nearly obliterated, and two temples, in one of which is the tank mentioned above. At the other are some excellent sculptured pillars and other architectural features seriously injured by Haidar's men. Opposite the fort is a masjid and a handsome black-marble tomb. The masjid seems, says Mr. Walhouse, to have been adapted from a Hindu temple as it contains "Hindu pillars with faces smoothed and graven with Arabic inscriptions." There is a beautiful Hindu maṇḍapam close by, supported by slender elegant fluted pillars. This has been appropriated by the Mussulmans, who have placed in it a carved granite tombstone, supported at the four corners by legs.

VEṄGANŪR;—12½ miles north-north-west of Perambalūr. (*Venganoor.*) An old Śiva temple highly sculptured and containing many inscriptions.

VEṄKUḶAM;—11 miles north-west of Perambalūr. (*Vengalum.*) A temple with a number of inscriptions.

UḌAIYĀRPĀḶAIYAM TALUK.

AMBĀPURAM, OR VIKRAMAM;—11 miles south-south-west of Uḍaiyārpāḷaiyam. (*Ambapooram.*) There are a few Jain images here, and some small ruined Śiva temples.

ARIYALŪR;—The head-quarters of a Deputy Collector, 16 miles west-south-west of Uḍaiyārpāḷaiyam. (*Arrialoor.*) Two old temples of Śiva and Vishṇu. Two copper-plate grants, sent by the Deputy Collector of this place, are noted as Nos. 169, 170 of the list of copper-plate grants published in Volume II.

GAṄGAIKOṆḌAŚŌṞAPURAM (*Gaṅgaikaṇḍapuram*, or *Gaṅgōṇḍaram*);—6½ miles east of Jayamkoṇḍa-śōṟapuram. (*Gungacondapuram.*) This place was the capital of the Cholas in the eleventh century. There is an old and remarkable temple, here, built by them, now greatly ruined.[1] The vimāna in the centre is surmounted by a tower 174 feet high. The enclosure measures 584 feet by 372 feet, and there are six gopuras. The gopura to the east was very fine, being entirely built of stone with the exception of the roof. All the lower part of the centre building is covered with inscriptions. The temple was probably the model from which the Tanjore temple was constructed. Bishop Caldwell thinks that it was "one of the great, if not the greatest of, parent Hindu temples." At one time the enclosure was strongly fortified with batteries at the four corners, but the walls were demolished by the Public Works Engineers some years ago and the stones used for the Coleroon anicut.

The following list of inscriptions at Gaṅgakoṇḍaśōṟapuram is from a volume of Sir W. Elliot's collection, kindly lent me by Mr. Foulkes:—

(1.) On the *Mahāmaṇḍapam*. Grant by 68 chiefs in the fifth year of the reign of "Kō Rāja Kēsarivarmā Uḍaiyār Śrī Vīra Rājēndra Dēvar," *i.e.*, the Chola sovereign who ruled from A.D. 1064–1113. The grant, therefore, was made in A.D. 1069. The king is said to have conquered the Veṅgī country. His wife is mentioned, but the words are broken in the original.

(2.) On the *Mahāmaṇḍapam*. Grant in the twenty-third year of the same king, *i.e.*, A.D. 1087 Here, too, he is said to have conquered the Veṅgī country.

(3.) The original is very much defaced, and the translation given full of errors. It appears to record a number of victories. Madura is mentioned, and Āhava Malla, but in what connection cannot be made out. In all probability this is a grant of the same reign.

(4.) Grant in the twenty-third year of the reign of Kō Rāja Kēsarivarmā (A.D. 1087). This is the Rājendra of No. 1.

(5.) Grant by three chiefs in the reign of the same king. His queen's name, Ulaha Muṟuduḍaiyāḷ, is mentioned. (See the Tanjore and Conjeeveram inscriptions.) The grant took place in his twenty-fourth year (A.D. 1088).

(6.) Grant by the same king, and in the same year. The king's name and his queen's are given as before.

(7.) (Copied from an apparently much damaged inscription.) Grant by the same king in his twenty-fifth year (*i.e.*, A.D. 1090).

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[1] Mr. Moore's *District Manual*, p. 342. Colonel Branfill's Paper in the *Indian Antiquary* IX, 117. *J.A.S.B.* for 1880, Part I.

(8.) Grant by the same king in his thirtieth year (*i.e.*, A.D. 1094).

(9.) Grant by private parties, residents of Gaṅgaikoṇḍaśōṛapuram, in Ś.Ś. 1385 (A.D. 1463). No sovereign's name is mentioned.

(10.) Grant in the fortieth year of "Koppara Rāja Kēsari, *alias* Tribhuvana Chakravarti Śrī Kulōttuṅga Śōṛa Dēvar." The inscription is much damaged. It must date from the year A.D. 1104.

(11.) A small and much damaged inscription giving the *Śaka* year and the cyclic year *Chitrabhānu.* It appears from the copy that either the two middle figures or the two last figures are "14." The cyclic year, however, does not coincide with any year ending with the figures 14, while the year Ś.Ś. 1144 having "14" for its *middle* figures, is *Chitrabhānu.* This, then, is probably the date. It corresponds with A.D. 1222.

(12.) A scrap is left of an inscription bearing the name of "Mallikārjuna." Nothing else can be made out.

(13.) A private grant by a resident of Gaṅgaikoṇḍaśōṛapuram. Only the cyclic year *Subhānu* is given. No sovereign is mentioned.

(14.) Grant in the forty-ninth year of the reign of Kulottuṅga Chola Deva (*i.e.*, A.D. 1113), but the donor's name does not appear. The names of "Rājēndra Śōṛa" and "Parākrama Śōṛa" appear, but the inscription is so damaged that the context cannot be made out.

(15.) Grant of some land near Tanjore to the temple at Gaṅgaikoṇḍaśōṛapuram by "Kōnēri Nanmai Koṇḍān," the "King of Tanjore" (No. 5 of the Tanjore temple inscriptions). He dates this grant "in the sixth year of Vikrama Pāṇḍya Dēva." No other date is given.

(16.) Grant of some land to the temple by Kulaśekharadeva in his fifth year. No other name is given, or date.

(17.) Grant to the temple by Kulaśekharadeva in the fourth year of his reign. No date appears or any other name or titles.

(18.) Grant to the temple by Sundara Pāṇḍiyan in the second year of his reign.

(19.) (Only a portion of this inscription has been copied.) It is dated in Ś.Ś. 1405, cyclic year *Śobhakrit,* A.D. 1483. The names of Virūpākshadeva Rāyar and Tirumala Rāja appear, but the context cannot be made out. Virūpāksha is said to be reigning.

(20.) No Tamil copy is given in Sir W. Elliot's manuscript volume, but only a rough translation, of which so much has been concealed in binding, that fragments only can be made out. It appears to be a grant in the fortieth year of Kulottuṅga Chola,—his son Mahichandra, and a grandson being mentioned.

The hamlet of Karukaikāvalapparkōvil boasts of another very old and well-sculptured temple. Gaṅgaikoṇḍaśōṛapuram is noted in Pharoah's Gazetteer (pp. 338-9) as possessing a very fine temple; "and, close by, surrounded by jungle, are some remains of ancient buildings, now much resembling the mounds or heaps which indicate the site of ancient Babylon, but in which the village elders point out the various parts of an extensive and magnificent palace," *i.e.*, the palace of the Chola kings. There was an enormous tank here in their days, the embankment of which is 16 miles long, and of great size. It is completely ruined.

JAYAMKOṆḌAŚŌṚAPURAM;—5 miles east-north-east of Uḍaiyārpāḷaiyām. (*Jahenkoodasholapuram.*) There are two granite Jaina statues, one on the bund of the tank, and the other at the end of a street. Worship is performed once a year to the former by the inhabitants of the town.

KĀMARAŚAVALLI;—12 miles east-south-east of Kīṛappaṛuvūr and 16 miles south-south-west of Uḍaiyārpāḷaiyam. An old Śiva temple, said to be highly sculptured.

KAṆḌARĀDITYAM;—9½ miles south of Kīṛappaṛuvūr and 26 miles south-west of Uḍaiyārpāḷaiyam. (*Koondroyuthum.*) An old Śiva temple with a number of inscriptions.

KARUKAIKĀVALAPPARKŌVIL;—*see* GAṄGAIKOṆḌAŚŌṚAPURAM.

KĪṚAPPAṚUVŪR;—18 miles west-south-west of Uḍaiyārpāḷaiyam. The head-quarters of a Deputy Tahsildar. (*Keelapulure.*) An old Śiva temple. In the hamlet of Mēlappaṛuvūr is another. Both these are elaborately sculptured and contain inscriptions. It is said that the name of "Vikrama Chola" occurs in one of the inscriptions at the Kīṛappaṛuvūr temple.

KĪṚAYŪR;—1½ miles west of Kīṛappaṛuvūr and 19½ miles west-south-west of Uḍaiyārpāḷaiyam. (*Keelure.*) An old Śiva temple with inscriptions.

TIRUMALAVĀḌI;—5 miles west by north of Tiruvādi, but on the north bank of the Coleroon, and 26 miles south-west of Uḍaiyārpāḷaiyam. (*Trimelvaudy.*) An old Śiva temple, highly sculptured and with many inscriptions. There is a copper-plate grant in the temple.

TIRUMĀNŪR;—23 miles south-west of Uḍaiyārpāḷaiyam and 8 miles south of Kīṟappaṟuvūr. A very old Śiva temple, sculptured, and containing inscriptions.

VAṆṆAM;—2 miles south of Kīṟappaṟuvūr and 19 miles west-south-west of Uḍaiyārpāḷaiyam. (*Vunnum.*) There is a Jaina statue here.

VIKRAMAM;—*see* AMBĀPURAM.

UḌAIYĀRPĀḶAIYAM.—The taluk head-quarters, 48 miles north-east of Trichinopoly. (*Wodiarpolliam.*) An old Śiva temple with a semi-circular tank called the *Gāṇḍīvatīrtham.* The present residence of the Zemindar is in an old fort said to have been built by the Mahrattas. In the north-west corner of the building there are inscriptions on a slab.

MUŚIRI TALUK.

KĀMĀKSHIPURAM;—16 miles north by east of Muśiri, and 5 miles west of Turaiyūr. In a field belonging to one Vīram Piḷḷai is a stone with an inscription dated Ś.Ś. 1653 (A.D. 1731) recording a private grant of lands to the village temple.

KARAIPŌṬṬĀNĀRU.—A river that falls into the Kāverī at Śīplāputtūr 12 miles west of Muśiri, (*Karvetaur Saṭapilapoothoor*). The name signifies "the river that marks the boundary," and it is asserted by the natives that it was the boundary between the Chera, Chola, and Pāṇḍiyan kingdoms. An embankment carries the boundary from the river southwards. (See TIRUKAMBILIYĀR in the Kuḷitalai Taluk).

MUŚIRI.—The taluk head-quarters, 19 miles west by north of Trichinopoly. A very old Śiva temple on the banks of the Kāverī. Mr. Walhouse, in the *Indian Antiquary* IV, 273, describes the old granite bridge here which spans a channel by the river side. On the side of it is an inscription which, according to Mr. Walhouse's doubtful rendering, states that the head of the channel was cut by King "Lōṟakkōnān" in memory of Karikāla Chola.

NĀGAIYANALLŪR;—16 miles west of Muśiri. Sundara Rāmayya, a resident of this village, is in possession of an old copper-plate grant, in Nāgarī characters. It is dated in Ś.Ś. 1572 (A.D. 1650).

PĀḶAIYŪR;—23 miles east by north of Muśiri and 2½ miles west of Tirupaṭṭūr (*Tripathoor*). An old Śiva temple. In the field bearing the Survey Number 105 is a stone with an inscription dated Ś.Ś. 1546 (A.D. 1624), recording a private grant of lands to the temple.

TIRUPPAṬṬŪR;—24 miles east by north of Muśiri. (*Tripatoor.*) An old Śiva temple with many inscriptions.

TIRUVĒṆGINĀTHAMALAI;—1½ miles north-west of Muśiri, on the banks of the Kāverī. (*Trivinghymullay.*) An old Śiva temple, of small size, on a low hill. It is approached by a flight of 500 steps.

TURAIYŪR;—17 miles north-east of Muśiri. (*Toriore.*) In the vicinity of Turaiyūr is a small hill having on its summit a Vishṇu temple, which is elaborately sculptured. In the middle of the irrigation tank "there is a curious and picturesque building three stories high, in which the Zemindars used formerly to live for short periods when the tank was full of water. It is now out of repair and rapidly falling into ruins." (*District Manual*, 15.)

YEDUMALAI;—20½ miles east by north of Muśiri. (*Yadamullay.*) An old Śiva temple with some inscriptions. In the cattle-stand of the village are three stones bearing inscriptions which the villagers are unable to read.

YĒRKKUḌI;—17 miles north by east of Muśiri, and 6½ miles west-north-west of Turaiyūr. (*Yaragoody.*) An old Śiva temple. In the field bearing Survey Number 310 is a stone with an inscription dated Ś.Ś. 1634 (A.D. 1712), recording a private gift of lands to the temple.

TRICHINOPOLY TALUK.

AṆAKARAI;—10 miles north-east of Trichinopoly. (*Aungaray.*) An old Śiva temple with inscriptions said to be "unreadable."

EṞUMĀNŪR;—*see* TIRUPIḶĀTTURAI.

ERUMBĒŚVARAM ;—*see* TIRUVAṞAMBŪR.

JAMBUKĒŚVARA TEMPLE (THE) ;—2 miles north of Trichinopoly, ½ mile east of the Śrīraṅgam temple, on the same island. It is also known as the *Tiruvānaikkā* temple or the "temple of the sacred grove of the elephant." This is a very large Śiva temple, containing one of the five "Liṅgams of the Elements," viz., the "water-liṅgam." It probably belongs to the fifteenth century, and is, therefore, older than its great rival. Mr. Fergusson (*Indian and Eastern Architecture*, p. 365) thinks that this temple as an architectural object far surpasses that at Śrīraṅgam in beauty. Mr. Moore describes it in the *District Manual* (pp. 341-2). He mentions a number of inscriptions which are to be found on various parts of the buildings, but says that they are almost all without date, and therefore historically useless. One, however, bears date Ś.Ś. 1403 (A.D. 1481).

JAVANTINĀTHAPURAM ;—9 miles east-north-east of Trichinopoly. (*Javundenadapooram.*) In the small Vishṇu temple of this village is a stone with a very ancient inscription, in Chola-Grantha characters.

KĪṞAMBIL ;—15 miles east-north-east of Trichinopoly on the bank of the Coleroon. (*Keelamble.*) An old Śiva temple with many inscriptions.

LĀLUGUḌI ;—11 miles east-north-east of Trichinopoly. Head-quarters of a Deputy Tahsildar. (*Lauigoody.*) A very old Śiva temple, richly sculptured and containing many inscriptions. Not far from here, on the left-hand side of the road leading to Puḷḷambāḍi (*Palambaddy*), is an old Jaina statue in a field. It is quite neglected and uncared for.

MAḶAVANŪR ;—11 miles north-east of Trichinopoly. On a stone 100 yards west of the village is an inscription said to be "unreadable."

MĀṄGUḌI ;—18 miles east-north-east of Trichinopoly. (*Maungoody.*) An old Śiva temple with many inscriptions.

PICHĀṆḌĀRKŌVIL ;—6 miles north of Trichinopoly. A Śiva temple, said to be of great antiquity.

PUTTŪR ;—*see* TRICHINOPOLY.

SAMAYĀPURAM ;—9 miles north-north-east of Trichinopoly. (*Samiavaram.*) An old ruined *Kālī* temple with a number of inscriptions all round it, as well as on the gateway, and on a slab near the gate. Tradition ascribes its origin to Bhoja Rāja. It is said that some fifteen years ago some copper images were found underground in a field of this village. For some time they stood in the Trichinopoly Taluk Kachēri, whence they were sent to the District Court. All trace of them is, however, lost. There are two copper-plate grants here in the possession of a Mussulman of the village. One of them is in Hindustani, and appears to be dated in *Hijra* 1173 (A.D. 1759). The other is in Tamil. It purports to be a grant made by "Mīnākshi Rāṇī Ammāḷ," wife of Vijaya Raṅga Chokkanātha Nāyakka of Madura, in Ś.Ś. 1655 (A.D. 1733), during the reign of "Śrī Vīra Veṅkaṭadēva Mahārāya" at "Ghanagirinagara."

ŚRĪRAṄGAM ;—2½ miles north of Trichinopoly. (*Seringham.*) The great Vishṇu temple here is very well known, and is described at length in Mr. Moore's *Manual* (pp. 337-340). It belongs to the seventeenth and eighteenth centuries. It consists of seven enclosures, the outermost wall of which measures 3,072 feet by 2,521 feet. There are a number of gopuras, the highest of which measures 146½ feet. The deity, *Raṅganāthasvāmi*, is a recumbent stone figure in a small shrine in the centre. There are the usual maṇḍapams, galleries, and halls betokening immense expenditure of money and labor, but the whole fails to please for several reasons. One is given by Mr. Fergusson (*Indian and Eastern Architecture*, 346-350), and is quoted at length by Mr. Moore. Shortly it amounts to this—that, as in other Dravidian temples, the finest features are those furthest from the central shrine, the towers and gateways diminishing in size as they approach the sanctuary, "a mistake which nothing can redeem." The Śrīraṅgam temple, if its principle of design could be reversed, would, Mr. Fergusson thinks, be one of the finest temples in the south of India. Another reason for disappointment is the poor condition in which a large extent of the temple is kept. Nevertheless, it is an interesting group of buildings, and imposing from its very size. The stone-carving is by no means so fine as that of the temples at Madura or Vellore.

There is an unfinished outer gopura of immense size, which, if completed, would have risen to the height of 300 feet. Only the lower member, however, is to be seen. The jambs of the gate, each of a single slab of granite, are more than 40 feet in height. "Even as it is, it is one of the most imposing masses in Southern India, and probably—perhaps because it never was quite finished—it is in severe and good taste throughout." (*Mr. Fergusson.*)

A notice of the principal car belonging to the temple and used in processions will be found in *Indian Antiquary* I, 322, and of the temple jewels in the same publication I, 131. Several of the oldest of these latter, which are striking in a rough barbaric way, were presented to the temple by Vijaya Raṅga Chokkanātha Nāyakka of Madura (A.D. 1704-1731), husband of Mīnākshī, the last of the dynasty.

There are a number of inscriptions on the walls of the temple which should be examined, but I have no list of them. The principal chronicle is the *Raṅga Māhātmyam.* But the priests of the temple have in their possession a document which ought to be of real value, the *Māhātmyas* of temples being almost invariably an absurd jumble of mythological fables. This is a chronicle called the *Vaṟugu*, which is said to give a list of all the priests of the temple, with details of temple management, from the earliest times.

Tiruppaḷātturai ;—7 miles east-north-east of Trichinopoly. (*Tirpalatoray.*) An old Śiva temple with many inscriptions.

Tirupiḷātturai, or Eṟumanūr ;—9 miles west-north-west of Trichinopoly. Railway Station. (*Triplatoray, Ellamanore.*) A very old Śiva temple.

Tiruvaṟambūr ;—6 miles east by south of Trichinopoly on the Tanjore road. Railway Station. (*Teroovembore.*) A Śiva temple situated picturesquely on a high rock. There are a number of inscriptions on its walls. The place is also called Erumbēśvaram.

Tiruvāśi ;—6 miles north-north-west of Trichinopoly. (*Trivasee.*) An old Śiva temple with inscriptions.

Tiruveḷḷarai ;—10 miles north of Trichinopoly. (*Trevellary Pagoda.*) An old Śiva temple, highly sculptured, having an unfinished gopura. There is said to be a rock-cut cave with pillars under the temple.

Trichinopoly (*Tiruchhināpaḷḷi*) ;—Head-quarters of the district. Chiefly noticeable for its remarkable rock and the group of temples and temple-buildings clustered on and around it. The principal temple on the rock is dedicated to *Tāyumānavar* (Śiva "who became a mother," from the fable of Śiva having nourished an orphan). A fine flight of granite steps, covered by a granite roof and passing several galleries and pillared halls, leads from the foot of the rock most of the way to the top. At the head of the first flight of steps, a street runs completely round the rock by the side of which houses have been built. On emerging from this on to the open rock, the visitor finds himself under a precipitous crag, on the summit of which is a shrine and maṇḍapam. Rock-cut steps lead up to this. Just under the crag last mentioned is a room cut in the rock, in which is a long inscription not as yet deciphered. On the summit of the crag is a small temple of *Uchhi Piḷḷaiyār*, or "Gaṇeśa of the Peak." In the *Tāyumānavar* temple are several inscriptions, but the Brahmans are very strict in their maintenance of the limits to which they will allow access to Europeans. Under the rock is a fine bathing-tank. The Nādar Shāh mosque in the town is an old one, and has a number of Persian inscriptions. The old fort of Trichinopoly measured about a mile by half a mile. The maps published in Orme's history give an excellent idea of the place in the middle of the last century.

At the suburb of Puttūr is a curious Mussulman institution evidently modelled on Hindu originals. It consists of a group of buildings, now greatly out of repair in a shady garden of trees. The land was granted by Maṅgammāḷ, the Nāyakka Ruler of Madura (A.D. 1688-1704) ; and the Muhammadans seem to have tried to emulate the Hindus in several respects. Amongst others there is a tower, six stories high, covered in with a dome like the *śikhara* of a temple. The outside walls are perfectly plain, but they are relieved by plaster pilasters and Saracenic arch-work. The cornices are all imitation Dravidian, having the double flexure in a highly exaggerated style. Some of the pillars of the porches and maṇḍapams have the old bracket-capitals and look as if they really belonged to a Hindu temple. At one corner, outside the surrounding wall, sits a stone lion looking like the base of a pillar of the "Seven Pagodas" type.

The Navāb's palace under the Trichinopoly rock is now very much altered. It was partly erected of materials taken from Tirumala Nāyakka's splendid palace at Madura, which Chokkanātha ruthlessly despoiled (*Madura Manual*, 190). Part has been restored, and is used for Government buildings. Part is in ruins. The room is shown in which, according to tradition, Maṅgammāḷ of Madura was starved to death.

A resident of Trichinopoly, named Shaik Hussain, is in possession of a copper-plate grant of Mīnākshī of the Nāyakka dynasty, conferring some lands on a mosque. It is dated in Ś.Ś. 1655 (A.D. 1733).

Trichinopoly was probably a place of no historical importance previous to the last few centuries. For its later history we have excellent materials in several well known works which treat of the Mussulman period. Mr. L. Moore's historical chapters in the *District Manual* give a valuable *résumé* of the subject. He writes (page 126): "It would appear that, up to Viśvanātha's reign Uṛaiyūr was the capital of the country, and that he, if he did not found Trichinopoly, at all events fortified and greatly enlarged it." With this view I see no reason to differ. The fort was strengthened by Kṛishṇappa *alias* Periya Vīrappa, and Viśvanātha II.

Uṛaiyūr, or Warriore, has the reputation of being the site of one of the oldest cities in Southern India, it having been the ancient capital of the Cholas before they removed further east. The Chola capital in the eleventh century seems to have been at Gaṅgaikoṇḍaśōṛapuram, or Gaṅgōṇḍaram, in this district. Uṛaiyūr is the Ὀρθοῦρα Βασίλειον Σῶρναγος of Ptolemy, and was in existence before the commencement of our era. The temple here is probably very old in its inception, but none of the work now visible from the outside looks at all archaic.

There is an inscription on a rock near Uṛaiyūr, known as the *Chōlampārai* which is said to record that a large treasure of gold lies buried in two caves under the rock. Search, however, has proved fruitless.

Uṛaiyūr;—*see* Trichinopoly.

Uyyakoṇḍān;—Close to Trichinopoly, the village from which the Uyyakoṇḍān irrigation channel (spelt by Orme *Weycondah*) takes its name. (At the head-sluice of the channel are two inscriptions, one of which is said to record repairs done to the channel after a breach, during the reign of Kulottuṅga Chola, 800 years ago.) There is no doubt that the channel is a very ancient work.

Uyyakoṇḍān Tirumalainallūr, otherwise called Kārkuḍimāmalai;—3 miles west of Trichinopoly. An old Śiva temple with many inscriptions.

Warriore;—*see* Trichinopoly.

KULITALAI TALUK.

Jayamkoṇḍaśōṛapuram;—a hamlet. See Mahādānapuram.

Kaḍambarkōvil;—1 mile west of Kuḷitalai. An old Śiva temple with elaborate sculptures.

Mahādānapuram;—13 miles west of Kuḷitalai on the bank of the river. In the hamlet of Jayamkoṇḍaśōṛapuram, sometimes called Paṛayaśēṅgaḍam, are some Jain ruins. There is an old Śiva temple of considerable size at Mahādānapuram.

Maṇappārai.—A Railway Station, 22 miles south of Kuḷitalai. (*Munerparay.*) In the hamlet of Kaṇṇuḍaiyanpaṭṭi, a mile north-east of Maṇappārai, is an old Vishṇu temple.

Paṛayaśēṅgaḍam;—*see* Mahādānapuram.

Periyappaṭṭi;—6 miles north-east of Maṇappārai Railway Station. (*Perrierputty.*) There is an old palace here called *Kuppanār Mahāl,* in ruins.

Ratnagiri;—4½ miles south-south-west of Kuḷitalai. (*Retnagherry.*) A very old Śiva temple on the top of a high hill. The temple is highly sculptured and contains many inscriptions.

Śivāyan;—5 miles south of Kuḷitalai. (*Sevoyam.*) Mr. Walhouse, in a paper published in the *Indian Antiquary* for 1875 (IV, 272), describes a remarkable sculpture on a rock 2 miles south of Kuḷitalai in a plain. It is a square entablature cut on the side of a very large and remarkable boulder. The rock is nearly 30 feet high and is shaped like a pear, but it rests on its small end and is "an astonishing object viewed from any side." Mr. Walhouse considers the subject to be "Buddha seated with attendants on each side," though he is doubtful if it is not of Jaina origin. Mr. Moore, who quotes the passage, thinks it is Buddha. My impression is that it is Jaina, but the illustration is not given in sufficient detail to be depended upon. Mr. Moore states that this sculpture is situated within the limits of Śivāyam, which is 5 miles south of Kuḷitalai. There are two old Śiva temples in the village, one of which is strikingly situated on the summit of a lofty isolated rock. The steps up to the latter were constructed, according to an inscription on the temple wall, in Ś.Ś. 1710 (A.D. 1788).

Śuṇḍakkā-Pāṛai;—3 miles south of Kuḷitalai. A native correspondent informs me that on a rock in this village are carved some Buddhist or Jain figures.

TIRUKAMBIḶIYĀR ;—13 miles west of Kuḷitalai, ½ mile north of Kaṭṭaḷai Railway Station, and 2½ miles north of Manavāśi travellers' bungalow. There is a large-sized embankment here running from the river towards the south. Native tradition asserts that this was formerly the boundary between the "Chera, Chola, and Pāṇḍiyan kingdoms." There is also an old *Amman* temple here. It is a continuation of the Karai-pōṭṭān-āru river (*q.v.* Muśiri Taluk).

TIRUMUKKŪḌAL ;—17 miles west of Kuḷitalai, at the spot where the Amarāvatī river flows into the Kāverī. A very old Śiva temple with many inscriptions.

TŌGAMALAI (pronounced *Tōhamalai*);—14 miles south of Kuḷitalai. (*Togamullay.*) An old fort in ruins.

VEṬṬUVĀTTAḶAI ;—6 miles east-south-east of Kuḷitalai. There are three Jain statues here.

THE STATE OF PUDUKŌṬṬAI.

NĀRTĀMALAI ;—9 miles north by west of Pudukōṭṭai, 22 miles south of Trichinopoly. (*Nautaumulla.*) On some low rocky hills here are some ancient rock-cut remains, on the west side of the road, consisting of caves, with pillar-supports to the roof, and other carvings.

THE TANJORE DISTRICT.

The Tanjore country seems to have been entirely under the Cholas during the whole course of their supremacy, and the history of the district is substantially that of the Chola dynasty. At present hardly anything is known of them prior to the end of the tenth or the beginning of the eleventh century, when there was a sudden and very material alteration in their condition, and they rose to a position of great eminence; but that they held power centuries before that date is certain, though that power may have been circumscribed. They are mentioned as a nation by the Greek writers, their capital being in the second century A.D. at Uṛaiyūr, near Trichinopoly. The capital appears afterwards to have been several times changed and to have been successively at Kumbakōṇam, Gaṅgaikoṇḍaśōṛapuram, and Tanjore. In Volume II will be found a sketch of the Chola dynasty, and it need not be repeated here. It will be enough to say that at present everything is most confused and vague prior to the eleventh century, and that only for about five generations are matters really clear. There appear to be a large number of inscriptions in the Chola country, few of which have been as yet examined, and it is to be hoped that by-and-by the subject will become less involved in difficulty.

The Mussulman invasion in A.D. 1310 by Mālik Kāfur dealt a very severe blow to the Chola sovereignty. Whether or not this invasion should be considered as a conquest is a question which may be considered at present not conclusively settled; but it is a fact that from that time the Cholas speedily declined, and not many years later it began to be overshadowed by the rising power of Vijayanagar. The period which ensued seems to have been a stormy one, witnessing, as it probably did, a perpetual series of struggles between the legitimate sovereigns, the Uḍaiyār usurpers from the north (see under SOUTH ARCOT), adventurers of Vijayanagar, and Mussulman chiefs; for the Vijayanagar sovereignty was not universally acknowledged till the sixteenth century.

It is possible that this last great change was due to the cause to which it is ascribed by local tradition and manuscripts—a quarrel between the Chola and Pāṇḍiyan kings, which resulted in the latter sending to Vijayanagar for aid. Vīraśekhara is given as the name of the Chola, and Chandraśekhara of the Pāṇḍiyan king. However this may be, it is quite clear that in the sixteenth century the Nāyakka viceroys of Vijayanagar obtained all real power in the south, for we hear little or nothing of the Cholas after that date. Nāgama Nāyakka and his great son, Viśvanātha Nāyakka, established themselves at Madura as independent chiefs, acknowledging (as did all his successors) the nominal sovereignty of Vijayanagar. Tanjore was established as a separate viceroyalty and held by four successive Nāyakka chiefs—Śivappa, Achyutappa, Raghunātha, and Vijaya Rāghava. The tragic end of the latter is an oft-told tale amongst the natives. He was attacked by the Madura Nāyakka and besieged in his own fort, and when he found further defence hopeless, he blew up his palace, rushed with his son into the midst of the enemy's troops and was killed, sword in hand. This was in 1674. One child was rescued, and he subsequently made an alliance with the Mussulmans, who despatched an army headed by the Mahratta, Ēkōjī, to reduce Tanjore, and place the boy in possession of his rights. This was done, but in two years Ēkōjī had ousted his protégé, proclaimed himself independent, and established a dynasty which lasted till 1799; when—in the meantime sorely weakened by Muhammadan aggression and virtually almost at its last gasp—the rāj was handed over to the English, and has since remained a province of the Empire.

Few or no remains of the rude-stone type, such as the dolmens and circles of the Kuṛumbar country, are to be found in the Tanjore District; and I have heard of no relics of Buddhism. Jainism was at one period rife throughout the Chola country, and there are several remains extant to prove this, though in all probability most were destroyed in the fierce feuds that ensued between that religion and Śaiva Brahmanism. As above stated, inscriptions are numerous, and it is to be hoped that, before long, they will be successfully worked out. Large temples abound, and many of them are of early date. The Tanjore temple of the eleventh century is an object of great promise to the archæologist, for if so splendid a structure remains in such excellent preservation to the present day, it may reasonably be hoped that temples bridging the interval of four centuries between the architecture of the Seven Pagodas and that of Tanjore may be found amongst the villages of the district. One would naturally be inclined to look for them along the banks of the Coleroon (*Koḷḷaḍam*) and Ḳāverī.

Colonel Branfill's paper on the "Names of Places in Tanjore," published in the *Madras Journal* for 1879, pp. 43–92, is interesting and valuable.

SHIYĀLI TALUK.

ĀCHĀPURAM ;—10 miles north-east of Shiyāli. An old Śiva temple, with inscriptions in Tamil and Grantha characters.

DĒVIKŌṬṬAI ;—10 miles north-north-east of Shiyāli. (*Devikotta.*) An old ruined fort, said to have been built by a Chola Rāja. It was captured by the English from the Tanjorē Rāja in 1749, and was ceded in 1751. Taken by the French in 1758, it was again seized by the English in 1760.

KĀVERĪPAṬṬANAM.—On the coast, 10 miles south-east of Shiyāli. (*Cauvareypatam* or *Keelaur.*) This is a very ancient sea-port. It is the *Chaberis emporium* of Ptolemy (in the second century A.D.), and probably the *Charitrapura* of Hiwen Thsang. "It seems to have finally ceased to be a place of importance in the fifteenth century, partly owing to the silting up of the bed of the Kāverī; and nothing now remains but a few sandy mounds with fragments of brick strewed over them, and traces here and there of temples." (Dr. Burnell in the *Indian Antiquary* VII, 40.) Colonel Yule identifies the place (Paṭṭanam) with the "Fattan" of Rashiduddīn.

KĪṞNAṄGŪR ;—6 miles south-east of Shiyāli. An old Śiva temple. There is a copper-plate grant in the possession of a resident of this village engraved in Grantha characters.

KOṆḌATTŪR ;—5 miles south of Shiyāli. (*Cundalur.*) There is a copper-plate grant in the possession of a resident of this village. It is dated Ś.Ś. 1529 (A.D. 1607).

MARUVATTŪR ;—4 miles south-west of Shiyāli. There is a copper-plate grant in the possession of a resident of this village.

SĀYĀVANAM ;—11 miles south-east of Shiyāli. An old Śiva temple with inscriptions.

SHIYĀLI (*Śiyyāṟi*) ;—32 miles north-east of Kumbakōṇam. The taluk head-quarters. There is a large Śiva temple here on a low hill, with inscriptions on the walls.

TIRUMAYILĀḌI ;—6 miles east of Shiyāli. In the possession of a ryot of this village is a copper-plate grant, which records a gift of lands by a Setupati chief.

TIRUNAGARĪ ;—4¼ miles south-east of Shiyāli. (*Tirnigherri.*) An old Vishṇu temple.

TIRUVALAṄGĀḌ ;—6 miles south-east of Shiyāli. (*Terruvulluncaud.*) An old Śiva temple with a number of inscriptions. Pasupatti Satyanātha Gurukkal of the Kantamariśi Maṭham in this place is in possession of a copper-plate document.

TOṞUDŪR ;—5 miles west of Shiyāli. North of the village, on a stone fixed in the ground, is an inscription dated Ś.Ś. 1518 (A.D. 1596). It records a gift of lands to the Śiva temple at Vēḷūr.

VAIDYĒŚVARAṄKŌVIL ;—3½ miles south-west of Shiyāli Railway Station. (*Vydeesprum P.*) An old and large temple dedicated to Śiva, containing a number of inscriptions. There are two copper-plate grants in the temple.

VĒḶŪR ;—4 miles south-west of Shiyāli. An old Śiva temple with inscriptions. There is a copper-plate in the temple, dated Ś.Ś. 1515 (A.D. 1593).

MĀYAVARAM TALUK.

ĀTTŪR ;—7 miles west-north-west of Māyavaram. (*Ahtoor.*) An old Śiva temple with several inscriptions.

ILUPPAPPAṬṬU ;—8 miles north-west of Māyavaram. (*Elpapet.*) A very old Śiva temple.

KORUKKAI ;—5 miles north-west of Māyavaram. (*Kurekay.*) A very old Śiva temple. The *Sthala Purāṇa* is with the temple authorities. On the walls of the temple are a number of inscriptions.

KUTTĀLAM ;—6½ miles west by south of Māyavaram Railway Station. There is an old Śiva temple here with inscriptions.

MAṆAMĒḌU ;—8 miles north-east of Māyavaram. An old temple in ruins.

Māyavaram;—The taluk head-quarters. Railway Station. (*Myaveram.*) There is a large and ancient Śiva temple here, dedicated to *Mayūranāthasvāmi*, containing a number of inscriptions. In the suburb of Tiruviṟandūr is another old Śiva temple.

Mūvalūr;—3 miles west by south of Māyavaram. (*Moovaloor.*) An old Śiva temple with inscriptions.

Naḍukkarai;—6 miles north-east of Māyavaram. In this village and in the hamlet of Mēlppati are two old Śiva temples.

Nallāḍai;—8½ miles south-east of Māyavaram. (*Nellauday.*) A very old Śiva temple with many inscriptions. The temple has a *Sthala Purāṇa.*

Perumuḷai;—7 miles east-south-east of Māyavaram. (*Perumullay.*) A very old Śiva temple with a number of inscriptions.

Tēreṟandūr;—6½ miles south-west of Māyavaram. (*Tareyellunter.*) A large Śiva temple of considerable age bearing a number of inscriptions.

Tirunanriyūr;—4 miles north-east of Māyavaram. There is an old Śiva temple here containing inscriptions.

Tiruvāḍuturai;—10 miles west-south-west of Māyavaram and ½ mile north-east of "Narasinganpet" Railway Station. (*Terruvaudutoray.*) There is an old Śiva temple here.

Tiruvālaṅgāḍu;—9½ miles south-west of Māyavaram. An old Siva temple with inscriptions.

Tiruvāḷoḷiputtūr;—7 miles north by west of Māyavaram. (*Tirwalpulur.*) A very old Śiva temple.

Tranquebar (*Taraṅgambāḍi*);—on the sea, 18 miles north of Negapatam. There is a fort here, in which is an old Śiva temple bearing an inscription. The temple authorities possess a copper-plate grant. There is another temple in the place, dedicated to Vishṇu, which contains a copper-plate grant dated Ś.S. 1531 (A.D. 1609). A number of carved Dutch tombstones are to be seen in the cemetery. Some are very handsomely sculptured. Tranquebar is a Danish colony dating from the year 1620.

Vaṟuvūr;—4 miles south of Māyavaram. (*Vulluwar.*) An old Śiva temple with inscriptions.

KUMBAKŌṆAM TALUK.

Āḍuturai-Perumāḷ-Kōvil;—12 miles west by south of Kumbakōṇam. (*Permal Covil.*) An old Śiva temple.

Ammaṅguḍi;—8 miles north-east of Kumbakōṇam. An old Śiva temple with many inscriptions.

Aṇakkuḍi;—6 miles north-east of Kumbakōṇam. (*Anagoody.*) An old Śiva temple with many inscriptions.

Āṇḍān-Kōvil;—6 miles south-south-east of Kumbakōṇam. (*Andan Covil.*) An old Śiva temple with many inscriptions. There is a copper-plate inscription in the temple, dated Ś.S. 1711, *Kaliyuga* 4890, year *Saumya* (A.D. 1789), recording gifts of lands to the temple by the chief of Śivagaṅgai.

Āvūr;—5 miles south-south-west of Kumbakōṇam. An old Śiva temple with inscriptions.

Dēvarāyapēṭṭai;—11 miles south-west of Kumbakōṇam. An old and very large temple with inscriptions on three walls.

Kachikkaṭṭu;—9 miles north-east of Kumbakōṇam. An old Śiva temple with many inscriptions.

Kaḍichampāḍi;—3 miles north of Kumbakōṇam. There is an old Śiva temple here with inscriptions.

Karuppūr;—2 miles north-north-east of Kumbakōṇam. (*Karpur.*) An old Śiva temple with inscriptions.

Kīṟaśarukkai;—3 miles south of Kumbakōṇam. There is an old Śiva temple here with inscriptions. It is said to have been built by a Chola king, a statue of whom is shown in the temple.

Koṭṭūr;—9½ miles north-east of Kumbakōṇam. (*Kutur.*) An old Śiva temple.

KUMBAKŌṆAM (*Kumbhakoṇam*);—The taluk head-quarters. (*Cumbakonam.*) There are sixteen temples here, twelve dedicated to Śiva and four to Vishṇu. Almost all of these are well sculptured, and one of the gopuras is very fine. In the temples of *Nāgeśvara*, *Kumbheśvara*, *Vāṇāpurīśvara*, *Chakrapāṇi*, *Śāraṅgapāṇi*, and *Rāmasvāmi* are inscriptions. The *Nāgeśvara* temple is so constructed that on three days in each year the sun, penetrating through the openings in the eastern gopura, falls on the liṅgam in the shrine. This is interpreted into an act of adoration by the sun. (See NĀGALĀPURAM, in the Tiruvaḷḷūr Taluk, Chingleput District.) The car (*rathā*) of the *Śāraṅgapāṇi* temple is one of the largest in Southern India, being only second in size to that at Tiruvālūr in the Negapatam Taluk. It is well ornamented. In the suburb of Mēlakkāverī is an old temple dedicated to Śiva and containing inscriptions. Kumbakōṇam is the residence of one of the Śaṅkarāchāryārs, whose *maṭham* contains a very valuable library of Sanskrit manuscripts. In the silk-weavers' street is a temple dedicated to Brahma which bears an inscription. The great bathing-pool, or *Mahāmakham* tank has some well executed sculptures round it.

The town is one of the oldest in Southern India, and was at one time one of the chief cities of the Cholas. Fragments of older temples are to be seen everywhere, but none *in situ*. (Mr. Fergusson's *Indian and Eastern Architecture*, 367–369.) An account of the *Mahāmakham* festival, reprinted from a daily paper, will be found in the *Indian Antiquary* II, 151. The Reverend F. J. Leeper of Tranquebar contributed to the same periodical (III, 53) a notice of the legendary origin of the name *Kumbhakoṇam.* Dr. Burnell gives the name *Mulaikūṟṟam* as possibly that by which Kumbakōṇam was known in the seventh century. (*South Indian Palæography, Errata and Additions.*)

KURICHI;—13 miles north-east of Kumbakōṇam. An old Śiva temple.

MADHYĀRJUNAM;—*see* TIRUVAḌAMARUDŪR.

MAHĀDĀNAPURAM;—6 miles east of Kumbakōṇam. On a slab in the wall of a maṇḍapam near the river is an inscription in "illegible" characters.

MAṆALŪR;—11 miles north-east of Kumbakōṇam. An old Vishnu temple with inscriptions.

MAÑJAMALLI;—9 miles north-east of Kumbakōṇam. An old Śiva temple.

MĒLAYŪR;—9 miles east by north of Kumbakōṇam. (*Maleoor.*) An old Śiva temple.

NĀCHIYĀRKŌVIL;—5 miles south-east of Kumbakōṇam. (*Nachear Covil.*) An old Vishṇu temple highly sculptured and containing inscriptions.

NANDIVANAM;—4 miles south of Kumbakōṇam. An old Śiva temple well-sculptured and containing inscriptions.

NALLŪR;—6 miles west-south-west of Kumbakōṇam. (*Nelloor.*) There is an old Vishṇu temple here.

PANDANALLŪR;—15 miles north-east of Kumbakōṇam. (*Puntanellure.*) An old Śiva temple with inscriptions. A poor copy sent to me containing a few characters shows that the inscriptions are in old Tamil. There is an old ruined fort here with two temples of Śiva and Vishṇu, also ruined.

PĀPA RĀJAPURAM;—3½ miles south of Kumbakōṇam. An old Śiva temple with inscriptions.

PĀPAVINĀŚAM;—8 miles west by south of Kumbakōṇam. Railway Station. (*Pavanasi.*) A very old Śiva temple with many inscriptions.

PAṬṬĪŚVARAM;—3½ miles south-west of Kumbakōṇam. (*Patti-yeshuran.*) An old Śiva temple with inscriptions. Parts of the temple are well-sculptured.

RAṄGANĀTHAPURAM;—10½ miles west by south of Kumbakōṇam. (*Ranganadapuram.*) An old Vishṇu temple with inscriptions.

ŚĀKKŌṬṬAI;—2½ miles south-south-east of Kumbakōṇam. (*Shaw Cottah.*) There is an old fort here in ruins, and a Śiva temple inside it.

ŚEṄGANŪR;—9 miles north-north-east of Kumbakōṇam. (*Shanganur.*) An old Śiva temple.

ŚIVĀLAYAM;—11 miles south-west of Kumbakōṇam, on the high road to Tanjore. An ancient Śiva temple in ruins.

ŚIVAPURAM;—3 miles east of Kumbakōṇam. There are two old temples here, dedicated to Śiva, each having inscriptions on its walls.

ŚRĪNIVĀSANALLŪR;—4 miles north-east of Kumbakōṇam. An old Śiva temple.

SUNDARAPERUMĀḶ KŌVIL.—A Railway Station, 5 miles west by south of Kumbakōṇam. (*Shundallapermal Covil.*) An old Vishṇu temple said to have been built by a Chola king.

SŪRYAN-KŌVIL ;—10 miles north-east of Kumbakōṇam on the high road to Māyavaram. An ancient Śiva temple with inscriptions.

SVĀMIMALAI ;—3 miles west of Kumbakōṇam. (*Swamimale.*) An ancient Śiva temple on a small hill. The temple contains many inscriptions. In the hamlet of Vyāsamaṅgalam is an old Śiva temple.

TAṆḌANTŌṬṬAM ;—6 miles east of Kumbakōṇam. (*Thandanthotum.*) An old Śiva temple.

TIRUCHHIRAI ;—7 miles south-east of Kumbakōṇam (*Tiricheri.*) An old Vishṇu temple with inscriptions.

TIRUKKARAKKĀVŪR ;—14 miles west by south of Kumbakōṇam. A very old Śiva temple with inscriptions.

TIRUMAṄGALAKKUḌI ;—8 miles north-east of Kumbakōṇam. (*Ternunglagudi.*) An old Śiva temple with inscriptions in Grantha characters.

TIRUNĀGĒŚVARAM ;—3 miles east of Kumbakōṇam. (*Terngaeshvam.*) A very old Śiva temple.

TIRUNIṚAIYŪR ;—5½ miles south-east of Kumbakōṇam. (*Terrunurreyar.*) An old Śiva temple with inscriptions.

TIRUPPANANDĀḶ ;—11 miles north-north-east of Kumbakōṇam. (*Terrupunnandall.*) There is a Śūdra Maṭham here, richly endowed, and containing an old and valuable library of kadjan-leaf Tamil volumes. The maṭham possesses four copper-plate grants—one in Telugu and three in Tamil. The Telugu *śāsanam* purports to be a grant of lands near Turaiyūr, in the Trichinopoly District, by private parties in Ś.Ś. 1666 (A.D. 1744), during the reign of Veṅkaṭapatideva Rāya at Ghanagiri. Of the three Tamil *śāsanams*, the first records the grant of some lands near Rāmeśvaram to the maṭham by the Sētupati chief of Rāmnād, Hiraṇyagarbhayāchi Kumāra Muttu Vijaya Raghunātha Setupati[1] in Ś.Ś. 1657 (A.D. 1735) ; the second records a grant of lands near Pudukōṭṭai by a Toṇḍamān chief named Vijayamuttu Vaṇaṅgāmuḍi Maṛava Rāyar[2] in Ś.Ś. 1678 (A.D. 1756) ; and the third is a private grant dated Ś.Ś. 1671 (A.D. 1749). Subrahmaṇya Gurukkaḷ, a resident of this village, is in possession of the *Sthala Purāṇa* of the *Dharma Rāja* temple at Puttūr in the Ārṇi zemindary, North Arcot District.

TIRUPPĀTTURAI ;—8 miles south-west of Kumbakōṇam. An old Śiva temple.

TIRUPPIRAMBIYAM ;—5 miles north-west of Kumbakōṇam. (*Terruperrumbeam.*) A very old Śiva temple with many inscriptions.

TIRUVAḌAMARUDŪR ;—6½ miles north-east of Kumbakōṇam. Railway Station. (*Tirrivaddamardar.*) A very old Śiva temple with inscriptions. One of these, in Tamil, is dated Ś.Ś. 1466 (A.D. 1544), during the reign of "Rāma Rāja Viṭṭala Dēva Rāya." The temple is well-soulptured, and is of large size, with a fine gopura.

TIRUVALAÑJUḺI ;—3½ miles west-south-west of Kumbakōṇam. (*Terruvellanjuli.*) An old Śiva temple with inscriptions. It is of large size and has a fine gopura.

TIRUVAḶḶIYAṄGUḌI ;—8 miles north-east of Kumbakōṇam. An old Śiva temple.

TIRUVĀYPĀḌU ;—9 miles north-east of Kumbakōṇam. An old Śiva temple.

TRIBHUVANAM ;—4½ miles north-east of Kumbakōṇam. (*Tirbovam.*) There is an old Śiva temple here, well-sculptured and containing inscriptions in old Tamil, Grantha, Malayāḷam, and Nāgarī characters. The *Sthala Purāṇa* is with the temple authorities.

TUKKĀCHI ;—7½ miles east-south-east of Kumbakōṇam. (*Tookaugee.*) There is an old Śiva temple here, bearing inscriptions.

TYĀGASAMUDRAM ;—2½ miles west of Kumbakōṇam. An old Śiva temple, having an inscription.

VALAṄGAIMĀN ;—5 miles south of Kumbakōṇam. (*Vallangaman.*) An old Śiva temple with inscriptions.

VALLIYAVARAMBAL ;—4 miles east of Kumbakōṇam. An old Śiva temple.

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[1] See Nos. 22, 23 of the *List of Copper-plate Grants* in Vol. II, p. 4.
[2] Compare No. 5 of the *List of Copper-plate Grants* in Vol. II, p. 2, and the foot-note.

Velakkuḍi ;—8½ miles north-east of Kumbakōṇam. Two old temples dedicated to Śiva and Vishṇu with many inscriptions.

Vīramāṅguḍi ;—15 miles west by south of Kumbakōṇam. (*Veramaungoody.*) An old Śiva temple.

NANNILAM TALUK.

Kōvilpattu ;—12 miles south-west of Nannilam. There is an old Śiva temple here with inscriptions.

Nannilam.—The taluk head-quarters. An old Śiva temple.

Śrīvāñchiyam ;—4 miles west of Nannilam. An old Śiva temple.

Tiruśaṅgalaḍāṅguḍi ;—8 miles east of Nannilam. (*Terruchakatangudi.*) An old Śiva temple.

Tirukkaṇamaṅgai ;—6 miles south by west of Nannilam. (*Tirukananage.*) An old Śiva temple.

Tirukkaṇṇapuram ;—7 miles east of Nannilam. (*Terrukanapuram.*) An old Vishṇu temple.

Tirukḷāvūr ;—3½ miles north-north-west of Koraḍāchēri ("Kordachary" Railway Station) and 11 miles west-south-west of Nannilam. (*Tirukkalabur.*) There are two old temples here, dedicated to Śiva and Vishṇu.

Tiruppugaḷūr ;—7 miles east of Nannilam. (*Terrupugalur.*) An old Śiva temple.

Tiruviḷimuyalai ;—5 miles north-west of Nannilam. (*Tirrimyaviali.*) An old Śiva temple with inscriptions.

Tīvaṅguḍi ;—22 miles west-north-west of Negapaṭam, 7 miles west-south-west of Nannilam. An old Jain temple.

TANJORE TALUK.

Aḍañjiyūr ;—12 miles west-north-west of Tanjore, close to Kaṟumaṅgalam. A very old Śiva temple.

Akaram (pronounced *Aharam*) ;—10 miles north-west of Tanjore, on the river. (*Augram.*) There are three old temples here, dedicated to Śiva, Vishṇu, and *Kālī.*

Kachamaṅgalam ;—7 miles north of Būdalūr (*Boodalore*) Railway Station. A very old Śiva temple.

Kaṇḍiyūr ;—5 miles north by west of Tanjore. (*Kadiur.*) A very old Śiva temple with inscriptions. It is fairly sculptured, and has a fine gopuram.

Kāṅgayampaṭṭi ;—15 miles west of Tanjore close to the Railway. (*Kongiumputti.*) In Ponviḷañja-paṭṭi, a hamlet of this village, is a stone containing an inscription said to be "illegible."

Kaṟumaṅgalam ;—12 miles west-north-west of Tanjore. A very old Śiva temple.

Karuppūr ;—12 miles west-north-west of Tanjore. Two old Vishṇu temples.

Komapuram ;—9 miles south-west of Tanjore. An old Śiva temple.

Kōnērirājapuram ;—12 miles west-north-west of Tanjore. There are two ancient temples here dedicated to Śiva and Vishṇu.

Kōviladi ;—18 miles west of Tanjore. Two old temples dedicated to Śiva and Vishṇu.

Kōvilpattu ;—1 mile north of Būdalūr (*Boodalore*) Railway Station and bungalow. A very old Śiva temple.

Kōvilūr ;—8 miles south-south-west of Tanjore. (*Coviloor.*) An old Śiva temple.

Kuriyapaṭṭi ;—13 miles west by south of Tanjore. (*Curreaputty.*) An old Śiva temple with many inscriptions.

Māṅguḍi ;—4 miles west of Aiyampēṭṭai ("Ayyampet") Railway Station. A very old Śiva temple.

Maruvūr ;—12 miles west of Tanjore. A very old Śiva temple with inscriptions.

Nalluchēri ;—2 miles south-west of Aiyampēṭṭai ("Ayyampet") Railway Station and 6½ miles north-north-east of Tanjore. (*Nellèchari.*) An old Śiva temple in ruins, with inscriptions.

Noḍiyūr ;—16 miles south-west of Tanjore. (*Neydeyoor.*) An old Śiva temple with many inscriptions.

NĒMUM ;—15 miles west by north of Tanjore and 6 miles north-west of Būdalūr ("Boodalore") Railway Station. (*Nanum.*) An old Śiva temple with inscriptions.

PARUDIYAPPARKŌVIL ;—10 miles south of Tanjore. An old Śiva temple with inscriptions.

PAŚUPATIKŌVIL ;—9 miles north-east of Tanjore. An old Śiva temple with inscriptions.

PERAMBŪR ;—6 miles north-west of Tanjore. An old Śiva temple said to have been built by a Chola king.

PORĀŚAKKUḌI ;—10 miles north-east of Tanjore. An old Śiva temple with inscriptions.

PUDUKKUḌIYAḌAPĀḌI ;—13 miles west-south-west of Tanjore. (*Pudugudi.*) An old Śiva temple with inscriptions.

RĀJAGIRI ;—3 miles north of Tanjore. (*Rajendra.*) An old Śiva temple said to have been built by a Chola king.

SIDDHARGUḌI ;—2½ miles east of Būdalūr ("Boodalore") Railway Station, 9 miles west of Tanjore. (*Sittragudi.*) A very old Śiva temple.

ŚŪLAMAṄGALAM ;—2 miles west of Aiyampēṭṭai ("Ayyampet") Railway Station. An old Śiva temple containing inscriptions.

TANJORE.—Head-quarters of the district. This place was the capital of the Cholas for several centuries, though the exact date of its creation as such is doubtful. In his *South Indian Palæography* (*Errata and Additions*) Dr. Burnell gives the following note :—

"The Chola capitals appear to have been as follows :—

Second century A.D.	..	Uṟaiyūr (Trichinopoly).
Seventh do. do.	..	Malaikūṟṟam (Combaconum ?).
Tenth do. do.	..	Tanjore (?)
Eleventh do. do.	..	Pandnūr (*sic.* Albīrūnī). ? Tanjore. Without points, the two words would, in Arabic letters, be nearly alike."

Gaṅgaikoṇḍaśōrapuram appears to have been one of the chief Chola cities in the tenth and eleventh centuries. Dr. Burnell thinks that Tanjore was ruined by the Chalukyas at the time of their conquest (? early in the seventh century), and was only restored by Rāja Rāja Chola, or Rājarājanarendra in the eleventh century. His reign was from 1023 to 1064 A.D. According to Albīrūnī, Tanjore was in ruins at the beginning of the eleventh century. After hard fighting the Cholas were driven out of Tanjore by the Nāyakkas of Madura, who, in turn, were ousted by the Mahrattas.

The great temple at Tanjore is dedicated to *Bṛihatīśvara.* It is described by Mr. Fergusson (*Indian and Eastern Architecture*, 343–5), who writes : "In nine cases out of ten Dravidian temples are a fortuitous aggregation of parts, arranged without plan, as accident dictated at the time of their erection .... The one great exception to this rule is to be found at Tanjore. The great pagoda there was commenced on a well-defined and stately plan, which was persevered in till its completion." The courtyard is about 500 feet long and about 250 feet broad. The great gopura over the shrine is variously computed at 190 feet, 199 feet, and 205 feet high. In front of the porch is the maṇḍapam of the *Nandi.* This great image, representing the bull, the *vāhana* of Śiva, measures 16 feet long by 12 feet high and 7 feet across. It is composed of a single block of stone, probably granite. Within the enclosure is the temple of *Subrahmaṇya*, "as exquisite a piece of decorative architecture as is to be found in the South of India .... It is built behind an older shrine, which may be coeval with the great temple as originally designed." It is a century, or two centuries, more modern than the great temple. Mr. Fergusson writes : "One of the peculiarities of the Tanjore temple is that all the sculptures on the gopuras belong to the religion of Vishnu, while everything in the courtyard is dedicated to the worship of Śiva." He thinks that this is "an instance of the extreme tolerance that prevailed at the age at which it was erected, before these religions became antagonistic." The temple was surrounded by a fort. The author of the *Tanjore District Manual* thinks that the small fort which contains the temple was "built by the first viceroy of Vijayanagar, Servappa Nāyak, in the sixteenth, and the larger fort by the last Nāyak, Rāja Vijaya Rāghava, in the seventeenth century." The French fortified the place in 1772. The temple itself belongs to the eleventh century, and must be considered as the grandest architectural achievement of the Cholas. The base of the temple is covered with inscriptions, a few of which are noted below. The *śikhara* of the great gopura is said to be composed of a single block of granite 25½ feet square. It is said to have been placed in position by means of an inclined plane which commenced from the village of Śārappallam, 4 miles north-east of the town.

The Rāja's palace, which stands inside the fort, is an interesting building. At the east fort gate

is a tower called the *Tāsu Mōḍu*, or clock-tower, with a curious device for marking the time. The armoury contains a number of interesting relics, but it is a great misfortune that several years ago a very large collection of ancient arms of all kinds was scattered and sold by auction. Mr. Walhouse (*Indian Antiquary* VII, 192) describes in his usual picturesque style the incidents of the sale, which took place in 1863. The *Saṅgīta Mahāl*, or music-hall, was found "occupied by many tons of rusty arms and weapons, in confused heaps, coated and caked together with thick rust." He purchased a quantity of them, and gives an account of them in detail with ample illustrations. The very valuable collection of books and manuscripts in the library has been catalogued, with great labor and care, by Dr. Burnell, and the result published in three volumes. Schwarz's tomb is to be seen in the church on the side of the *Śiva-gaṅga* tank in the small fort. It was erected, in gratitude, by Rāja Sarfōjī. In the durbar hall of the palace stands the Rāja's statue in marble, sculptured by Chantrey, on a magnificent slab of gneiss measuring 18 feet by 16 feet, and over 2 feet thick. In the town is an old mosque called the *Mansūr Shāh Masjid*. Rāja Sarfōjī's printing-press, made at Tanjore in 1805, was one of the earliest presses with Devanāgarī type in Southern India. (Dr. Burnell in the *Indian Antiquary* I, 193.)

The inscriptions in the temple are of great value, and will have to be carefully studied. Through the kindness of the Reverend T. Foulkes, who lent me Sir Walter Elliot's manuscript volume of copies, I am enabled to give the following scanty information; but it must be remembered that Sir Walter's copyist was liable to error, and that, therefore, nothing now stated must be taken as conclusively accurate. A large number of inscriptions, moreover, were not copied at all. An abstract of 21, mostly from the base of the great tower, is here given :—

(1.) A number of gifts of ornaments, vessels, &c., made to the temple between the twenty-third and twenty-ninth years of the reign of "Rāja Chola (surnamed Rāja Keśarivarmā)," who is said to have conquered Chera, Pāṇḍya, "Satyāśraya," [1] and the Kings of Veṅgī, Kaliṅga, Kollam, and Ceylon, *i.e.*, the whole of southern and eastern India and Ceylon. This is Kulottuṅga I, or Rāja Rājendra, who reigned A.D. 1064 to 1113.

(2.) Gifts made in the same reign between the twenty-fifth and twenty-ninth years by the king's sister, who styles herself "Queen of Vallavarai Yāvadyadeva."

(3.) Grants by the same king up to the twenty-ninth year of his reign, no other date being given. Some of the lands granted lay between the Uyyakkoṇḍān and Kāverī rivers, *i.e.*, in the present District of Trichinopoly.

(4.) Grant by Rājendra Chola, *alias* Kulottuṅga I, here styled "Koppara Kēsarivarmā Uḍaiyār Śrī Rājēndra Śōṛa Dēva," in the nineteenth year of his reign, *i.e.*, A.D. 1083. He claims to have conquered Çeylon and other places.

(5.) Grant of a village, said to have been bought from the two "Toṇḍamān chiefs," and presented to 106 Brahmans by Kōnēri Nanmai Koṇḍān [2] in the thirty-fifth year of his reign. But it is to be noticed that the grantor, though he calls himself "King of Tanjore," states that Tanjore was "in the fertile *Pāṇḍiyan* country." According to present lights this is probably another name for Kulottuṅga I, and the date is A.D. 1099.

(6.) Grant by Rājendra's sister, the same who is mentioned above (No. 2). The grant is in the twenty-ninth year of the reign, *i.e.*, A.D. 1093.

(7.) Grant by the same princess in the third year of the reign of Rājendra Chola, surnamed Koppara Keśarivarmā (See No. 4). The grant must then date from A.D. 1067, though no date is given. The sovereign is here specially mentioned as being her *younger* brother.

(8.) Grants in the twenty-ninth year of his reign by the same king.

(9.) Grant by "Tribhuvana Chakravarti Kōnēri Nanmai Koṇḍān, King of Tanjore" (see No. 5), in the fifth year of the reign of "Etirāman." This is puzzling. It may be, however, that the copy is wrong.

(10.) Grant of money by a number of persons headed by Rājendra Chola, surnamed Koppara Keśari, his wife Olaha Mahādevī (*see the Conjeeveram inscriptions*), and the Chidambaram ruler [3] Kañchī Vāyil Uḍaiyār. The grant is in the sixth year of Rājendra's reign. There is no date given, but the year must be A.D. 1070.

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[1] This is probably another name for either Jayasiṁha ("Jagadekamalla," A.D. 1018–1040), or Someśvaradeva I ("Trailokya Malla," 1040–1069) of the Western Chalukyas. Another instance of the name of the founder of the dynasty being used as a synonym for later members thereof.

[2] Compare some of the inscriptions at Kañchī (Conjeeveram), and one (at least) at Madura.

[3] The expression used for ruler is *Tillaiyāḷi*. *Tillai* is a name of Chidambaram; *āḷi*, from *āḷ* "to rule."

(11.) Grant of money by a number of artizans of Chidambaram, headed by their ruler [1] Kañchī Vāyil Uḍaiyar, in the tenth year of the reign of Koppara Kesarivarmā, surnamed Śrī Rājendra Chola. The date must be A.D. 1074.
(12.) Grant by the same king, his queen, and others, in the tenth year of his reign (A.D. 1074).
(13.) Grant by villagers in the same year of the same reign.
(14.) Grant by the king's archers in the same year.
(15.) Some villagers in the same year take a sum of money from the temple, binding themselves every year to pay a sum equal to $1\frac{1}{4}$ times the amount originally taken.
(16.) Grant of money by private persons in the same year.
(17.) Do. do.
(18.) Do. do.
(19.) The chiefs of a village, in the same year, borrow some money from the temple, agreeing to pay interest.
(20.) Do. do. do.
(21.) Imposition of taxation in a number of specified villages for temple purposes by Keśari Varmā. Part of this inscription is said to be broken away, and the date is not to be seen.

Tiṅgaḷūr ;—$8\frac{1}{2}$ miles north-east of Tanjore. A very old Śiva temple with inscriptions.

Tiruchandurai ;—6 miles north of Tanjore. (*Terrichartora.*) A very old Śiva temple.

Tirukkāṭṭuppaḷḷi ;—13 miles west by north of Tanjore. (*Terrukapalli Pagoda.*) A very old and much frequented Śiva temple, said to have been built by a Chola king. The temple contains inscriptions.

Tiruppamtiruṭṭi ;—2 miles west of Tiruvāḍi, 8 miles north-north-west of Tanjore. An old and fairly sculptured Śiva temple with many inscriptions.

Tiruvālampoṛi ;—7 miles north-west of Tanjore. (*Tirruvalampudi.*) An old Śiva temple.

Tiruvayār or Tiruvādi ;—7 miles north of Tanjore. The head-quarters of a Deputy Tahsildar. A very old Śiva temple of large size, with a number of inscriptions. The temple is elaborately sculptured. This place is one of the great religious centres, and is held very sacred. A description of the festival here is given in the *Indian Antiquary* (I, 226), reprinted from the *Madras Mail.*

Tiruvēdakkuḍi ;—7 miles north-east of Tanjore. An old Śiva temple with inscriptions.

Vallam ;—7 miles south-west of Tanjore. The Collector's head-quarters. (*Valam.*) An old Śiva temple with many inscriptions. The temple tank is said to be of great depth. The small but strong fort here, with its very deep moat, is said to have been constructed in the sixteenth or seventeenth century. It was taken by the English in 1771.

Vānarāṅguḍi ;—12 miles north-west of Tanjore. A very old Śiva temple with inscriptions.

Veṇḍayampaṭṭi ;—15 miles west by south of Tanjore. (*Vandeumpatti.*) An old Śiva temple with inscriptions.

Vishṇampēṭṭai ;—10 miles north-north-west of Tanjore. An old Śiva temple with inscriptions

MANNĀRGUḌI TALUK.

Abhisheka-Kaṭṭaḷai ;—9 miles east of Mannārguḍi. An old Śiva temple.

Āchhēpuram ;—$5\frac{1}{2}$ miles east-south-east of Mannārguḍi. (*Auchapooram.*) Two old temples of Śiva and Vishṇu.

Akara-Veḷākkuḍi ;—7 miles east-north-east of Mannārguḍi. (*Agra-Velugudi.*) An old Śiva temple.

Aṇṇāmalainātham-Kōvil ;—1 mile west of Mannārguḍi. An old Śiva temple, said to have been built by "Vallāḷrāja" (or, a Ballāḷa Rāja?).

Kaluvattūr ;—9 miles south-south-east of Mannārguḍi. (*Kelluvathoore.*) An old Śiva temple.

Karappāḷ ;—10 miles south-east of Mannārguḍi. (*Gullapaul.*) An old Vishṇu temple.

Karappukkiḷār ;—10 miles south-east of Mannārguḍi. An old Vishṇu temple.

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[1] See note 3 on the last page.

Kōvilveṇṇi;—2 miles east of "Ammapettah" Railway Station, 9¾ miles north-north-west of Mannārguḍi. (*Kovilranni.*) An old Śiva temple.

Kunniyūr;—7½ miles south-east of Mannārguḍi. An old Śiva temple with inscriptions.

Maṇakkarai;—12 miles east of Mannārguḍi. An old Śiva temple.

Mannārguḍi.—The taluk head-quarters, 24 miles east-south-east of Tanjore. (*Manargoody.*) There are nine old temples in this town—four of Vishṇu, and five of Śiva. The most important of all is a Vishṇu temple dedicated to *Rājagopālasvāmi*, said to have been built by Vijaya Rāghava Nāyakka, and enlarged by "Vallāḷ Rāja" (or by a Ballāḷa Raja?). It contains a number of inscriptions in Tamil stated to be injured in many places. There is an old Jaina temple in the town in good order, and a mile west of the town is a ruined fort said to have belonged to the same "Vallāḷ Rāja."

In the hamlets of Melaṇḍapuram and Kailāsanāthapuram are two old Śiva temples; in the hamlet of Aśesham are three old temples dedicated to Śiva, Vishṇu, and Gaṇeśa, while in the hamlet of Tuṇḍaṅkaṭṭalai is another old Śiva temple.

Naruvaḷikiḷapāḷ;—11 miles south-east of Mannārguḍi. (*Narrevully-callàpaud.*) An old Śiva temple.

Nāṭṭiyattāṅguḍi;—10 miles east of Mannārguḍi. An old Śiva temple.

Nīḍāmaṅgalam.—A Railway Station, 19½ miles east of Tanjore, 8 miles north-north-west of Mannārguḍi. (*Neddamangalam.*) There are two old Śiva temples here with inscriptions. In the Tanjore palace is an old copper-plate grant belonging to one of these temples.

Pālakurichi;—9 miles east of Mannārguḍi. (*Pandacoorchy.*) An old Śiva temple.

Palasillaraitōṭṭam;—6 miles south-west of Mannārguḍi. There are two very old temples here.

Pāmaṇi;—2 miles north by west of Mannārguḍi. (*Paumaney.*) An old Siva temple, said to have been built by a certain *Annadhvaja Svarṇadhvaja Mahārāja*, whose name I have not yet met with.

Poḍukkuḍi;—6 miles north-east of Mannārguḍi. (*Poothugoody.* In this village and in the hamlet of Pūdamaṅgalam are two old mosques.

Puḍuttēvaṅguḍi;—4 miles north of Mannārguḍi. An old Śiva temple.

Pūvanūr;—2 miles south of Nīḍāmaṅgalam. Seven miles north by west of Mannārguḍi. (*Vellum Pooanoor.*) An old Śiva temple.

Śāttanūr;—10 miles south-east of Mannārguḍi. Two old temples of Śiva and Vishṇu.

Taṇṇīrkuṇṇam;—7 miles east of Mannārguḍi. An old Śiva temple.

Tiruchattimuttam;—7 miles east of Mannārguḍi. An old Śiva temple.

Tirukaḷar;—10 miles south-east of Mannārguḍi. (*Terrucaller.*) An old Śiva temple with inscriptions. There is a *śāsanam* of five plates in the temple.

Tirumakkōṭṭai;—9 miles south of Mannārguḍi. (*Trimacottah.*) An old Śiva temple.

Tirunellikkāval;—16 miles east of Mannārguḍi. An old Śiva temple.

Tiruvaṇḍuturai;—6 miles south-east of Mannārguḍi. An old Śiva temple with an inscription dated *Kaliyuga* 4454 (A.D. 1353), recording some repairs in the temple made by private parties.

Tiruva Rāmeśvaram;—4 miles east of Mannārguḍi. (*Terruvoo Ramaseram.*) An old Śiva temple with inscriptions.

Veḷukkuḍi;—5 miles north-north-east of Mannārguḍi. (*Vellugudi.*) Two old temples of Śiva and Vishṇu.

Vikkara Vāṇḍiyam;—8½ miles east-south-east of Mannārguḍi. (*Vickravaundeum.*) Two old temples of Śiva and Vishṇu.

NEGAPATAM TALUK.

Aivakkuḍi;—2 miles west of Negapatam. An old Śiva temple.

Ayyinārkōvilpattu;—12 miles south-south-west of Negapatam. (*Covilputh.*) An old Śiva temple with inscriptions.

Eṭṭukkuḍi ;—15 miles south-west of Negapatam. (*Yettegoody.*) An old temple dedicated to Śiva, with inscriptions.

Kiḍaraṅgaṇḍān ;—15 miles south-west of Negapatam. An old Śiva temple with inscriptions.

Kīḻayūr ;—14 miles south-west of Negapatam. (*Keelaoore.*) An ancient Vishṇu temple with inscriptions. There is also an old Śiva temple of large size with inscriptions.

Kīḻvaḷūr.—A Railway Station, 8 miles west of Negapatam. (*Kivalur.*) An old Śiva temple with inscriptions; one of them, in Tamil, is dated Ś.Ś. 1637 (A.D. 1715) and records a grant of lands to the temple by Dukkōjī Rāja of Tanjore.

Kuttamporuttāniruppu ;—4 miles west of Negapatam. An old Śiva temple with inscriptions.

Nāgūr ;—4 miles north of Negapatam. (*Nagore.*) A sea-port town believed to be of great antiquity. There is a large mosque in the town with a tomb inside. Over the tomb are inscriptions declaring that the mosque was built in eleven days by Pratāp Sing of Tanjore in *Hijra* 1171 (A.D. 1757). The minaret is 90 feet high. There is also a copper-plate grant by the same sovereign granting fifteen villages to the mosque. There is an old Śiva temple in the place. (See Colonel Yule's Paper in the *Indian Antiquary*, IV, 8–10, relative to the ports on this coast.)

Negapatam (*Nāgapaṭṭaṇam*) ;—Sea-port, 48 miles east of Tanjore. There are fourteen temples here, all very old. Twelve of these are dedicated to Śiva and two to Vishṇu. Into the walls of the *Kailāsanāthasvāmi* (Śiva) temple has been inserted a stone bearing an epitaph in Dutch to the memory of a gentleman who died in A.D. 1777. Negapatam was one of the first Portuguese settlements on the coast. It was taken by the Dutch in 1660, and by the English, 1781. Colonel Yule (*Indian Antiquary* IV, 8–10) thinks it possible that Negapatam is the "Malifattan" of Rashiduddīn, but the point can hardly yet be considered conclusively settled. The ancient tower here, now demolished, which was known as the "China Pagoda," has attracted considerable attention in scientific circles. The attention of the Madras Government was specially called to it in 1858, and the correspondence regarding it is to be found printed with the Government Records (note particularly G.O. No. 2118, of 11th October 1858, and the papers printed therewith). In his *Marco Polo* (II, 272–3) Colonel Yule comments on the "China Pagoda," and gives an illustration of it, taken from a sketch by Sir Walter Elliot. Negapatam is said to have once been a Buddhist stronghold. Sir Walter Elliot in 1878 published in the *Indian Antiquary* (VII, 224) a paper embodying his own knowledge of the place. The tower used to be called the *Puduveli Gopura*, and, by the English sometimes the "Black Pagoda," and sometimes the "Jaina Pagoda;" (whence the corruption *China*). Illustrations are appended to the paper, which i highly interesting, as the structure has now entirely disappeared. Near the tower, when it was pulled down, was found during some excavations a bronze image with an inscription on its base in old Tamil characters. This was submitted to Dr. Burnell who pronounced it to belong to the twelfth or perhaps early thirteenth century. Dr. Burnell, in a note to this paper, suggests that the tower was possibly the remains of the gopura of a temple, and that the bronze image is Śaiva and not Jaina. In the Museum at Batavia are two grants on silver plates, one in Telugu by which Vijaya Rāghava, the last Nāyakka of Tanjore, gave Negapatam to the Dutch, and one in Tamil by which the Mahratta Prince Ēkōjī confirmed the grant in A.D. 1676. (Dr. Burnell's *South-Indian Palæography*, 93.)

Poyyūr ;—*see* Vaḍakka-Poyyūr.

Sikkal.—A Railway Station, 4 miles west of Negapatam. (*Sikkle.*) An old Śiva temple with inscriptions.

Sivanaṇḍārkōvil ;—16 miles south-west of Negapatam on the road to Tirutturaipūṇḍi. An old Śiva temple in ruins.

Tappanāmbuliyūr ;—15 miles south-west of Negapatam. An old Śiva temple with inscriptions.

Tēvūr ;—9 miles north-west of Negapatam, and 3 miles north of Kīvaḷūr Railway Station. There is a very old Śiva temple here with many inscriptions. One of them bears date Ś.Ś. 1347 (A.D. 1425).

Tirukavaḷai ;—14 miles south-west of Negapatam. (*Terrucovala.*) An old Śiva temple with inscriptions.

Tirukkārvāśal ;—9 miles south of Tiruvālūr Railway Station, 16 miles south-west of Negapatam. (*Terrukuravausel.*) An old Śiva temple with inscriptions.

Tiruppūṇḍi ;—10 miles south by west of Negapatam. (*Terrupoondey.*) An old Śiva temple with inscriptions.

TIRUVĀLŪR;—Railway Station, 14½ miles west of Negapatam. A large Śiva temple with a fine gopura. On the walls and sides of the gopuras and buildings are many inscriptions in Tamil and Grantha characters. An inscription on a slab in the north wall of the *garbhagriham* mentions repairs to the temple made in Ś.Ś. 1639 (A.D 1717). There is a copper-plate grant in the *Tyāgarājasvāmi* temple recording gifts of lands to the temple in Ś.Ś. 1707 (A.D. 1785). There is also a copper-plate grant in the *Nīlakanṭheśvara* temple dated in Ś.Ś. 1602 (A.D. 1680), but it is entirely of a private nature.

TIRUVĀYMŪR;—15 miles south-west of Negapatam. (*Terruvaumbur.*) An old Śiva temple with inscriptions.

TYĀGARĀJAPURAM;—½ mile west of Negapatam. An old Śiva temple with inscriptions.

VAḌAKKU-POYYŪR;—2 miles south of Negapatam. (*Veddakka-Poyur.*) An old Śiva temple with inscriptions.

VAḌAKUḌI;—3 miles north-west of Negapatam. (*Vuddagudy.*) An old Śiva temple with inscriptions.

VALIVALAM;—10 miles south-south-east of Tiruvālūr Railway Station. An old Śiva temple with inscriptions.

TIRUTURAIPŪṆḌI TALUK.

IḌUMBĀVANAM;—8½ miles south by west of Tiruturaipūṇḍi. (*Edumbuvanum.*) A very old Śiva temple with a number of inscriptions inside the gopura.

JĀMBUVĀNŌḌAI;—15 miles south-west of Tiruturaipūṇḍi, and 1 mile west of Muttupēṭṭai (*Moothupettah*). An old masjid with inscriptions on it.

KĀCHANAM;—6½ miles north-north-east of Tiruturaipūṇḍi. (*Kauchanum.*) A very old Śiva temple with several inscriptions.

KARPAKANĀTHARKUḶAM;—12 miles south-west of Tiruturaipūṇḍi. An old Śiva temple with several inscriptions.

NĀCHIKUḶAM;—11 miles south-west of Tiruturaipūṇḍi. An old masjid with inscriptions.

PANNATTERUVU;—3 miles east-north-east of Tiruturaipūṇḍi. (*Punnaytheruvoo.*) An old Śiva temple.

ŚITTAYMŪR;—5½ miles north-east of Tiruturaipūṇḍi. (*Chetaumboor.*) A very old and much frequented Śiva temple, held in great sanctity.

TAṆḌALACHĒRI;—2½ miles north of Tiruturaipūṇḍi. (*Thundalaunchary.*) A very old Śiva temple.

TIRUKKOḶḶIKKĀḌU;—8 miles north-north-west of Tiruturaipūṇḍi. A very old Śiva temple, dedicated to *Agnīśvara.*

TIRUTURAIPŪṆḌI;—The taluk head-quarters, 38 miles east-south-east of Tanjore. An old Śiva temple, with a number of inscriptions.

VAḌAKKĀḌU;—14 miles south-west of Tiruturaipūṇḍi. A very old Śiva temple.

PAṬUKŌṬA TALUK.

ĀDIRĀMPATTAṆAM;—8½ miles south-east of Paṭukōṭa. A sea-port. (*Adrampatam.*) An old Śiva temple, with inscriptions.

ĀṆḌĀKŌṬṬAI;—27 miles south-west of Paṭukōṭa. An old Śiva temple, with inscriptions.

ARAŚARKUḶAM;—20 miles south-west of Paṭukōṭa. (*Vuddaka Aureshercolum.*) An old Śiva temple, with inscriptions.

ARUNḌĀṄGI.—The head-quarters of a Sub-Magistrate. 29 miles south-west of Paṭukōṭa. (*Arrantangy.*) A very old Śiva temple, with inscriptions. There is a fort here, said to have been built by a Tanjore Rāja, having an inscription inside it.

ĀVAḌAIYĀRKŌVIL;—32 miles south-west of Paṭukōṭa. (*Auvadearcovil.*) A very old Śiva temple, with a quantity of elaborately-wrought sculpture carved out of large blocks of stone and covered with inscriptions. The erection of this temple by the minister of a Pāṇḍiyan king is related in the Madura *Sthala Purāna*. In the hamlet of *Tiruppunnavāśal* is another Śiva temple, well-sculptured and containing inscriptions.

KARUŚAIVAYAL ;—11 miles south of Paṭukōṭa. An old Śiva temple, with inscriptions.

KOḶḶUKKĀḌU—otherwise called ŚINNA-ĀVAḌAIYĀRKŌVIL ;—on the sea, 9 miles south of Paṭukōṭa. (*Chinna Auvedearcovil.*) A very old Śiva temple, well-sculptured and containing inscriptions.

MAṄGALAM ;—41 miles south-south-west of Paṭukōṭa on the road to Rāmeśvaram, 4 miles from the sea coast, and 2 miles from the Madura boundary. (*Mungalum.*) An old Śiva temple with inscriptions.

MARAIMAḌAKKI ;—24 miles west-south-west of Paṭukōṭa. (*Murrumuddakay.*) There is a stone with a long inscription on it fixed in the ground under a banyan tree in this village.

NEḌUVĀŚAL ;—11 miles west of Pāṭukōṭa. An old Śiva temple in ruins, with an inscription inside.

NEYVATTAḶI ;—24 miles south-west of Paṭukōṭa, 4 miles east by north of Arundāṅgi. (*Nevathully.*) An old Śiva temple, with inscriptions.

NEYVELI ;—11 miles west of Paṭukōṭa. (*Nivaley.*) An old Śiva temple, with inscriptions.

OKKAḌAR ;—36 miles south-west of Paṭukōṭa. An old Śiva temple, with inscriptions.

PARAKKALKŌṬṬAI ;—7½ miles east-south-east of Paṭukōṭa. (*Purrucullacottah.*) A very old Śiva temple, well-sculptured and containing inscriptions.

PARAMANDŪR ;—33 miles south-west of Paṭukōṭa. There is an old Vishṇu temple here, with inscriptions. In the temple is a copper-plate *śāsanam.*

PAṬUKŌṬA (*Paṭṭukōṭṭai*).—The taluk head-quarters, 27 miles south-south-east of Tanjore. (*Puttucottah.*) In the western portion of the town is an old Śiva temple of large size, elaborately sculptured and containing inscriptions. In *Mahārājaṣamudram*, a suburb, is another similar temple. There is also an old fort here, in ruins. Inside it is an inscription dated Ś.Ś. 1606 (A.D. 1684). In 1815 the Mahratta Rāja of Tanjore erected here a miniature fort and column in honor of the English victories over the French. There is an inscription inside it in English, which runs: "His Highness Maharaja Sarfogi, Raja of Tanjore, the friend and ally of the British Government, erected this column to commemorate the triumphs of the British arms and the downfall of Bonaparte."

PERIYĀḶUḌAIYĀRKŌVIL ;—32 miles south-west of Paṭukōṭa. An old Śiva temple bearing inscriptions.

PIḶḶAIVAYAL ;—26 miles south-west of Paṭukōṭa. A very old Śiva temple with inscriptions.

ŚATTAKUḌI ;—13 miles south-west of Paṭukōṭa. An old Śiva temple in ruins, containing an inscription.

SĒTUBĀVĀŚATRAM ;—12 miles south by west of Paṭukōṭa. (*Sathubavaushutrum.*) Two miles north of the travellers' bungalow at this place is a large ruined fort. Inside it is a ruined column bearing an inscription in Tamil, Hindustani, Nāgarī, and English. The English portion is exactly similar to the one at Paṭukōṭa. The column was erected by Sarfōjī, Rāja of Tanjore, to commemorate the downfall of Bonaparte in 1814.

ŚEVAḶĀVAYAL ;—32 miles south-south-west of Paṭukōṭa. On a stone planted under a tree in this village is an inscription said to be "unreadable." In Adittanpaṭṭi, a hamlet of this village, is a Śiva temple with inscriptions.

ŚĪLAṬṬŪR ;—30 miles south-west of Paṭukōṭa. An old Śiva temple with inscriptions.

ŚINNA ĀVAḌAIYĀRKŌVIL ;—*see* KOḶḶUKKĀḌU.

TIRUVĒṆAM ;—13 miles north-west of Paṭukōṭa. An old Śiva temple with inscriptions.

VAḌAŚĒRI ;—10 miles north-north-east of Paṭukōṭa. (*Vaddachary.*) An old Śiva temple with inscriptions.

VEḶḶĀḶAVIḌUDI ;—17 miles south-west of Paṭukōṭa. An old Śiva temple, well-sculptured and bearing inscriptions.

VIGHNEŚVARAPURAM ;—30 miles south-west of Paṭukōṭa on the road from Arundāṅgi to Āvaḍaiyārkōvil. A very old Śiva temple, with many inscriptions.

VIŚVANĀTHAPURAM ;—28 miles south-west of Paṭukōṭa. An old Śiva temple with inscriptions.

YETTIYATTAḶI ;—4 miles east of Arundāṅgi. A very old Śiva temple, with inscriptions all round the walls of the prākāra.

THE MADURA DISTRICT.

Mr. Nelson's *Manual of the Madura Country* and Bishop Caldwell's *History of Tinnevelly* contain so much information on both the legendary and real history of this district that I need do little more here than briefly summarize the subject. At present almost the whole period of history is involved in a mist of contradictions and difficulties. There are a few clear spots here and there, but very few; and we must await the careful study of inscriptions for an elucidation of the numerous doubtful questions that remain to puzzle the student. Bishop Caldwell has done excellent service in this respect. The succession of the different dynasties will be gone into in Volume II of this publication.

The city of Madura is one of the oldest in India. It was the capital of the Pāṇḍiyans (or Pāṇḍyas) from the earliest known times till the Chola conquest (which seems well-authenticated) in the eleventh century; and descendants of the Pāṇḍiyan family claimed sovereign rights and appear to have had more or less power till they finally died out about the middle of the seventeenth century A.D. The Pāṇḍiyan kingdom is mentioned in the inscriptions of Aśoka (B.C. 250). It is referred to by Ptolemy in the second century of our era, by the author of the *Periplus*, by Megasthenes, Pliny, and other classical authors. Frequent allusions to it occur in the *Mahāwanso*. The succession of Pāṇḍiyan kings is very doubtful, and perhaps will always remain so. Almost the first real historical fact we can depend on is the conquest of the Pāṇḍiyan country by the Cholas in or about the year A.D. 1064, Rājendra Chola being the conqueror. Bishop Caldwell gives us a list of five Cholas and Chola-Pāṇḍiyans who claim sovereignty in the south, in inscriptions; but it would seem that members of the Pāṇḍiyan family also claim sovereignty contemporaneously. Parākkrama Bāhu, King of Ceylon, is stated in the annals of that country, to have conquered Kulaśekhara, King of Madura, about A.D. 1171. Capturing Rāmeśvaram and six provinces, he deposed the king, and raised the latter's son Vīra Pāṇḍiyan to the throne. But on an alliance being formed between the exiled monarch and the Cholas, Parākrama reinstated Kulaśekhara, and gave a conquered portion of the Chola countries as a principality to Prince Vīra. When Marco Polo visited Southern India in A.D. 1290 Sundara Pāṇḍiyan was on the throne, and the Muhammadan Records, with some confusion in minor details, agree that he greatly patronized the Muhammadans, and that he died in A.D. 1293. About the year A.D. 1311 (Mr. Nelson says A.D. 1324, but does not give his reasons) the Mussulmans under Mālik Kāfur conquered Madura and held the country for 48 (?) years. Some adventurers (?) from the Canarese country, or possibly Chiefs of the then defunct kingdom of the Hoyiśala Ballāḷas in Maisūr, Kampaṇa Uḍaiyār and his successors, conquered and held both the Pāṇḍiyan and Chola countries till towards the end of the century, when gradually the whole of the South of India fell under the sovereignty of Vijayanagar (A.D. 1370. *Dr. Burnell*). But meanwhile, as Bishop Caldwell shows us, there was a legitimist line of Pāṇḍiyans who claim sovereignty for a period reaching from A.D. 1365 to 1610, when the line finally became extinct with the celebrated Ati Vīra Rāma Pāṇḍiyan, the great patron of learning, whose name is, even now, a household word amongst the Tamil races. Mr. Nelson gives us the succession of rulers of Madura after the Uḍaiyārs thus:—Two Nāyakkas, probably generals of Harihara or Bukka of Vijayanagar, A.D. 1404–1451; then a 48-years revival of the Pāṇḍiyans, an illegitimate branch, probably under Vijayanagar protection, A.D. 1451–1499; then Nāyakka-Viceroys of Vijayanagar from 1499 till 1559, the most powerful period of Vijayanagar history; then a short duration of a few months of anarchy till a Pāṇḍiyan prince obtained aid from a Vijayanagar general, Kotiyam Nāgama Nāyakka, to drive out a Chola usurper, and the Nāyakka, followed by his son Viśvanātha, established the celebrated Nāyakka dynasty of Madura.

These Nāyakkas, though really independent, never ceased to acknowledge the descendants of the Vijayanagar kings as their paramount lords, even after the complete subversion of the latter by the Muhammadans in A.D. 1565, and during the period of their gradual decay and downfall. The Nāyakkas held the country till A.D. 1736, when it finally fell under the Muhammadans, after a turbulent period of war and bloodshed. It passed into the hands of the English in 1790.

In Volume III of the *Journal of the Asiatic Society* (200–387) will be found a valuable paper by H. H. Wilson called a "Historical Sketch of the Kingdom of Pāṇḍiya, Southern Peninsula of India." He gives an abstract of the Madura *Sthala Purāṇa*, and compares together many manuscripts, giving five parallel lists of sovereigns from different sources. The result, however, only shows how impossible it is to find any reliable guide for Pāṇḍiyan history, and how absolutely essential it is that we should trust to little

else but existing inscriptions. These papers are reproduced in the *Madras Journal* VI, 176, and are commented on by the Reverend W. Taylor in the same Journal (VI, 142). The latter writer, however, was most unsafe.

Maṇalūru, a village near Madura, is supposed by some writers to have been the capital of the Pāṇḍiyans before they founded Madura, and at least one writer has identified Maṇalūru with the *Maṇipura* of the Mahābhārata, where lived the monarch Chitravāhana, whose daughter Chitrāṅgadā is said to have married the great Arjuna, one of the five Pāṇḍava princes. (Dr. G. Oppert. *Madras Journal* for 1879, p. 311.)

For a native account of the Rāmnād and Śivagaṅga Maravars, see *Madras Journal* IV, 350, where a manuscript referring to them, called the *Marava-jāti-varaṇam*, is translated and commented on by the Reverend W. Taylor. In the *Journal of the Asiatic Society* III, 165, is a paper which is reproduced in the *Madras Journal* V, 371, called an "Account of the Province of Rāmnād, Southern Peninsula of India," compiled from the Mackenzie Collection.

There are a number of dolmens on the Palaṇi (Paṟani) Hills, but not, so far as I can ascertain, in other parts of the district.

Mr. Scott, Pleader in the District Court of Madura, is in possession of a very fine collection of ancient coins, mostly found at Madura, which has never been properly examined. He expresses his willingness to have them arranged, though he is loathe to part with them. The collection includes a large number of Roman copper coins found in the bed of the river, as well as a Chinese coin from the same place. The discovery of so many *copper* coins of the Roman Empire seems to argue the existence at Madura of a Roman colony at one period. If the coins were merely gold or silver the discovery would not be so significant.

RĀMAGIRI ZEMINDARI.

PUDUKKŌṬṬAI.—The chief town of the Rāmagiri Zemindari. 18 miles north by east of Dindigul. (*Poodoocottah.*) There are some dolmens near the town.

PALNI TALUK, AND THE PALNI HILLS.

[A descriptive account of the Palni Hills, under the name of the "Vurragherry and Kunnundaven Mountains," by Captain Ward, will be found in the *Madras Journal* for 1837 (VI, 280), with a sketch of the tribes called the Kunnuwar and Karakat Vaḷḷāḷas.]

AMBILIKKAI;—18 miles north-east of Palni. There is an ancient temple of *Subrahmaṇya* in this village with inscriptions.

AYAN VIRŪPĀKSHI;—*see* VIRŪPĀKSHI.

BĀLASAMUDRAM;—3 miles south by west of Palni. (*Baulsamoodrum.*) This place was always the capital of the Polegar chiefs of this tract, and the ruins of their fort remain. There is a very old Vishṇu temple here with many inscriptions round the *garbhagṛiham* in old Tamil characters.

DĀSARIPAṬṬI;—12 miles south-east of Palni. On a stone lying in the cattle-stand of the village is a *mantram*, with the letters evidently of considerable age. Below it is an inscription. Near the tank are two stones with inscriptions. One is said to be illegible. The other contains the name of Tirumala Nāyakka.

DĒVATTŪR;—*see* TĀVATTŪR.

ĒṬṬŪR;—20 miles south-west of Palni. In the hamlet of Mannavanūr (*Manavanoor*) on a rock called *Pāṇḍappārai* ("Rock of the Pāṇḍavas") is an inscription said to be unreadable. In KAVUÑJI, another hamlet (*Kowinjee*) is an inscription on a stone in the street, believed to be dated in Ś.S. 1013 (A.D. 1091). In the village of PŌLŪR (*Pooloor*) is a *Gaṇeśa* temple with an inscription in old Tamil characters. In KĪRĀVARAI (*Kullahvurray*) is a stone bearing three inscriptions said to be "unreadable." In PUDUPUTTŪR is another inscription, on a stone at the northern entrance of the village.

IVARAIMALAI;—A hill 7 miles west by north of Palni, and 4 miles north of Reṭayambāḍi (*Reṭṭayambāḍi*), in the Reṭayambāḍi Mittah. (*Ivaraymullay.*) There is an old and sacred temple on the top of the hill of this name, with a cave, and some illegible inscriptions. The cave is 160 feet long and 13 feet high and has a quantity of sculptured figures in it. There is also a subterraneous passage leading

into the hill. An old volume (No. 136) in the Collector's office at Madura called a "Descriptive Memoir" of the district gives the following list of statues to be seen here. "Kistnasawmy . . . Brahmadaven, Dronachary, and Purmasheven, Mauvala Reshee, the five Paundian kings Dherma Rajah, Bheeman, Arjunen, Nangulen, Suggandaven; then Sharen, Sholen, and Paundian; Ramasawmy and Letchman Permaul, and lastly Teruvullawen sitting cross-legged and hands crossed . . . with inscriptions in some ancient characters, a great part of which is entirely defaced." Whether the above identification is accurate or not remains to be seen. From the description alone it would seem that the last figure might possibly be a Jaina or Buddhist image.

KAḶḶIMANDAYAM;—15½ miles north-east of Palni. (*Kullimundum.*) An old Vishṇu temple, with an inscription near the *garuḍa stambha* recording its erection by a private party.

KALIYAMPUTTŪR;—3 miles west by south of Palni. (*Culliamputoor.*) A pot containing 63 beautiful gold coins of the early Roman Emperors—Augustus and others—was found 6 inches below the surface of the ground here, near the Shaṇmukhanadī river, by some tank-diggers. Fifty-seven are in excellent preservation.

KAVUÑJI;—*see* EṬṬŪR.

KĪṚANŪR;—9½ miles north of Palni. (*Keernoor.*) Three very old Śiva temples, well-sculptured and containing a number of inscriptions. Copies of thirty-one of these have been sent me:—

(1.) Gifts of lands to the temple by a private party in the twelfth year of the reign of "Śrī Kulōttuṅga Śōṛa Dēva." Without more to guide us we cannot determine whether this is Kulottuṅga I or II.

(2.) Gifts of lands by private parties to the temple in the eighth year of the reign of "Kovarāśaśekaravarmarāna . . . Vīra Rājēndra Dēva." The copy is imperfect. The king is Rājendra Chola and the date A.D. 1072.

(3.) Another grant of lands to the temple in the same year of the same reign.

(4.) From the very imperfect copy sent, I should say that this ought to be an important document. The grant is dated in the twelfth year of the reign of "Kōrājakēśarivarma . . . Śrī Vīra Rāja Dēvar." The names of "Āḷavanda Perumāḷāna Vīra Rājendran" (*i.e.*, Vīra Rājendra, *alias* "Āḷavanda Perumāḷ"), "Sundara Pāṇḍiyan," "Kulōttuṅga Śōṛa" occur, but in what connection is not plain. It should evidently be carefully examined.

(5.) Grant of lands to the temple by "Śrī Kōvirāja Kēśari.......Śrī Vīra Rājēndra Dēvar" in the fifth year of his reign. This, again, is Rājendra Chola; and the date must be A.D. 1069.

(6.) (A very poor copy.) The grant seems to be dated in the eighth year of the reign of the same sovereign (A.D 1072).

(7.) Do. do. do.

(8.) Grant of lands to the temple by a private party in the eleventh year of the reign of "Kopparakēśarivarma Tribhuvana Chakravartigaḷ Śrī Vīra Rāja Dēvar." This is probably the same king, and the date A.D. 1075.

(9.) Grant by a private party in the seventh year of the reign of "Śrī Kulōttuṅga Śōṛa Dēvar." It is impossible to say whether this is the first or the second sovereign of that name.

(10.) Grant in the seventeenth year of the reign of "Śrī Vīra Rājēndra Śōṛan" (A.D. 1081).

(11.) A private grant in the tenth year of the reign of "Śrī Vīra Rājēndra Dēvar" (A.D. 1074).

(12.) A private grant in the sixteenth year of the same reign (A.D. 1080).

(13.) Do. do. do.

(14.) Gift of a lamp to the temple in the eleventh year of the same reign (A.D. 1075).

(15.) Gift of a lamp to the temple in the fifteenth year (A.D. 1079).

(16.) Grant in the thirteenth year of the reign of "Śrī Tribhuvana Chakravartigaḷ Śrī Vīra Rājēndra Dēvar" (A.D. 1077).

(17.) Do. do. in the twelfth year (A.D. 1076).

(18.) Gift of lands to the temple by private parties in the seventh year of the reign of "Kōvirāja ......" the rest is omitted in the copy. Probably the sovereign is Kulottuṅga I, and the date A.D. 1071.

(19.) Gift of money to the temple by private parties in the thirteenth year of the reign of "Śrī Kōvirāja Kēśarivarmā," *i.e.*, the same Kulottuṅga I (A.D. 1077).

(20.) Grant of lands to the temple by private parties in the twenty-second year of the reign of "Śrī Tribhuvana Chakravartigaḷ Śrī Vikrama Śōṛa Dēvar."

(21.) Grant of lands in the seventeenth year of the reign of "Śrī Tribhuvana Chakravartigaḷ Śrī Vīra Rāja Dēvar." Probably Kulottuṅga I. If so, the date is A.D. 1081.
(22.) Gift of money to the temple in the seventh year of the reign of "Śrī Tribhuvana Chakravartigaḷ Śrī Vīra Rāja Dēvar." Probably A.D. 1071.
(23.) Gift of lands in the twelfth year of the reign of "Tribhuvana Chakravartigaḷ Śrī Vīra Rājēndra Dēvar" (A.D. 1076).
(24.) Do. do. in the sixth year (A.D. 1070)
(25.) Do. do. in the twelfth year (A.D. 1076).
(26.) Gift of lands to a Brahmin for the performance of temple service in the same year of the same reign (A.D. 1076).
(27.) Gift in the seventh year of the same reign (A.D. 1071).
(28.) Gift of a lamp to the temple in the eleventh year of the same reign (A.D. 1075).
(29.) Gift of lands in the twentieth year of the same reign (A.D. 1084).
(30.) Gift of money to the temple in the eleventh year of the same reign (A.D. 1075).
(31.) Gift of lands to the temple in the tenth year of the same reign (A.D. 1074).

Kiṟāvarai ;—*see* Eṭṭūr.

Koṇḍareṅgikiṟanūr ;—18 miles north-east of Palni. (*Keernoor.*) An old Śiva temple on a hill. It contains an inscription.

Kōrikkaḍavu ;—7 miles north-north-west of Palni. (*Kolicudvoo.*) An ancient *Kālī* temple with a long inscription. From a copy of the latter sent to me it appears to record gifts of lands to the temple by private persons. No king's name appears in it, and it is undated.

Koṭṭayam ;—11 miles north-east of Palni. A little north-east of the village is a stone lying on the ground with an inscription.

Kūttampūṇḍi ;—20 miles north-east of Palni. (*Cootumboondy.*) A very old Śiva temple, in the *Astagiri maṇḍapam* of which is an inscription, in which the name of "Vīra Pāṇḍiyan" occurs.

Mandavāḍi ;—18 miles east-north-east of Palni. (*Mundawaddy.*) North of the *tsāvaḍi* in this village is an inscription on a stone, dated Ś.Ś. 1601 (A.D. 1679) recording gifts of lands by Kadiri Tirumalai Sinnappa Nāyakkar.

Mannavanūr ;—*see* Eṭṭūr.

Mānūr ;—4 miles north-north-west of Palni. (*Maunoor.*) There is a very old Śiva temple here, well-sculptured and containing a number of inscriptions. Copies of two of these have been sent me. The first is on the north wall of the temple. It records a gift of lands to the temple by private persons in the fourth year of the reign of "Śrī Tribhuvana Chakravartigaḷ Kōnēri Mēlkoṇḍān Sundara Paṇḍiya Dēvar." The copy of the second is imperfect. It lies on the south wall and the name of the same king appears in it, but nothing else can be made out.

Nāyakkārpaṭṭi ;—8 miles west of Palni. On the path leading up from this place to the village of Puttūr on the hills, about 10 or 12 miles from Nāyakkārpaṭṭi, "by the path skirting the small hill called *Vālkaraḍu*," is a remarkable group of stones, uprights and cross-stones, which looks like an old burial ground.

Palni (*Paṟani*).—Head-quarters of the taluk. (*Pulney.*) An old fort. This place is important on account of its very old Śiva temple, which is situated on the top of a hill. It is well-sculptured and contains many inscriptions. The Sanskrit *Sthala Purāṇa* is in the possession of the temple authorities. Crowds of people resort to this place during the festivals, and the temple is held very sacred. Copies of eight inscriptions have been sent to me.

(1.) South of the *garbhagriham.* Gifts of lands to the temple in Ś.Ś. 1442 (A.D. 1520) during the reign of Krishṇadeva Rāya of Vijayanagar.
(2.) At the east doorway. Copy imperfect. The name "Kōnēri Nanmai Koṇḍān" occurs in it.
(3.) On the south wall of the temple. An inscription in which the name of "Śrī Tribhuvana Chakravarti Kōnēri Nanmai Koṇḍān" occurs. The copy is imperfect.
(4.) On the steps east of No. 3. An inscription recording the grant of lands to the temple by "Tribhuvana Chakravarti Kōnēri Nanmai Koṇḍān Vīra Pāṇḍiya Dēvar," in the fifteenth year of his reign. This is Kulottuṅga Chola I, and the date A.D. 1079.
(5.) Next to No. 4. Gift of lands to the temple in the reign of ". . . . . . . Dēva Mahā Rāya Mallikārjuna Rāyar." (Copy imperfect.)

(6.) Gift of lands to the temple in the year *Rudhirodgāri* during the reign of Vīra Nañjaṇa Uḍaiyār.

(7.) West of the above. Copy imperfect.

(8.) On the east steps on the top of the hill. Similar to No. 4.

Besides the temple on the summit of the hill, there is a large Vishṇu temple below with many inscriptions round its *garbhagṛiham*. In some of these the name of "Sundara Pāṇḍiya Dēvar" occurs. There is also an old Śiva temple at the foot of the hill, and a number of bathing tanks with some sculptured work. An old book (No. 136) in the Collector's Office describes a sculptured and painted temple called "Teruvaranumgudi" at "Adivawrum," a mile and a half north of the Palni Hill. "Here there is a temple dedicated to Shunnee, or Saturn, within the walls of the great pagoda, which is seldom seen or worshipped anywhere in the peninsula. The image in this is said to have on a sable garment, and the vehicle is a crow."

Periyakōṭṭai ;—12 miles east-north-east of Palni. (*Periacottah.*) A quarter of a mile south of the village are two old temples of Śiva and Vishṇu. The former is well-sculptured and is covered with inscriptions. Very bad copies of some of these were sent to me. On the south wall of the temple are twelve inscriptions, apparently in old Tamil and Chola-Grantha characters. On the east wall are thirteen similar inscriptions, in one of which the twenty-second year of the reign of "Vikrama Śōṟa Dēva" is given as the date. On the west wall are six inscriptions, in two of which the same name occurs. In the *Amman maṇḍapam* of the temple are twenty-five inscriptions. In one of these occurs the name of "Kopparakēśarivarmā." Besides these there are inscriptions on stones laid in the floor of the temple, and on the *Soma-sūtram*. There is also a long inscription on a stone in a field to the east of the village.

Perumāḷ Malai, or Perumāḷ Peak ;—11 miles south-south-east of Palni. (*Permaulmullay.*) The west slope of this peak is covered with dolmens.

Pōduvārpaṭṭi ;—10 miles north-east of Palni. An old Vishṇu temple, on the *garuḍa stambha* of which is an inscription in old Tamil characters. On a stone near the tank is an inscription recording a grant of land to the temple by private persons, no date being mentioned. Near this is a stone carved with five female figures, and having below it an inscription in four lines recording a grant of land to the temple. It is not dated. There is an old mosque in the village, and an inscription stating that Tirumala Śinnappa Nāyakka in the year *Raktākshi* gave some lands to a Muhammadan.

Pōlūr ;—*see* Eṭṭūr.

Poruḷūr ;—13 miles north-north-east of Palni. (*Poraloor.*) There are two old temples here dedicated to Vishṇu and Kālī. Both contain inscriptions. West of the Vishṇu temple is a maṇḍapam with an undated inscription, merely stating that some private people erected it in the year *Śrīmukha.* Adjoining the maṇḍapam in a field are three stones with unimportant inscriptions.

Puduputtūr ;—*see* Eṭṭūr.

Puliyūrnattam ;—20 miles north-east of Palni. On a stone in a field belonging to the *Gaṇeśa* temple are three inscriptions.

Pūmbārai ;—15 miles south-south-west of Palni. (*Poomburray.*) At the northern entrance of this village on a stone is an "illegible" inscription.

Śēttarēvu ;—8 miles south-west of Palni. (*Chitroor Fort.*) A very old stone fort.

Tāvattūr, or Dēvattūr ;—11 miles north-east of Palni. (*Thawattoor.*) An old Śiva temple with inscriptions in old characters. On a stone fixed a little to the south of the temple is an inscription.

Viriyappūr ;—20 miles north-east of Palni. East of a rock in the Rāmasamudram Pass are inscriptions said to be "unreadable."

Virūpākshi ;—13 miles east of Palni. (*Verupatchy.*) An ancient Śiva temple. East of the *Soma-sūtram* on the *garbhagṛiham* is an inscription. There are inscriptions on the gate of the temple, and on a stone planted a little west of the four-pillared maṇḍapam. The latter consists simply of a mantram The rest are undated and unimportant. There is also an old Vishṇu temple in the town.

DINDIGUL TALUK.

Aṇaippaṭṭi ;—4 miles north-west of Dindigul. (*Annaputty.*) There is a copper-plate grant in this village in the possession of Subrahmaṇya Śāstriyār, the village priest.

Āttūr ;—10 miles south-west of Dindigul. (*Autoor.*) In the possession of Śiva Rāma Avadhāni of this village is a copper-plate *śāsanam*, recording gifts of lands to the Dindigul choultry.

Dindigul (*Dinḍukkal*).—Head-quarters of the sub-division, and of the taluk. Railway Station. 32 miles north by west of Madura. The fine fort here is well known, as it is very conspicuous for many miles round. It stands on a bare rock rising out of the plain. The fort is small, but it was strong in its day. At the top of the rock within the fort is a ruined temple, round the base of which runs an inscription dated Ś.Ś. 1460 (A.D. 1538) recording a gift of money to the temple during the reign of Achyutadeva Rāya of Vijayanagar. Dindigul was on several occasions the scene of fighting, as it was the main defence of Madura on the north. It was attacked by troops of the Polegars in the reign of Muttu Vīrappa Nāyyakka of Madura (1609–1622 A.D.). It was laid siege to by an army from Maisūr in 1625, during the reign of Tirumala Nāyakka, but the assailants were driven back by the Dalavāy Sētupati. In 1736 it was stormed by Chanda Sāheb. (Mr. Nelson's *Madura Country*, Part III, pp. 125–229.) In 1745 it was conquered by the Maisūr Rajas. Taken from Tīpu in 1783 by the English, it was restored in 1784. It was finally ceded by Tīpu to the English in 1792. Gaṅgādhara Śāstrī, a resident of Dindigul, is in possession of a copper-plate *śāsanam* relating to the hamlet of Rāmaiyanpaṭṭi.

Kaittiyankōṭṭai ;—15 miles north-west of Dindigul. There are several dolmens here.

Kalvārpaṭṭi ;—17½ miles north of Dindigul, 6 miles north of Vēḍasundūr. (*Kulwarputty.*) Some dolmens.

Nallamannārkōṭṭai ;—9 miles north of Dindigul. On the bank of the Vālikaṇḍasamudram tank is a stone 3 feet high bearing an inscription.

Rāgalāpuram ;—7 miles east by south of Dindigul. (*Ranjalapooram.*) There are several dolmens near this village.

Rāmanāthapuram ;—8 miles east-north-east of Dindigul. (*Ramanadapoorum.*) There is an old Śiva temple here. On a rock known as the "Pāṇḍiyan Rock," is an inscription in very old Tamil characters, not yet deciphered.

Tāḍikkombu ;—5½ miles north of Dindigul. (*Toddicombit.*) There is an old Vishṇu temple here. On the wall of the southern prākāra of the *garuḍa* temple inside it, is an inscription in Tamil characters dated Ś.Ś. 1551 (A.D. 1629) during the reign of Rāmadeva Mahārāya of Vijayanagar. To the west of the village there is an *Amman* temple with inscriptions in Grantha characters, said to be "unreadable."

Tavaśimaḍai ;—7½ miles east of Dindigul. To the north of this village, under a tree, is a large stone bearing a long inscription.

Vattalaikūṇḍu ;—10 miles west of Ammayanāyakkanūr Railway Station, 20 miles south-west of Dindigul. (*Batlagoondu.*) There are two old Hindu temples here.

Virālipaṭṭi ;—7 miles east of Dindigul. There are several dolmens to the south of the village; and to the east of the hamlet of Pūvampaṭṭi are others.

MĒLŪR TALUK.

Ambalakkāranpaṭṭi ;—5 miles east of Mēlūr. A small but ancient Śiva temple, in which is an undated inscription mentioning some repairs made.

Kaḷḷivaḷipaṭṭi ;—5 miles north-east of Madura, on the borders of the Mēlūr Taluk. An old Śiva temple declared by the natives to have been built by Ugra Pāṇḍiyan. There is a copper-plate grant in the temple recording gifts by private people. It is undated.

Kīḻavaḷaivu ;—6 miles north-east of Mēlūr. (*Keelalavoo.*) An old Śiva temple containing inscriptions.

Koṭṭainūttuppaṭṭi ;—8 miles north-east of Mēlūr. An old Śiva temple in ruins, with inscriptions.

Koṭṭāmpaṭṭi ;—14 miles north of Mēlūr on the high road to Trichinopoly. (Bungalow.) (*Cotaumpatty.*) A large choultry here possessing a copper-plate grant. (See No. 162 of the *List of Copper-plate Grants* in Volume II, p. 23.)

Kōvilpaṭṭi ;—15 miles north-north-west of Mēlūr. (*Covilputty.*) A very old Śiva temple with inscriptions. According to tradition it was built by Ugra Pāṇḍiyan. It possesses a copper-plate *śāsanam*, which was sent to me for examination. (See No. 210 of the *List of Copper-plate Grants* in Volume II.) There is a large choultry in this village, on a stone in front of which is an inscription recording gifts of lands in Ś.Ś. 1713 (A.D. 1791).

MĒLŪR.—The taluk head-quarters, 16 miles west-north-west of Madura. (Bungalow.) (*Mailore.*) There is a very old Śiva temple here, with a number of inscriptions in old characters; also a large and richly endowed choultry.

PŪDAKKUDI ;—15 miles north of Mēlūr. (*Pudoocoody Hill Station.*) There are two choultries here, built in Ś.Ś. 1703 (A.D. 1781), according to a stone inscription which stands in front of one of them. There is a copper-plate *śāsanam* in the "Appan" choultry, recording gifts of lands.

TIRUCHUNAI ;—9 miles north of Mēlūr on the road to Trichinopoly. (*Tirroochynay.*) A very old Śiva temple, built, according to local tradition, by Parākrama Chola. It contains a number of inscriptions. Inside the temple are two modern inscriptions recording repairs in Ś.Ś. 1704 (A.D. 1782).

TIRUVĀDŪR ;—5½ miles south by west of Mēlūr. (*Trivadoor.*) The ruins of an old fort are to be seen here, and there is a Śiva temple said to have been built by "Gōpāla Pāṇḍiyan." There are two inscriptions in the village, one in front of the north gate of the fort, and the other in the cattle-stand.

VĒLAMPAṬṬI ;—6 miles north-east of Mēlūr. An inscription, on a stone in front of a large choultry here, records a gift of lands to the chuttram in Ś.Ś. 1571 (A.D. 1649). The grantor is Muttuliṅga, son of Tondiliṅga Nāyakka, but it is not said who he was. A copper-plate grant belonging to the choultry was sent to me for examination. (See No. 163 of the *List of Copper-plate Grants* in Volume II, p. 23.)

PERIYAKUḶAM TALUK.

DĒVADĀNAMPAṬṬI ;—7 miles east of Periyakuḷam. (*Devadanuputty.*) An old ruined fort. There is a copper-plate grant in this village, in the possession of the priest of the village temple, said to have been executed by Tirumala Nāyakka of Madura (A.D. 1623–1659).

GŪDALŪR ;—36 miles south-south-west of Periyakuḷam. (*Goodalur.*) In the western portion of this village is an old Śiva temple with several inscriptions. One of them is dated Ś.Ś. 1591 (A.D. 1669).

HANUMANTANPAṬṬI ;—27 miles south-south-west of Periyakuḷam. (*Annumuntuputty.*) A temple, said to have been built about 500 years ago, in ruins. Also an old ruined mud fort of about the same age.

KAMBAM ;—31 miles south-south-west of Periyakuḷam. (*Cumbum.*) A very old Śiva temple with many inscriptions in Malayāḷam characters, said to be "unreadable." Also an ancient Vishṇu temple.

KUḶLAPURAM ;—10 miles east of Periyakuḷam. An old Śiva temple with inscriptions in old Tamil and Grantha characters.

MĀRKKAYAṄGŌṬṬAI ;—22 miles south-south-west of Periyakuḷam. (*Maukaincotta.*) There is a copper-plate *śāsanam* here in the possession of Śembukkuḍi Rāmāchāryār. Near the village is a dolmen.

ŚINNAMANŪR ;—22 miles south-south-west of Periyakuḷam. (*Chinnamanur.*) An old ruined Vishṇu temple. There are two copper-plate *śāsanams* in this village, one of which is said to be old, in the possession of a resident named Bhairava Ayyar, the other in the possession of Rāmasubbaiyyar. There is an ancient Śiva temple here with several inscriptions.

TEṄKARAI ;—1 mile east of Periyakuḷam. An old temple of *Subrahmaṇya*, with a number of inscriptions. There is also a very old Śiva temple on a small hill two miles south-west of the village, having many inscriptions.

UTTAMAPĀḶAIYAM ;—26 miles south-south-west of Periyakuḷam. (*Ootampolliam.*) There is a large stone statue here which is said to represent a servant of the king of Madura. In the old Śiva temple is a copper-plate *śāsanam*. To the south of the village is an old Śiva temple, and in front of it is a stone bearing an inscription dated Ś.Ś. 1415 (A.D. 1493).

VAḌAKARAI ;—1 mile north of Periyakuḷam. (*Wuddakurray.*) An old Śiva temple in ruins, and a ruined mud fort.

VĪRA-PĀṆḌI ;—13 miles south of Periyakuḷam. An old Śiva temple a mile to the west of the village with many inscriptions on its walls.

MADURA TALUK.

ANUPPANĀḌI ;—2 miles south-east of Madura. A dolmen.

KAṬṬAKUḶAM ;—13 miles north-west of Madura. (*Kuttacolum.*) The ruins of an ancient Śiva temple.

Kodimaṅgalam ;—9 miles west-north-west of Madura. (*Kodymungalum.*) There is an ancient temple of *Subrahmaṇya* here, with a stone in front of it which bears an inscription. Round the walls of the *garbhagriham* are a number of inscriptions. South of the village are the ruins of a Śiva temple, said to have been built by a Chola king.

Kośavappatti ;—7 miles south-south-east of Madura. (*Coshavaputty.*) There are a number of inscriptions on a rock, called *Kambattu Pārai*, a little to the south-east of this village.

Kōvil-Kurivitturai ;—18 miles north-west of Madura. (*Covilcooroytora.*) An old Śiva temple with some inscriptions round the *garbhagriham*, said to be in "unknown characters."

Kuṇṇattūr ;—9 miles east by south of Madura. (*Coonatur.*) There are three temples here, containing a number of inscriptions.

Māḍukkuḷam ;—Part of the present town of Madura on the west. (*Maudcolum.*) By native tradition this was the site of the old capital of the Pāṇḍiyans at one time. There is an old *Aiyyanār* temple here with inscriptions. In the cattle-stand of the hamlet of Palaganattam is a large stone with inscriptions in Tamil and Grantha characters.

Madura (*Madurai*).—Besides its great antiquity this town is one of the largest and most flourishing in Southern India, well situated on the banks of the river Vaigai. Its suburbs extend for a considerable distance on all sides. The glory of Madura is its magnificent Śiva temple, but there are a large number of objects of great interest here, besides this. Madura was the capital of the Pāṇḍiyan kings for many centuries. It is mentioned by classical writers, and seems to have been well known both to the Greeks and Romans. It is very probable that a Roman colony existed here at one time, since a number of Roman copper coins (now in the possession of Mr. Scott, Pleader, of Madura) have been found in the river-bed.[1] A find of gold coins is not so suggestive of the bodily presence of those who used them as the discovery of a hoard of copper coins, and these coins are found all about the bed of the river in the sand, not stored in one place. Native tradition asserts that Maṇalūr (*Mannaloor*), 7½ miles east-south-east of Madura, in the Śivagaṅga Zemindari—Old Madura on the north bank of the Vaigai—Māḍakuḷam, a little to the west of Madura—Uttarakōśamaṅgai, or Tiruttarakōśamaṅgai, 8 miles south-west of Rāmnād—and Nallūr in the Marava country—were all at one time capitals of the Pāṇḍiyan kingdom (Mr. Nelson's *Madura Country*, Part III, page 45). Korkai, in the Tinnevelly District, is also spoken of as an old Pāṇḍiyan capital.

The great Śiva temple at Madura is in a better state of preservation than any other that I know of in Southern India. Within the last few years twenty lakhs of rupees, raised by private subscription, have been devoted to repairs, reconstruction, and decoration, and great taste has been displayed in carrying out this work. Only one fault can be found with it; I allude to the pernicious habit of painting stone-work. There seems to be no harm in painting the masonry-work. Seen at a little distance, with the brightness toned down, the masses of color thrown on to the brick-work of the great pyramidal towers over the gateways of the courts is peculiarly effective, and even when seen close the general result is very striking; but the stone-work should have been spared. In condemning them, however, we should remember that the natives of to-day are only following out in this respect the traditions of their forefathers. The temple is formed after the model of most of the others in Southern India. The small shrine in the centre is the oldest, the courts with their towers, increasing in size and grandeur with their distance from the shrine, are newer. Mr. Fergusson (*Indian and Eastern Architecture*, 360–365) thinks that almost all the buildings in Madura are posterior to the sixteenth century, and that most must be attributed to the reign of Tirumala Nāyakka (1623–1659 A.D.). But it seems pretty clear that portions at least of some of the buildings are older than this. Some of the inscriptions on the pillars and stone-work, for instance, are certainly older.[2] Is it not possible that the Muhammadans may have contented themselves with demolishing the brick-work, and that they did not take the trouble to destroy the lower storeys in stone?

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[1] Sir Walter Elliot mentions a *solidus* of Zeno found at Madura. (*Indian Antiquary* II, 242.) I noticed coins of Honorius and Arcadius amongst Mr. Scott's collection.

[2] On the right-hand side of the entrance under the great eastern tower is an inscription on the wall stating that the tower is the "gopura of Tribhuvana Chakravartigaḷ Kōnēri Nanmai Koṇḍan Sundara Pāṇḍiyan." The characters of this, however, are modern. But on the pillars of the second storey are several inscriptions in a character far older than the age of Tirumala Nayakka. It is of course quite possible that these were brought from elsewhere. These are all that I saw personally, but the list of inscriptions sent to me contains a number which are said to be "unreadable," and this is probably due, in many cases, to their age. A detailed and critical survey will alone settle the question as to the age of the various parts of the building, since many of the slabs and pillars bearing these old inscriptions may have belonged to temples entirely ruined and of which the materials were used in the seventeenth century reconstruction.

If so, Tirumala Nāyakka's work on the great temple may have been, to a large extent, one of restoration. He however clearly must be credited with the great pillared hall known as "Tirumala Nāyakka's Choultry," concerning which Mr. Fergusson writes at length. The sanctuary of the great temple is attributed to Viśvanātha Nāyakka (1559–1563 A.D.); other parts here and there to intermediate sovereigns, but almost the whole of the main portion to Tirumala Nāyakka. "The temple itself is a nearly regular rectangle, two of its sides measuring 720 feet and 729 feet, the other two 834 feet and 852 feet. It possessed four gopuras of the first class, and five smaller ones; a very beautiful tank surrounded by arcades; and a hall of 1,000 columns, whose sculptures surpass those of any other hall of its class I am acquainted with .... It is not their number but their marvellous elaboration that makes it the wonder of the place." (*Mr. Fergusson.*) The proper name for this building is the *Pudu maṇḍapam*, or *Vasanta maṇḍapam*. It contains statues of Tirumala and his nine predecessors and their wives, and one, on horseback, of Āryanātha. The effect of this fine hall is greatly destroyed by the presence in it of a number of shops and stalls for the sale of cloths, etc.

Next to the temple, Tirumala Nāyakka's Palace is the principal object of interest to the visitor. It is in process of restoration under the supervision of Mr. Chisholm. The public halls and principal portions of the palace were conceived in a very regal spirit, and are very striking in consequence of their height, and the massive character of the architecture. Built by Tirumala Nāyakka it was ruthlessly demolished by his degenerate grandson, Chokkaliṅga about 25 years later, viz., in 1666 A.D. Mr. Nelson describes the palace in his *Madura Country* (page 164), and on page 190 narrates the circumstances of its demolition. Chokkaliṅga carted away a great portion of the sculptures to build himself a palace at Trichinopoly.

The great bathing tank, or *Teppa-kuḷam*, about a mile and a half east of the town is a very fine specimen of Tirumala Nāyakka's work. It has a handsome temple in the centre, and is surrounded with stone sculptures. A subterranean paved gallery runs round the whole. (*Mr. Nelson*, page 166–7.)

On the north side of the river is an interesting building called the "Tamakam" (Telugu *Tamagamu*, "a summer-house") erected by Tirumala Nāyakka "as a kind of grand-stand from which to see gladiatorial exhibitions and combats of wild beasts." (*Mr. Nelson*, 167-8.) It is now Europeanized and forms the present residence of the Collector of the district.

Between the Tamakam and the old causeway over the river to the town is a suburb called Gōripāḷaiyam, where there is a slab with an inscription (translated and given at full length by Mr. Nelson, p. 67) declaring that a considerable quantity of land was presented to the Mussulmans by Kūn, or Sundara, Pāṇḍiyan, and that the grant was confirmed by Vīrappa Nāyakka in A.D. 1573.

The old *Perumāḷ* temple is another object of interest. I am not aware of its exact date, but it has an inscription running round the outside of the *garbhagṛiha* dated in the time of "Rāma Rāja Viṭṭaladeva Mahārāya," probably, as Mr. Nelson suggests, Rāma Rāya of Vijayanagar, the husband of the sister of Sadāśiva, who was raised to the throne by him. The inscription is of the period 1547–1556 A.D. There is another on a stone outside the temple dated Ś.S. 1602 (A.D. 1680) during the reign of Vīra Veṅkaṭa Mahārāya, one of the expatriated princes of Vijayanagar.

There are a number of interesting places in and about Madura, but the above are the most worthy of notice.

Mr. Scott's collection of coins is extremely valuable, and they should be carefully examined. He has expressed to me his willingness to have them arranged and described, but, very naturally, does not wish to part with them. Amongst them is a Chinese coin found at Madura.

Inscriptions are numerous, and they need careful examination. Mr. Nelson mentions (p. 92) a copper-plate *śāsanam* in the possession of the temple authorities which throws some light on the Pāṇḍiyans of the time of Viśvanātha Nāyakka.

I append two lists of inscriptions sent to me, but I cannot say how far they may overlap one another and refer to the same :—

(1.) On a northern pillar in the *Sundara Pāṇḍiya Gopura, i.e.*, the great east gopura. Dated Ś.S. 1632 (A.D. 1710), during the reign of Vijaya Raṅga Chokkanātha Nāyakka.

(2.) On the east wall of the same. Dated Ś.S. 1545 (A.D. 1623), the last year of the reign of Muttu Vīrappa Nāyakka.

(3.) On an eastern pillar in the same. Dated in the same year of the same reign.

(4.) On a western pillar in the same. Dated Ś.S. 1457 (A.D. 1535), during the governorship of one of the Nāyakkas who preceded the great Viśvanātha.

(5.) On a southern pillar in the same. Dated Ś.S. 1570 (A.D. 1648).

(6.) On the eastern wall in the same. Dated Ś.S. 1555 (A.D. 1633).

(7.) On the eastern wall of the same. Dated Ś.S. 1444 (A.D. 1522).

(8.) On a western pillar in the same. Dated in Ś.Ś. 1535 (A.D. 1613), during the reign of Muttu Vīrappa Nāyakka.
(9.) On the western wall of the same. An inscription said to be "unreadable."
(10.) On a pillar in the second storey of the same gopura. An inscription said to be "unreadable."
(11.) On the north wall of the western tower. An inscription in which the name of "Ugra Pāṇḍiyan" appears.
(12.) On the western wall of the unfinished, or *Moṭṭai Gopura.* "Illegible."
(13.) On the eastern wall of the second prākāra. "Illegible."
(14.) On a pillar north of the one opposite the *Daṇḍāyudhapāṇi Sannidhi.* Dated Ś.Ś. 1505 (A.D. 1583) during the reign of Periya Vīrappa Nāyakka.
(15.) & (16.) On the outside of the *Daṇḍāyudhapāṇi Sannidhi.* Two inscriptions said to be "illegible."
(17.) On the east corner of the second prākāra. "Illegible."
(18.) On the western side of the image called *Mukkuruṇi Ariśi Piḷḷaiyār.* "Illegible."
(19.) On the wall close to the "*Aruvattimūvar*" in the *Svāmi Sannidhi*; several inscriptions said to be "illegible."
(20.) On the wall of the second prākāra on a slab near the *Tīrtha Toṭṭi* or reservoir of water; an inscription said to be "illegible."
(21.) On the north wall of the second prākāra. "Illegible."
(22.) East of No. 21; also "illegible."
(23.) On the north wall of the second prākāra; several inscriptions near the *dhvaja stambha.* All said to be "unreadable."
(24.) On the walls inside and outside the *Nāyakkan Gopura*; several inscriptions equally "illegible."
(25.) West of the *Nandi* on the east wall of the first prākāra; an inscription, "unreadable."
(26.) North of the entrance to the temple; several, similar.
(27.) On the walls of the tower south of the *Mukkuruṇi Ariśi Piḷḷaiyār.*
(28.) North of the shrine of *Subrahmaṇya* in the *Saṅkili maṇḍapam.*
(29.) West of the *Tirumala Katti* stone, south of the shrine of *Subrahmaṇya.*
(30.) North of the entrance of the southern tower.
(31.) South of the same.
(32.) On the walls leading to the shrine of *Siddhi Vināyaka* to the south of the temple.
(33.) On the walls of the room called the *Tirumala Nāyakkan Kaṭṭaḷai,* in the *Amman* temple.
(34.) East of the entrance leading to the kitchen of the *Tirumala Nāyakkan Kaṭṭaḷai.*
(35.) On the wall to the south of the well.
(36.) West of the *Piḷḷaiyār Vāśal* to the south of the second prākāra.
(37.) West of the entrance of the same.
(38.) On the walls near the altar of the same shrine.
(39.) On the walls of the kitchen of *Muttambala Mudaliyār* and *Muttiruḷi Kaṭṭaḷai.*
(40.) On the walls of the prākāra, west of the *Kolu Chāvaḍi.*
(41.) On the eastern and western walls of the second prākāra of the *Amman* temple.
(42.) On the wall west of the *Tīrtha Toṭṭi* in the second prākāra.
(43.) On the wall east of the *Tīrtha Toṭṭi* in the *Amman* temple.
(44.) On the wall west of the *Paḷḷiyarai* in the first prākāra of the *Amman* temple.
(45.) On the east side of the *Reṭṭai Vināyaka Sannidhi.*
(46.) West of the same.
(47.) East of the *Paḷḷiyarai.*
(48.) On a stone fixed in the *Kalyāṇa maṇḍapam* in the *Āḍi Vīdhi.*
(49.) On the south, west, and north walls of the *Āḍi Vīdhi.*

(27.)–(49.): All these are "unreadable."

The following list is sent me by the temple *Dharmakārtas*:—

(50.) On the northern corner of the east wall of the second prākāra of the great temple. An inscription recording a gift of lands to the temple in the eleventh year of the reign of Sundara Pāṇḍiya-Deva.
(51.) West of No. 1. A gift of ornaments to the temple in the twenty-first year of the reign of Vīra Pāṇḍiya-Deva.
(52.) West of No. 2. A gift of lands to the temple in the twenty-fourth year of the same reign.
(53.) West of No. 3. An undated inscription recording a gift of lands by some villagers.

The temple is here called the temple of "Tribhuvana Chakravarti Kōnēri Nanmai Koṇḍān Uḍaiyār Tiruvālavā Uḍaiyār."

(54.) Underneath No. 4. An undated inscription recording a gift of lands to the temple. The name of "Kōnēri Nanmai Koṇḍān Sundara Pāṇḍiyan" occurs, but in what connection is not plain.

(55.) West of No. 5. (Copy imperfect.) The name of "Varaguṇa Pāṇḍiyan" occurs.

(56.) West of No. 6. An undated grant of lands to the temple in the twentieth year of "Kulaśekharadeva" by his minister. The temple is named as in No. 4.

(57.) On the first prākāra wall, north of the gate. An undated inscription recording a gift of lands to the temple, in the twelfth year of some reign (name omitted in the copy). Both in this and in the next inscription the temple is named as in Nos. 4 and 7.

(58.) Below No. 8. Similar to it. A private grant of lands in the twelfth year, &c.

(59.) "South of the gopura." (The list does not specify which.) An imperfect copy of an inscription in which the name "Kōnēri Nanmai Koṇḍān" and the "thirteenth year" occur.

(60.) On the north-east corner of the middle pillar in the second storey of the *Sundara Pāṇḍiyan gopura*, the great east tower. An undated grant of lands to the temple by the authorities of the *Tirujñāna maṭham* in the third year of the reign of "Kulaśēkhara Dēvar."

(61.) On the north side of the pillar in the northern portion of the second storey of the same gopura. Grant of lands to the temple by the same donors, in the same year of the same reign as in No. 11.

(62.) On the south-west pillar in the same room. A private grant of lands to the temple in the tenth year of the reign of "Sundara Pāṇḍiya Dēva" who was reigning with his wife "Ulaha Muṟuduḍaiyāḷ." This is very important, since, compared with inscriptions at Conjeeveram, Tanjore, and other places, it goes far to show that "Sundara Pāṇḍiyan" was merely another of the numerous names of the great Rājendra Chola.

On the floor at the entrance of the Collector's office is an inscription, very imperfect and unsatisfactory, a copy of which was sent me.

MĀṄGUḶAM;—12 miles north-east of Madura, 6 miles west of Mēlūr. (*Mauncolum.*) A mile east of the village is a small hill called *Kaṟukumalai*, in which is a cave with inscriptions. There is also a rock which the natives call *Pañchapāṇḍavarpaḍukkai* or "the bed of the five Pāṇḍavas." There are some dolmens also near here. Under a margosa tree in the village is a well-sculptured stone elephant.

MUḶḶIPPAḶḶAM;—13 miles west of Madura. A little distance to the south of the village is a dolmen. North of the village, near a temple dedicated to *Kālī*, are two stones lying on the ground bearing inscriptions. West of the village is another large stone, fixed in the ground, bearing a long inscription.

NILAIYŪR;—7 miles south-west of Madura on the road to Tinnevelly. (*Nellayur.*) In the hamlet of *Kūttiyārkunṟu* is a stone bearing an inscription.

PARAVAI;—5½ miles north-west of Madura. (*Purnavay.*) A few years ago a stone was dug up here bearing inscriptions on both sides of it. It is now in the village.

PUḶIYAṄGUḶAM;—4 miles east of Madura. An old mosque, with inscriptions.

RĀJAKKALPAṬṬI;—12 miles north-west of Madura. Near the village, on the road from Rājakkalpaṭṭi to Maravapaṭṭi are several dolmens.

ŚEṄGŌḌAI;—12 miles east of Madura. A ruined building containing a large stone which bears a long inscription.

ŚILAYUMĀN;—6 miles south-east of Madura on the banks of the Vaigai. (*Shellaman.*) Near the river, on a stone, is an inscription said to be "unreadable;" and in a field of the village is another. There is a small hillock near the village in which it is said that ancient coins and pottery are found.

ŚŌLAIKURICHI;—13½ miles west-north-west of Madura and half a mile south of Śōṟavandān ("Sholavandan") Railway Station. (*Sholaygoorchy.*) An old Vishṇu temple with a maṇḍapam containing inscriptions.

ŚŌṞAVANDĀN;—11 miles north-west of Madura Railway Station. (*Sholavandan.*) A very old village with two temples and a masjid. All three contain inscriptions. On the banks of the Vaigai is a flight of steps on which are some inscriptions.

TĒNŪR;—11 miles north-west of Madura. (*Thanoor.*) To the west of the village there is an old Śiva temple in ruins, with inscriptions. On the road to Madura, under a margosa tree, lies a stone bearing an inscription.

Tirumōkūr ;—6 miles north of Madura. An ancient Śiva temple with many inscriptions, copies of two of which have been sent me. One is dated Ś.Ś. 1473 (A.D. 1551) and records a private gift of lands to the temple. The other records repairs carried out by Daḷavāy Sētupati in Ś.Ś. 1622 (A.D. 1700). In the hamlet of Sēkharam is a Vishṇu temple, having inscriptions on the *Mahāmaṇḍapam* and on the *Ardhamaṇḍapam*.

Tirupparaṅkunṟam ;—4 miles south-west of Madura Railway Station. (*Triparagoodu.*) An ancient temple of *Subrahmaṇya* on a small hill, fairly sculptured and containing a number of inscriptions. There are also some rock-cut caves, with sculptured figures, in the hill. A list of inscriptions, all said to be illegible, has been sent me. Their localities are as follows :—

(1.) On a pillar facing the western wall of the *garbhagriham.*
(2.) On the walls east and west of the *Maṇikkaṭṭi* entrance.
(3.) Near a window east of the same entrance.
(4.) "On the eastern wall close to the room west of the *Dvārapālakās.*" (This does not sound clear.)
(5.) On the east and north walls of the prākāra of the *Amman* temple.
(6.) On the north wall of the *Mahāmaṇḍapam.*
(7.) On the northern and western walls of the *Ārukālpīṭham*, north of the *dhvaja stambha.*
(8.) On the north and south walls of the *Īśvara Kōvil.*
(9.) On the west wall of the gopura.
(10.) On the east and west walls of the east kitchen.
(11.) On the eastern side of the temple of *Kūnpāṇḍiyan*, south of the hill.

There are two inscriptions on the steps of the gopura, each dated Ś.Ś. 1714 (A.D. 1792) ; and there is another on the north side of the tower, dated Ś.Ś. 1593 (A.D. 1671).

Mr. Nelson has translated and gives at full length an inscription at this place, "cut into the solid rock which forms the side of an old ruined Śaiva church, known as 'Sundara Pāṇḍiya's church' situated a little to the south of Thirupparankunram." (*The Madura Country*, pp. 55–67.) This is probably the inscription No. 11 above. It is very important, as it is a declaration by Sundara Pāṇḍiyan himself, *i.e.*, Kūn or Sundara Pāṇḍiyan. He claims to have driven the Chola from his dominions and placed the Chola king's son on the throne of his father's. He states that the Chola king had previously assumed the name of "Pāṇḍiyan." He also mentions his own wife *Maṅgaikkaraśi* who, as another inscription informs us (at "Pudcovaily," J.R.A.S. III, 219, note 2), was daughter of Karikāla Chola. And another hint is given by a tract of country being called "Rājendra Chola's excellent *nāḍu.*" All this would go to place Sundara Pāṇḍiyan subsequent to the commencement of the twelfth century. I cannot quite agree with Mr. Nelson that we must necessarily assume that the correct date is "the latter half of the eleventh century," since it was Rājendra Chola who seems to appear most conspicuously as the possessor, or occupier of the Pāṇḍiyan country, and he reigned till A.D. 1113, while his son is mentioned as succeeding him. Rājendra, it is now almost certain, bore the title "Sundara Pāṇḍiyan." (See No. 62 of the inscriptions at Madura.)

Tiruvāyppuḍaiyār Kōvil ;—A suburb of Madura on the opposite bank of the river. An old *Amman* temple with inscriptions.

Vaḍappalañjai ;—8½ miles west of Madura. (*Vuddapalinjee.*) In front of a small temple of *Gaṇeśa* is a stone about 5 feet high bearing an inscription, said to be "unreadable." There are three other similar inscribed stones, one near the tank, and two in the fields of the village. East of the village is a ruined fort in which is a stone bearing an inscription.

Velliyampaṭṭi ;—12 miles north-west of Madura. East of the village near the tank is a statue with an inscription.

Vilāchēri ;—7½ miles west by south of Madura. (*Vellacherry.*) There is an ancient Śiva temple here with inscriptions on the walls of the *Ardhamaṇḍapam*. One of them is dated in Ś.Ś. 1400 (A.D. 1478) and records a private gift of lands to the temple. The rest are "illegible." South of the Agrahāram runs a channel, on the bank of which is an inscription on a stone in Tamil and Grantha characters.

TIRUMAṄGALAM TALUK.

[On an isolated hill, somewhere in this taluk, was found, in May 1839, a Roman coin, a *solidus* of Zeno, with other coins, Hindu and Singalese. (*Madras Journal* XIII, 215.)]

Dēvaṅkurichi ;—12 miles south-west of Tirumaṅgalam. (*Tavencoorchy Hill Station.*) There is a

copper-plate *śāsanam* here in the possession of a Kauṇḍan ryot of Kaḍanēri, a hamlet. In the hamlet of Vannineyampaṭṭi are two copper-plate *śāsanams* in the possession of two ryots.

KALLŪTTUPPAṬṬI;—20 miles north-west of Tirumaṅgalam. There is an old Śiva temple here, containing a copper-plate *śāsanam* in Tamil characters recording gifts of lands to the temple by a private party during the reign of Achyutadeva Rāja of Vijayanagar.

KAṬṬAIKARUPPANPAṬṬI;—13½ miles north-west of Tirumaṅgalam. (*Cuttacarroopullaputty.*) In the hamlet of Ānaiyūr is an old Śiva temple having some inscriptions on the walls. It is said to have been built by Ugra Pāṇḍiyan. The name of the village (*Ānai-ūr*) means "the village of the elephant," and the local tradition had grown up that it was here that the elephant of Indra, which was cursed by Śiva, died. Five years ago, while some repairs were being carried out at the temple, some fragments of ivory were found, showing that probably some elephant had died and been buried there. The inhabitants of the village, of course, are now quite certain that these are veritably the remains of Indra's elephant, and they venerate the fragments in proportion to their belief.

KUPPALNATTAM;—10½ miles west of Tirumaṅgalam. (*Cupulnuttom.*) In the hamlet of Perāmpaṭṭi is a small hill called "Poygaimalai" having an old Śiva temple on its summit. A quarter of a mile from the tank-bund of the village of Kuppalnattam are some ancient Jain ruins. On the hill is a rock-cut cave called *Savanārkōvil*, and there are twenty-one statues carved on the rock-face in front of it. It is almost certainly a Jaina place of worship. At the foot of the figures are inscriptions.

MĒLATTIMĀṆIKKAM;—17 miles west of Tirumaṅgalam. (*Mail Trimanicum.*) An old Śiva temple with inscriptions.

PUTTŪR;—14½ miles north-west of Tirumaṅgalam. (*Pootoor.*) An old Śiva temple with inscriptions.

ŚILĀRPAṬṬI;—15 miles south-west of Tirumaṅgalam. (*Sillarputty.*) There is a copper-plate *śāsanam* in this village in the possession of Narasiṁhāchāri, son of Anantāchāri, a resident.

SINDUPPAṬṬI;—11 miles west-north-west of Tirumaṅgalam. (*Shinduputty.*) An old Śiva temple with inscriptions. Also a Vishṇu temple, in front of which, on a stone, is a long inscription, undated except in the year *Prabhava*, recording a gift of lands to the temple by private persons.

TIḌIYAN;—10 miles north-west of Tirumaṅgalam. (*Teedian.*) A very old Śiva temple on a small hill, with a number of inscriptions.

VIKKIRAMAṄGALAM;—12 miles north by west of Tirumaṅgalam. An old Śiva temple with many inscriptions.

ŚIVAGAṄGA ZEMINDARI.

ILAYAṄGUḌI;—17½ miles south-south-east of Śivagaṅga. (*Yelleyengoody.*) On the bund of the tank of the village stands a stone figure described as "Buddha." It may possibly be a Jaina image. There is also an old Śiva temple here dedicated to *Rājendra Cholēśvara* with inscriptions.

IMĀNĪŚVARAM;—21 miles south-south-east of Śivagaṅga and one mile north of Paramaguḍi. (*Yaven Esuren.*) An ancient *Kālī* temple with an inscription in front of it.

KĀḶAIYĀRKŌVIL;—10 miles east of Śivagaṅga. (*Calliarcovil.*) A very old Śiva temple of large size, containing many inscriptions.

KARUŚAKKUḶAM;—10 miles south-south-west of Śivagaṅga, and two miles north-west of Mānā Madurai. (*Currashacolum, Maunamadura.*) Large sepulchral urns made of pottery are to be found here.

KIṞĀṄGAṬṬŪR;—13 miles south of Śivagaṅga. At a distance of a quarter of a mile from the village are to be found sepulchral urns of terracotta.

KUNNĀGUḌI;—23 miles north-east of Śivagaṅga, 2 miles from the border of the Pudukōṭṭai State. (*Coonnagoody.*) A very old Śiva temple with many inscriptions, copies of five of which were sent to me:—

(1.) Dated in the eighth year of the reign of "Tribhuvana Chakravarti Sundara Pāṇḍiya Dēvar."
(2.) Dated in the twentieth year of the reign of "Tribhuvana Chakravarti Vīra Pāṇḍiya Dēvar."
(3.) Dated in the sixth year of the reign of "Tribhuvana Chakravarti Vikrama Pāṇḍiya Dēvar."
(4.) Another inscription dated in the same year of the same reign.
(5.) Dated in Ś.Ś. 1442 (A.D. 1520).

Kūttāṇda;—2 miles south of Śivagaṅga. Near this village, on the foot-path leading to Kuḷattugrāmam, is a stone bearing inscriptions on its four sides.

Mādappuram;—near Tribhuvanam. An old *Ayyanār* temple with a maṇḍapam; the latter containing an inscription.

Maṇalūr;—7½ miles east-south-east of Madura. (*Mannaloor.*) This place is said, by native tradition, to be an ancient capital of the Pāṇḍiyans. (Mr. Nelson's *Madura Country*, Part III, p. 45.) Dr. G. Oppert (*Madras Journal* for 1879, p. 311) identifies it with the *Maṇipura* of the *Mahābhārata*.

Oraiyūr;—37 miles east of Śivagaṅga, on the borders of the Tanjore District, and on the bank of the Pambanār river, 3 miles from the sea. (*Woorioor.*) John De Britto, the celebrated missionary, was martyred here in 1649. In 1729 was fought here the battle that resulted in the establishment of the Śivagaṅga Zemindari, and the downfall of the Sētupatis of Rāmnād. (Mr. Nelson's *Madura Country*, 220, 250.)

Paśalai;—14⅓ miles south by west of Śivagaṅga. (*Mala Paushalay.*) Sepulchral urns are found here.

Pirāmalai;—30 miles north-east of Madura and 27 miles north by west of Śivagaṅga. (*Pawmullay.*) A very old Śiva temple, richly sculptured and with a number of inscriptions, abstracts of some of which have been sent me:—

(1.) Dated in the thirteenth year of the reign of "Tribhuvana Chakravarti Kulaśekhara Dēvar."
(2.) In the thirty-fourth year of the same reign.
(3.) In the thirty-eighth year of the same reign.
(4.) In the tenth year of the same reign.
(5.) Dated in Ś.Ś. 1360 (A.D. 1438) in the reign of Vīra Pratāpa Deva Mahārāya. This is important, as the chronology of the Vijayanagar kings at this period is very confused. It also helps to show at how early a period the kings of that dynasty acquired power in the south of the peninsula.
(6.) Ś.Ś. 1422 (A.D. 1500) in the reign of Narasiṅga Rāya of Vijayanagar.
(7.) Ś.Ś. 1424 (A.D. 1502).
(8.) Ś.Ś. 1452 (A.D. 1530).
(9.) Ś.Ś. 1610 (A.D. 1688).
(10.) Ś.Ś. 1510 (A.D. 1588) in the reign of Veṅkaṭapati Rāya of Vijayanagar.

On the top of the hill, here, lies a very large old cannon.

Śaruhaṇi;—17 miles east of Śivagaṅga. (*Surrauganey.*) There is an old Śiva temple here with an inscription on a stone in front of it. There is a copper-plate *śāsanam* in the temple.

In the hamlet of Pallappaḍam, in the possession of a Palla caste man, is another copper-plate *śāsanam.*

Śettūr;—16 miles south-east of Śivagaṅga. (*Shathoor.*) About a quarter of a mile south of the village are to be found sepulchral urns, made of terracotta.

Śivagaṅga (*Śivagaṅgai*);—25 miles east by south of Madura. The residence of the Zemindar of the estate. An ancient Śiva temple, with several stone inscriptions, and possessing a copper-plate *śāsanam.* Śivagaṅga was originally part of the Rāmnād estate. It became separated in A.D. 1733. (Mr. Nelson's *Madura Country* III, 250.)

Sōrapuram;—4 miles north of Śivagaṅga. (*Sholapooram.*) An old Śiva temple with many inscriptions. Opposite the Śiva temple is a mud fort in ruins. There is also an *Amman* temple here with inscriptions on its walls. Near the tank of the village are two stones bearing inscriptions. There are inscriptions also in the *Gaṇeśa* temple, in a field, and on a stone in the *Koṇḍanandal Kaṇavāy* Pass. To the north-west of Perumālpaṭṭi, a hamlet of Sōrapuram, is a stone bearing an inscription. All these are declared to be "illegible."

Tirukkolakkuḍi;—30 miles north-east of Madura. An old Śiva temple with three inscriptions, abstracts of which were sent me:—

(1.) Dated in the eleventh year of the reign of "Tribhuvana Chakravarti Sundara Pāṇḍiya Dēvar."
(2.) Dated in the twentieth year of the same reign.
(3.) Dated in the thirty-first year of the reign of "Tribhuvana Chakravarti Vīra Pāṇḍiya Dēvar."

Tirukōshṭūr;—16 miles north of Śivagaṅga. A Śiva temple, with an inscription dated Ś.Ś. 1601 (A.D. 1679) recording a gift of lands to the temple by Raghunātha Tirumalai Sētupati.

Tiruppāchatti;—6 miles east-south-east of Tiruppūvaṇam, 11 miles west-south-west of Śivagaṅga. (*Tirroopashathee.*) An old Śiva temple with many inscriptions.

Tiruppattūr;—19 miles north-north-east of Śivagaṅga. (*Tripatoor.*) An ancient Śiva temple with two inscriptions, abstracts of which have been sent me. The first is dated in the third year of the reign of "Tribhuvana Chakravarti Parākrama Pāṇḍiya Dēvar," the second in the tenth year of the reign of "Tribhuvana Chakravarti Śrī Vallabha Dēvar."

Tiruppūvaṇam;—12 miles south-east of Madura and 16 miles west of Śivagaṅga. (*Trippavanam.*) An ancient Śiva temple elaborately sculptured. There are inscriptions on a stone in front of the temple and in many places inside. A copper-plate grant of ten leaves belonging to the temple has been published by Bishop Caldwell in the *Indian Antiquary* (Vol. VI, p. 142), together with a supplementary plate of two leaves.

Ūrakkuḍi;—22 miles south of Śivagaṅga. (*Wooragoody.*) In the bed of a tank and on its embankment are to be found sepulchral urns made of pottery.

Uruvaṭṭikōṭṭai;—25 miles north-east of Śivagaṅga. There is an old ruined fort here.

Vaḍukanāthapuram;—20 miles south of Śivagaṅga. In the bed of a tank and on the slope of the bund are to be found sepulchral urns.

Vēmbaṅguḍi;—4 miles south by east of Śivagaṅga. (*Vambengoody.*) Near the tank of this village is a stone fixed in the ground, having inscriptions on its four sides.

RĀMNĀD ZEMINDARI.

Ādisetu Tīrtha;—9 miles south of Rāmnād, on the sea. The sacred bathing-place to which all pilgrims to Rāmēśvaram go on their return, for purification. (*Madras Journal* V, 375.)

Ākkalūr;—7 miles east by north of Tiruvāḍānai, 33½ miles north-north-east of Rāmnād, 5 miles from the sea, and 3 from the Tanjore frontier. (*Aukaloor.*) A very ancient Śiva temple attributed to *Malayadhvaja Pāṇḍiyan.*

Ārumukamkōṭṭai;—20 miles north by east of Rāmnād. (*Armogomcotta.*) A fort built about A.D. 1727. (*Madras Journal* V, 374.)

Aruppukōṭṭai;—7½ miles west-south-west of Tiruchūlai, 50 miles west by north of Rāmnād. (*Arpoocotay.*) A small but very ancient Śiva temple, said to have been built by Sundara Pāṇḍiyan.

Chokkaliṅgapuram;—1 mile east of Aruppukōṭṭai (*q.v.*) (*Chobalingapooram*) An ancient Śiva temple said to have been built by Sundara Pāṇḍiyan.

Dēvīpaṭṇam;—9 miles north-north-east of Rāmnād, on the coast. (*Deviapatam.*) A very old Śiva temple. The village is known by the name of *Navapāshāṇam* ("nine stones") in Sanskrit, on account of there being nine large stones fixed, at a place 40 yards from the sea. These are said to represent the nine planets (*Navagrahāḥ*) which Rāma worshipped. There is an old *Amman* temple south of the town, and a large masjid. This place is accounted one of the most holy bathing-places in Southern India. *Madras Journal* V, 376.)

Hanumantaguḍi;—Head-quarters of a taluk of the same name in the extreme north of the zemindari, 37½ miles north of Rāmnād. (*Anamentagoody.*) A very old Śiva temple, and an old masjid possessing a copper-plate grant in Tamil characters. There is a stone inscription at the masjid which records gifts of lands to a Mussulman in Ś.Ś. 1595 (A.D. 1673) by Tirumalai Sētupati Kattār Tēvar. The copper-plate Deed records the grant of lands to a Mussulman in Ś.Ś. 1666 (A.D. 1744) by Muttu Kumāra Vijaya Raghunātha Sētupati, son of Muttu Vijaya Raghunātha Sētupati and grandson of Hiraṇyagarbhayāchi Kumāra Muttu Vijaya Raghunātha Sētupati. There is also an old Jaina temple here.

Kaḍukuśandai;—25 miles south-west of Rāmnād. (*Kuddoovoochuntha.*) An old Śiva temple with inscriptions. The temple authorities are in possession of a copper-plate *śāsanam.*

Kamudi.—Head-quarters of a taluk, 31 miles west of Rāmnād. (*Kaumoory.*) An old Śiva temple said to have been built by Sundara Pāṇḍiyan. Date not known. Also a fort about 150 years old. The latter is situated on high ground above the Kuṇḍār river. It is small, but has two lines of fortifications, and contains buildings and a fine well. (Pharoah's *Gazetteer*, p. 412.) It is supposed to have been con-

structed by a French engineer. The fort was captured by the English and dismantled after the destruction of the Pāñjālaṁkurichi fort.

KANNĀGUḌI ;—5 miles east-north-east of Hanumantaguḍi, 40 miles north by west of Rāmnāḍ. (*Kunnaugoody.*) A very ancient Śiva temple said to have been built by Karikāla Chola. (*Madrâs Journal* V, 378.)

KIḌĀRAM ;—Head-quarters of a taluk ; 14 miles south-west of Rāmnād. A very old Śiva temple ; and another more modern, built, it is said, in Ś.S. 1248 (A.D. 1326). There is an old *Amman* temple here, said to have been built by a Pāṇḍiyan king. In the hamlet of Mēlakkiḍāram is another old Śiva temple with a number of inscriptions. About a hundred yards to the south of the village stands a Buddhist or Jaina statue.

KĪḶAKKARAI ;—10 miles south of Rāmnād, on the coast. (*Keelacurray.*) An ancient Śiva temple said to have been built by Varaguṇa Pāṇḍiyan.

KOḌUMALŪR ;—20 miles north-east of Tiruchūḷai and about 10 miles south of Śivagaṅga. An old Śiva temple, with a number of inscriptions said to have been built by Varaguṇa Pāṇḍiyan.

KŌVILĀṄGUḶAM ;—34 miles west-south-west of Rāmnād. Two Buddhist or Jain statues.

KULAŚEKHARANALLŪR ;—8 miles west by south of Tiruchūḷai and 50 miles west by north of Rāmnād. (*Nulloor.*) On a stone pillar in this village is an inscription. There is a Śiva temple here in ruins, stated to have been formerly a Buddhist (or Jaina ?) temple. Local tradition asserts that this village was inhabited by Buddhists (or Jains ?), and that Kulaśekhara Pāṇḍiyan drove them out and converted their temple into a temple of Śiva.

LAKSHMĪPURAM ;—7 miles south-east of Tiruchūḷai. On the north side of the village are to be found large sepulchral urns made of terracotta.

MAÑJIYŪR ;—15 miles west-north-west of Rāmnād. (*Maunjoor.*) There are said to be a number of old coins here in the possession of the village Seṭṭis. A furlong west of the village is a Buddhist (or Jaina ?) statue.

MĀRIYŪR ;—14 miles south-east of Mudukaḷattūr, 26 miles south-west of Rāmnād. (*Maurioor.*) A very old Śiva temple, with inscriptions.

MUDUKAḶATTŪR ;—Head-quarters of a taluk, 23 miles west of Rāmnād. (*Moodoocallatoor.*) A very old Śiva temple attributed to Varaguṇa Pāṇḍiyan.

MUDUKKAṄGUḶAM ;—10 miles north of Tiruchūḷai, 47 miles west-north-west of Rāmnād. (*Moodoo-cuncolum.*) An old Śiva temple.

MŪKKIYŪR ;—20 miles south-south-east of Kamudi. (*Mookoor.*) An old Śiva temple attributed to Varaguṇa Pāṇḍiyan.

MUTTUNĀḌU ;—13 miles north-west of Tiruvāḍānai, 41 miles north by west of Rāmnād. An old Śiva temple attributed to Kūn Pāṇḍiyan.

NAINĀRKŌVIL ;—16 miles north-west of Rāmnād. (*Ninarcovil.*) An old and well-sculptured Śiva temple, considered very sacred, and much resorted to by pilgrims during festivals. (*Madras Journal* V, 379.)

NALLUKURICHI ;—23 miles west-south-west of Rāmnād, close to Kiḍāram. In this village and in the hamlet of Ālaṅguḷam (*Aulungcolum*) are two stones each bearing inscriptions. In the bed of a tank in the hamlet of Amaipōṭṭal are to be found ancient sepulchral urns of pottery.

PAḶAVANATTAM ;—14 miles west of Tiruchūḷai, 58 miles west by north of Rāmnād. (*Paulavamuttum.*) An old Śiva temple said to have been built by Sundara Pāṇḍiyan.

PĀMBAN ;—27 miles east by south of Rāmnād. (*Paumben.*) There is a fort here said to have been built by the Dutch.

PARALACHAI ;—8 miles south-west of Kamudi, 38 miles west of Rāmnād. (*Parallache.*) An old Śiva temple, the construction of which is attributed to Sundara Pāṇḍiyan.

PĀTTALAṄGUḌI ;—13 miles north of Tiruchūḷai, 50 miles north-west of Rāmnād. An old Vishṇu temple said to have been built by one of the Cholas or Pāṇḍiyans.

PAṬṬAMAṄGALAM ;—7½ miles north-east of Rājasiṅgamaṅgalam, and 24 miles north by east of Rāmnād. (*Puttamungalum.*) An old Śiva temple said to have been built by one of the Pāṇḍiyans.

Paḷḷimaḍam ;—1 mile north of Tiruchūḷai, 44 miles west by north of Rāmnād. An ancient Śiva temple.

Piḍāramyēndal ;—8½ miles north by west of Rājasiṅgamaṅgalam. (*Pedaurenyanthel.*) An old Śiva temple.

Periyapaṭṭaṇam ;—10 miles south-east of Rāmnād. An old deserted temple.

Peruṅgaruṇai ;—7 miles north of Mudukaḷattūr, 22 miles west by north of Rāmnād. (*Perrencurna.*) Two old temples of Śiva and Vishṇu. The former is the oldest of the two.

Pillukkuḍi ;—7 miles north-east of Rājasiṅgamaṅgalam, and 24 miles north by east of Rāmnād. A very old Śiva temple.

Pūlāṅgal ;—7 miles south-west of Kamudi, 37 miles west of Rāmnād. An old Śiva temple, said to have been built during the reign of Sundara Pāṇḍiyan.

Puttūr ;—12 miles west by north of Rāmnād. (*Pootoor.*) A very old Śiva temple attributed to Sundara Pāṇḍiyan.

Rājasiṅgamaṅgalam ;—18 miles north of Rāmnād. (*Rausingamungalum.*) An old Śiva temple said to have been built by Varaguṇa Pāṇḍiyan ; and an old Vishṇu temple.

Rāmeśvaram ;—on the Pāmban (*Paumben*) Island, 33 miles east of Rāmnād. (*Rameserum.*) The celebrated temple, the object of pilgrimage to pious Hindus throughout India. It was here that Rāma is said to have worshipped Śiva, and therefore Śaivās as well as Vaishṇavās congregate here, though the Śaivās predominate. Mr. Fergusson notices the great temple of *Rāmaliṅgasvāmi* in his *Indian and Eastern Architecture* (pp. 355–358), and gives illustrations. He writes : " If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall on that at Ramisseram .... In no other temple has the same amount of patient industry been exhibited as here, and in none, unfortunately, has that labor been so thrown away for want of a design appropriate for its display." All the buildings belong to one date, except one, " a small Vimāna of very elegant proportions that stands in the garden on the right hand of the visitor as he enters from the west." Mr. Fergusson states that it is difficult to judge of its age, because it is so injured by sea air, but it is not so old as the " Seven Pagodas," and probably is of about the eleventh or twelfth century. The gopuras of the temple are built wholly of stone from the base to the summit, and are unique in this respect. Only one, however, is finished ; the rest were left incomplete. " The glory .... of this temple resides in its corridors. These .... extend to nearly 4,000 feet in length .... Each pillar or pier is compound, and richer and more elaborate in design than those of the Parvati porch at Chillambaram." They are more modern in date. Mr. Fergusson gives a wood-cut in illustration, but writes : " No engraving .... can convey the impression produced by such a display of labor when extended to an uninterrupted length of 700 feet. None of our cathedrals are more than 500 feet, and even the nave of St. Peter's is only 600 feet from the door to the apse. Here the side corridors are 700 feet long and open into transverse galleries as rich in detail as themselves. These, with the varied devices and modes of lighting, produce an effect that is not equalled certainly anywhere in India." Most unfortunately the whole has been so whitewashed and daubed with paint that the entire effect is altered, and a great deal of the exquisite sharpness of detail destroyed. Mr. Fergusson does not consider the art displayed so good as in some other temples, but thinks that much of the effect produced on the mind of the visitor is due to the immensity of the labor employed, " combined with a certain picturesqueness and mystery."

The temple belongs almost entirely to the seventeenth century. " It may have been commenced fifty years earlier (1550), and the erection of its gopuras may have extended into the eighteenth century, but these seem the possible limits of deviation." (*Mr. Fergusson.*) If the copies of inscriptions on the walls which have been sent to me are correct, the date of a portion at least is fixed by them. They are as follows :—

(1.) On a slab behind the south wall of the *Mahāmaṇḍapam*. It records that the maṇḍapam was built by Rāmanātha Paṇḍāram in Ś.Ś. 1520 (A.D. 1598).

(2.) On a stone behind the west wall of the *Koṭitīrthamaṇḍapam*. The inscription records that this maṇḍapam was erected by the same Rāmanātha in Ś.Ś. 1530 (A.D. 1608).

(3.) On a slab outside the first prākāra is an inscription, recording that the maṇḍapam in the first *pradakshiṇa* was built in Ś.Ś. 1530 (A.D. 1608) by the same man.

There are also two copper-plate grants in the temple, recording gifts of villages to the temple by Ḍaḷavāy Sētupati in Ś.Ś. 1529 and 1530 (A.D. 1607 and 1608).

On a little hillock near Rāmeśvaram stands a peculiarly-constructed temple or maṇḍapam of two storeys. It is here, according to tradition, that *Hanumān* ascended, in order to get a view of Laṅkā; and from the same place that, on his return, Rāma harangued his monkey-hosts and arranged the order of battle.

Colonel (then Captain) Colin Mackenzie wrote a short account of the temple at Rāmeśvaram in the *Asiatic Researches* VI, 426.

Rāmnād (*Rāmanāthapuram*);—62 miles south-east of Madura and 7 miles from the sea-coast. A mile west of the town is the fort and palace of the Sētupatis, called the *Sūraṅkōṭṭai*, about 200 years old. (*Madras Journal* V, 372.) It was stormed in 1638 or 1639 A.D. by the forces of Tirumala Nāyakka of Madura, in consequence of the Daḷavāy Sētupati proving refractory; and the Sētupati was captured and taken to Madura. (Mr. Nelson's *Madura Country*, p. 128.) The fort as it now stands was built by Raghunātha or Kilavan Sētupati (1673-1708 A.D.) Only a few traces of it, however, remain. A little west of Rāmnād is an old *Amman* temple, and north of the town is an old masjid. The Reverend W. Taylor (*Madras Journal* V, 352) notices the family of the Rāmnād Sētupatis.

Sākkivayal;—24 miles north of Rāmnād. An old ruined Śiva temple, and a ruined fort.

Śāligrāmam;—18 miles north-north-west of Rāmnād. (*Shaulagraumum.*) An old Śiva temple.

Śayalguḍi;—30 miles west-south-west of Rāmnād. (*Shoylagoody.*) A small, but very old, Śiva temple.

Śellakkuḍi;—2½ miles north-east of Tiruchūḷai, 43 miles west by north of Rāmnād. (*Shenalaycoody.*) An old ruined Śiva temple.

Śeluvanūr;—9½ miles south by east of Mudukaḷattūr, 23 miles west-south-west of Rāmnād. (*Shelvanalloor.*) A very old Śiva temple. West of Śeluvanūr is an abandoned village in which is a "Buddhist" (or Jaina?) stone image. In the hamlet of Mēla Śeluvanūr is a deserted temple.

Śūranūr;—13 miles north of Tiruchūḷai, 48 miles west-north-west of Rāmnād. An ancient Śiva temple, said to have been built by Somaśēkhara Pāṇḍiyan and Parākrama Pāṇḍiyan.

Taraikkuḍi;—6 miles north-east of Kamudi, 28 miles west by north of Rāmnād. (*Thurragoody.*) An old Śiva temple, said to have been built by Kūn Pāṇḍiyan.

Tiruchūḷai.—Head-quarters of a taluk, 45 miles west-north-west of Rāmnād. (*Teruchooly.*) A place of great antiquity, much resorted to by pilgrims. There is a large Śiva temple here, said to have been built by Parākrama Pāṇḍiyan. The temple is well-sculptured and there are several fine bathing-reservoirs inside and outside the town. Two miles east of the town is an old Śiva temple on a small hill.

Tirumālukkiḍaṅkōṭṭai, also called Tirumālkāttāṅkōṭṭai;—35 miles west of Rāmnād. An old Śiva temple well-sculptured and containing inscriptions.

Tiruppalaṅguḍi;—18 miles north by east of Rāmnād, close to the sea. (*Tirpaullangoody.*) An old Śiva temple with an inscription in front of it, said to be "unreadable." There is also a copper-plate *śāsanam* in the temple.

Tiruppullāṇi;—6 miles south of Rāmnād. (*Tirupallany.*) This town is known by the name of *Darbhaśayanam* in Sanskrit, as it was here that Rāma laid himself on a bed of *darbhā* grass and invoked Varuna's aid in crossing the straits to Laṅkā (Ceylon). The Śiva temple here, dedicated to *Jagannātha*, is highly sculptured, very sacred, and believed to be very old. Pilgrims on their way to Rāmeśvaram always halt here for worship. (*Madras Journal* V, 374. Pharoah's *Gazetteer*, p. 413.) On the walls of the first, second, and third gates of the temple are inscriptions, said to be "unreadable;" but in one inscription on the wall in the third gate the date Ś.Ś. 1296 (A.D. 1374) can be made out.

There is an old Vishnu temple also in this town, containing a number of inscriptions. Imperfect copies of five of these have been sent me:—

(1.) On the steps of the south gopura of the *Āryaṅkuḍavarai*. Dated Ś.Ś. 1293 (A.D. 1371). Gift of a village to the temple by Kampaṇa Uḍaiyār. (Compare the inscriptions at Conjeeveram.)

(2.) On the south pillar of the west gopura of the *Āryaṅkuḍavarai*. Undated. Grant of some lands to the temple by "Tribhuvana Chakravarti Kōnēri Nanmai Koṇḍān," probably Kulottuṅga Chola I. (Compare the Conjeeveram inscriptions.)

(3.) On the south-east pillar of the *Āryankuḍavarai*. Dated Ś.Ś. 1400 (A.D. 1478). Gifts of lands to the temple by a chief named "Sundara Tōluḍaiya Māpōlirāvu Rāja."

(4.) On the north-east pillar of the *Āryankuḍavarai*. Dated in the same *Śaka* year. Grant by the same chief. The cyclic year (omitted in No. 3) is here given, but it does not tally by twenty-one years with the *Śaka* date.

(5.) On the south pillar of the *Āryankuḍavarai*. Dated in Ś.Ś. 1296 (A.D. 1374). A declaration by Kampaṇa Uḍaiyār, authorizing the temple authorities to collect a certain tax from the villagers for the temple service.

TIRUTTEVAṞI;—10 miles north-west of Rājasiṅgamaṅgalam, 26 miles north by west of Rāmnād. An old Śiva temple said to have been built by a Chola king.

TIRUTTARAKŌŚAMAṄGAI;—8 miles south-west of Rāmnād. (*Terrucoshamunga.*) Tradition states that this place was an ancient Pāṇḍiyan capital. An old temple of Śiva stands in the town, highly sculptured and containing a number of inscriptions. Copies of some have been sent me:—

(1) On the north side of the west wall of the kitchen of the temple. Dated Ś.Ś. 1530 (A.D. 1608). Records a gift of money to the temple by private persons.

(2.) On the south side of the west wall of the kitchen. Undated. Records gifts of lands to the temple in the twenty-fifth year of the reign of Vīra Pāṇḍya Deva.

(3.) On the south wall of the *Sabhāmanḍapam*. Grant of lands to the temple by "Śelavappa Nāyakkar Achyutamma Nāyakkar." The date in the copy is Ś.Ś. 1105, but this must be wrong. The cyclic year is *Chitrabhānu*. Possibly the correct date may be Ś.Ś. 1505 (A.D. 1583)?

(4.) Next to No. 3. Dated Ś.Ś. 1393 (A.D. 1471). Mentioning certain ceremonies performed in the temple by a private person.

(5.) East of No. 4. Dated in Ś.Ś. 1305 (A.D. 1383). A private grant of lands to the temple during the reign of Vīra Pāṇḍya Deva. This ought to be carefully examined. The cyclic year *Rudhirodgāri* is mentioned, which tallies with the *Śaka* date given, and helps to prove the accuracy of the copy. It will be seen from the list of rulers of Madura given in Volume II that Bishop Caldwell gives us a Parākrama Pāṇḍiyan ruling at least as late as A.D. 1370, and then an interval as yet unaccounted for. This inscription may help to fill up the chasm.

(6.) On the north wall of the *Mahāmaṇḍapam*. Dated in Ś.Ś. 1426 (A.D. 1504). An agreement by a private person to undertake the celebration of worship in the temple for a certain remuneration.

TIRUVĀḌĀNAI;—12 miles north-north-east of Rājasiṅgamaṅgalam, 29 miles north by east of Rāmnād. (*Teruvaudanary.*) An old Śiva temple well sculptured. There are two copper-plate *śāsanams* in it, dated in Ś.Ś. 1601 (A.D. 1679) recording gifts of lands to the temple by Hiraṇyagarbha Sētupati.

TĪTTĀṆḌATĀNAM;—35 miles north-north-east of Rāmnād, on the sea, the northernmost point of the district. (*Teeandataunum.*) An old Śiva temple said to have been built by a Chola king.

UPPŪR;—5½ miles east-south-east of Rājasiṅgamaṅgalam, 18 miles north-north-east of Rāmnād. (*Hoopoor.*) An old Śiva temple.

UTTARAKŌŚAMAṄGAI;—*see* TIRUTTARAKŌŚAMAṄGAI.

VELIMUTTI;—12 miles north-west of Tiruvāḍānai, 37 miles north of Rāmnād. An old Śiva temple highly sculptured.

VEṄGĀVAYAL;—23 miles north of Rāmnād. A large stone, fixed in the ground bearing an inscription.

VEṄKAṬAṄKURICHI;—24 miles south-west of Rāmnād. About 100 yards to the north of the village are to be found sepulchral urns made of terracotta.

VIḌĀTTAKUḶAM;—8 miles north-east of Tiruchūlai, 39 miles west-north-west of Rāmnād. An old Śiva temple said to have been built by Kulaśēkhara Pāṇḍiyan.

VĪRAŚŌṞAN;—10 miles north of Kamudi, 34 miles west by north of Rāmnād. (*Verasholen.*) An old Śiva temple said to have been built by Vikrama Pāṇḍiyan. This was at one time a town of great importance, and by tradition was the residence of a Chola king. It abounds with remains of antiquity of all kinds. (*Madras Journal* V, 381. Pharoah's *Gazetteer*, p. 418.)

THE TINNEVELLY DISTRICT.

Dr. Caldwell's "*History of Tinnevelly*" so ably summarizes the history of this district, as far as it is yet known, that I need not here give more than the barest outline or skeleton of the subject. Who the earliest inhabitants of Tinnevelly were we have yet to learn. Their relics (mostly, as usual, relics of their sepulchral rites) are found in considerable profusion along the main rivers, especially along the course of the Tāmraparṇī. Dr. Caldwell thinks that the earliest inhabitants, of whom we have any trace, were the owners of the stone implements that are found near Shermādēvī and Pudugudi, and that the urn-funerals belong to a later date. This is very possibly the case, and, at first sight, would appear certain, since the contents of the urns show a considerable advance in civilization, especially in the matter of iron weapons. But it must not be forgotten that the two stages of civilization often overlap, and that at one and the same period we might expect to find the better class of inhabitants using iron implements whilst the poorer still had only stone ones. Till the subject has been more carefully investigated it might perhaps be dangerous to assume that the stone implements necessarily belonged to a race anterior to that of the people who practised urn-burial.

The history of Tinnevelly runs with that of the Pāṇḍiyans of Madura, who governed almost the whole of the district. I say "almost" the whole, because it seems certain that parts of the west and south at one time appertained to the south Kerala country, now called Travancore. The port of Korkai was well known to the Greek geographers, and Bishop Caldwell's account of his identification of the place, and the discoveries he made there, is highly interesting.

It would be useless and tedious to recapitulate here what we know of Pāṇḍiyan history. A sketch of the subject will be found in Volume II.

The Pāṇḍiyans seem to have remained in possession of the district from the earliest historical times till about the year A.D. 1064, when it was conquered by Rājendra Chola, who appears to have assumed the name of "Sundara Pāṇḍiyan." We know little further till the Muhammadan inroad of A.D. 1310 or 1311, which was followed by a Pāṇḍiyan restoration. Virtually there would seem to have ensued an almost complete state of anarchy for 250 years—Muhammadan adventurers, Canarese or Telugu Nāyakkas, and the Pāṇḍiyan legitimists perpetually struggling for the sovereignty. In or about the year A.D. 1559 the Nāyakkas—generals of the Vijayanagar State—finally got the upper hand and established the strong Nāyakka dynasty of Madura, which, after the fall of the Vijayanagar kingdom in A.D. 1565, became practically an independent family of sovereigns, acknowledging, however, the expatriated princes of the Vijayanagar family as their suzerains. The Nāyakkas were finally ousted by the Mussulmans in A.D. 1736, after which perpetual strife ensued till the country fell into the hands of the English in 1801.

The southern Poligars gave great trouble to the English Government at the close of the last century, and the fighting only came finally to a close on the storming of the Pāñjālaṅkurichi fort in A.D. 1799.

A slight notice of the urn-burials, of which mention has been made above, will not be considered out of place here, as they seem to be largely confined to this district and the extreme south of the peninsula. "They prove the existence of a race whose habit was to bury their dead in earthen urns varying in size from a foot to six feet in height. The skulls and bones are often found in almost perfect preservation placed in the urn in a sitting or bent posture; or, when the urns are small, still more forcibly fitted to its size." (*Manual*, 67.) Under the heading VALAVANĀḌ HILL, in the Teṅkarai Taluk, below, will be found some extracts from a description furnished by the then Collector. I now extract a few passages from a report written by Mr. J. D. Grant, Executive Engineer, published in Madras G.O., No. 867, of 3rd August 1876—"As far as I know there are but three places in the district where these sepulchral urns are found, viz., at Shermādevi, Aditchanallur (12 miles east of Palamcottah), and Nallamalai (8 miles west of Tuticorin), and at all these places the soil consists of quartz gravel with rock occasionally cropping out. The burial places in the cases I mention are on ground slightly above the level of the surrounding country, and in two of the three cases a watercourse runs along the base of the hillock on which the pots are found. "The pots themselves are found at different depths, some being visible on the surface, while others are buried as much as 5 feet below the present ground level. They appear also to be buried in tiers as the slope of the ground renders necessary. The contents of the pots, when examined, were found, as described by the Collector, to consist of earth, stones, and small pots of various shapes,

with occasionally iron implements; but I hear that in some cases beads and bronze ornaments have been found."

Writing of a find at Kuttālam, the Reverend J. F. Kearns (*Madras Journal* XXI, 27) says,—"Several large urns closely imbedded in stones were dug up at some excavations on the lawn in front of Mr. Levinge's house. Each urn had been surrounded by a chamber of unhewn stones. In the urns were remains of bones, iron weapons, and clay, with some small earthen chatties of superior workmanship." The above will give a rough idea of this curious mode of sepulture. For an account in greater detail, with illustrations, see Bishop Caldwell's "Sepulchral Urns in Southern India," published in the *Indian Antiquary* VI, 279.

The inhabitants of the south are almost all demon-worshippers. Bishop Caldwell's vivid description of their faith and customs, printed in Mr. Stewart's *Manual* (p. 19), is highly interesting. Serpent-worship abounds in every village, as usual, and *nāgakal* are to be seen everywhere. Mention is made of a small shrine on the Vaḷavanāḍ Hill where a living cobra is worshipped with oblations of milk.

Inscriptions are to be found in almost every town and village, especially in the valley of the Tāmraparṇī; and *vīrakal* are equally common.

Old coins are numerous, and amongst them Venetian ducats are often found. (*Indian Antiquary* II, 202.)

As to the population of the district, the *Manual* should be consulted. The Kuluvars, Kuttadis, and Vēḍans appear to be the relics of some of the ancient "aboriginal" tribes of the plains, while the Malai-arasars and Malai-paḷians represent them on the hills. Canarese and Telugu villages, peopled by the descendants of immigrants from the north in the times of the Nāyakkas, exist in several localities.

ŚRĪVILLIPUTTŪR TALUK.

Dēvadānam;—in the Śēttūr Zemindari, 12 miles south-west of Śrīvilliputtūr. A fine Śiva temple, much resorted to. The Sanskrit *Sthala Purāṇa* is in the possession of the Śēttūr Zemindar. It has been translated into Tamiḷ. There are several inscriptions in the temple.

Edirkōṭṭai;—10 miles south-east of Śrīvilliputtūr. West of the village, on a rock, is a long "illegible" inscription.

Kammāḷaṅkuḷam;—1 mile west of Śrīvilliputtūr, formerly called *Ponnaṅgani*. A mile south-west of this village, and a mile north-west of Koṇḍayappēri are the remains of an old square tank and maṇḍapam.

Kīṟ-Rājakula-Rāmaṅgrāmam;—7½ miles south of Śrīvilliputtūr. (*Raushacolaronen.*) A copper-plate grant in the possession of Appāvu Piḷḷai, a resident.

Kollamkoṇḍān;—10½ miles south-south-west of Śrīvilliputtūr. (*Kotakollungoondaun.*) Two large and ancient temples, dedicated to Śiva and Vishṇu, in both of which are inscriptions.

Kollaṅguḷam;—12 miles south-west of Śrīvilliputtūr. (*Kollungoondam.*) A very large funeral urn was found in the west side of the hill here.

Maḍavārviḷākkam;—1 mile west of Śrīvilliputtūr. (*Muddavalagum.*) There is a copper-plate grant in the Śiva temple here, dated K.A. 947 (A.D. 1771); and many stone inscriptions stated to be "unreadable." The Śiva temple is old and of considerable size. It has a fine gopura. The temple authorities possess a *Sthala Purāṇa.*

Māranēri;—9 miles south-east of Śrīvilliputtūr. (*Mauranairy.*) A very old Śiva temple, with inscriptions much defaced by white-wash.

Naḍukkuḍi;—6 miles south-east of Śrīvilliputtūr. (*Nurrigoody.*) To the west of the river at this village is a neglected Śiva-liṅgam, and 10 yards to the east of it a stone is fixed in the ground which bears an inscription in Grantha characters.

Puduppāḷaiyam;—7 miles south-west of Śrīvilliputtūr. (*Poothoopolliam.*) Two old temples of Śiva and Vishṇu. Some *vīrakals* here bear inscriptions.

Rājāpāḷaiyam;—7 miles south-west of Śrīvilliputtūr. (*Rajapolliam.*) An old Śiva temple.

Sammandapuram;—7 miles south-west of Śrīvilliputtūr, close to Rājāpāḷaiyam. An old Vishṇu temple said to have been built by a certain Sammanda Piḷḷai "about 250 years ago," who at the same time built the great temple at Śrīvilliputtūr. This, however, seems to be an error.

Śettūr ;—13 miles south-west of Śrīvilliputtūr, the chief town of the Śettūr Zemindari. (*Sheathoor.*) An old Śiva temple with many inscriptions.

Śōrapuram ;—11 miles south-south-west of Śrīvilliputtūr, on the road to Śaṅkaranainārkōvil. Two old temples dedicated to Śiva and Vishṇu, in each of which are inscriptions round the gopura and *garbhagṛiha.*

Śrīvilliputtūr ;—The taluk head-quarters, 54 miles north by west of Palamcottah. An old Vishṇu temple, handsomely sculptured. In the Southern Car Street there is a well-built maṇḍapam called *Śekshai* attributed to Tirumala Nāyakka of Madura (A.D. 1623–1659). Two others, similar, are to be seen, one at the fourth, and the other at the twelfth mile stone, on the road to Madura. There is also an old Śiva temple here. Both the Śiva and Vishṇu temples have fine gopuras and a number of inscriptions. Each has its *Sthala Purāṇa.* There is a small temple, also, dedicated to *Kṛishṇasvāmi* which contains inscriptions.

The old palace of the Nāyakkas, here, was not long since converted into a kachēri. A description of the place, the temples, and other old buildings, will be found in the correspondence embodied in *Public Works Consultation Minutes* of 12th October 1858 and 19th March 1859. The *Naubat Khānas,* said to have been erected all along the road from Madura to this place by Tirumala Nāyakka, are interesting.

Two inscriptions on the south side of the Nāchiyār Kōvil show that a grant of lands was made in 1453 A.D. by " Vīra Valivānāthi Rāya " of Madura, and by " Valivānāthi Rāyar " in A.D. 1476. (Mr. Nelson's *Madura Country,* Part III, pp. 83, 84.) One of the inscriptions on the principal temple is dated in A.D. 1546, and records a grant made by " Parākkrama Pāṇḍiya Dēvar." (*Id.* 95.)

Veṅganallūr ;—9 miles south-west of Śrīvilliputtūr. (*Venganlore.*) An old Śiva temple, two yards east of which is fixed a stone bearing a Malayāḷam inscription.

ŚĀTŪR TALUK.

Erukuṅguḍi ;—4 miles east-south-east of Śātūr. On a rock on the west side of the tank is an inscription, said to be perfectly clear and legible, but in an unknown character.

Kōlavārpaṭṭi ;—5 miles north-north-east of Śātūr. On a copper-plate fixed to the eastern wall of the temple is an inscription regarding Major Bannerman's proclamation in A.D. 1799. (See Eṭṭaiyāpuram.) There is an inscription on the parapet of the *Mahāmaṇḍapam* of the temple, in Tamil.

Kūndalakuttu ;—5½ miles north-east of Śātūr. About half a mile from this village, on a stone lying in land under dry cultivation, is an inscription in 17 lines in Grantha character.

Nenmēni ;—5 miles east of Śātūr. (*Nimane.*) On a stone in front of the temple of *Ananta Rājasvāmi* is an inscription recording the grant of a tank to the temple in Ś.S. 1583 (A.D. 1661) in honor of Chokkaliṅga Nāyakka of Madura and others. On a stone fixed on the north of the *Perumāḷ* temple is another inscription, testifying to a grant in honor of Chokkaliṅga Nāyakka and others in Ś.S. 1587 (A.D. 1665). In neither of these is the donor's name mentioned.

Oṇḍipulināyakkanūr ;—9 miles north-west of Śātūr. There is an inscription on a stone fixed south of the Śiva temple.

Panaiyāḍipaṭṭi ;—10 miles south-west of Śātūr. There is an inscription on a rock to the west of this village, not yet deciphered and said to be unreadable.

Śātūr (*Śāttūr*).—Head-quarters of the taluk, 46 miles north-north-east of Tinnevelly. On a maṇḍapam, 4½ miles east of Śātūr, are some sculptured figures. Five miles north-east of Śātūr is an old temple on a rock, said to be built over a statue found at Kūndalakuttu. Near this is a temple dedicated to *Chokkaliṅgasvāmi* (Śiva) on which is an inscription. Half a mile east of Śātūr, on a stone lying in a field, is an inscription in Grantha characters. Near this is a piece of high ground said to be the site of an ancient city. Sepulchral urns are found there and pottery, broken ornaments, and the like. It is now known as " Mattukōḍu."

Tiruttaṅkal ;—12 miles west of Śātūr. An inscription on the outer wall of the Vishṇu temple which is situated on a hill.

Vaippalapaṭṭi ;—3 miles from Śātūr. To the south-east of the temple of *Gaṅgai Amman* is an " illegible " inscription on a stone. It is said to be in " unknown characters."

VIRUDUPAṬṬI ;—17 miles north of Śātūr. (*Virduputty.*) There are several stone inscriptions on the large Śiva temple, reported illegible.

SAṄKARANAINĀRKŌVIL TALUK.

DĀRUKĀPURAM ;—8 miles west of Śaṅkaranainārkōvil. A handsome Śiva temple.

KARIVALAM VANDANALLŪR ;—7 miles north of Śaṅkaranainārkōvil. There is a temple here, dedicated to *Pālvaṇṇanāthasvāmi*, with a number of inscriptions in Grantha and Tamil characters. The Tahsildar sends me copies of nine of these, all on the inner prākāra wall :—

(1.) Grant of lands and tolls by " Tribhuvana Chakravarti Kulaśēkhara Dēvar," in Ś.Ś. 1324 (A.D. 1402).

(2.) Grant of lands, on his birthday, in Ś.Ś. 1393 (A.D. 1471) by Alaguṇḍa Perumāḷ.

(3.) Grant of the entire village of Karivalam Vandanallūr in Ś.Ś. 1500 (A.D. 1578) by "Tribhuvana Chakravarti Varatuṅga Rāma."

(4.) Grant of villages to the temple by " Varatuṅga Rāma Vīra Pāṇḍiya Dēvar " in Ś.Ś. 1517 (A.D. 1595).

(5.) Grant of lands to the temple in Ś.Ś. 1572 (A,D. 1650) by Chinna Tambi, a Śūdra priest.

(6.) Gift of a tank called " *Vāhai Kuḷam*," by " Varatuṅga Rāma Vīra Pāṇḍiya Dēvar " in Ś.Ś. 1511 (A.D. 1589).

(7.) Grant of lands for the dancing-master (*Naṭṭuvan*) of the temple, in Ś.Ś. 1472 (A.D. 1550), by Kulaśēkhara Perumāḷ.

(8.) Gift of the village of Kariśārtān to the temple in Ś.Ś. 1458 (A.D. 1536) by " Kulaśēkhara Perumāḷ Dēvar."

(9.) Assignment of some lands by a person whose name is omitted, on the occasion of the fifth birthday of his son Ānandaya Dēvar in Ś.Ś. 1449 (A.D. 1527).

The liṅgam in the temple is said to be made of crystal, and hence the name of the deity, *Pālvaṇṇanātha*, or " milk-colored lord."

ŚAṄKARANAINĀRKŌVIL.—Chief town of the taluk, 32 miles north-north-west of Tinnevelly. There is a fine old temple here, much venerated, with good stone carving, and a number of inscriptions, of which, however, I have no details. The temple is dedicated to Śiva, under the name of the *Śaṅkara liṅgam.* Śiva is here worshipped under the combined form of Vishṇu and Śiva, and Vaishṇavas worship here as well as Śaivas. There is a fine tank with a temple in the middle ; and amongst other objects of interest is a large bell in the gopura. There are many inscriptions in the gopura which need careful examination.

TENMALAI ;—9½ miles north-north-west of Śaṅkaranainārkōvil. A fine Śiva temple. The village belongs to the Śivagiri Zemindari.

VĪRAŚIKĀMAṆI ;—8 miles south-west of Śaṅkaranainārkōvil. (*Veerashooraumunny.*) There are some rock-cut caves of considerable interest here, on a rock forming part of the tank-bund of the village. In one cave are sculptured a pair of feet impressions in a circle. In another are figures which the natives call *Pañcha Pāṇḍavas*, probably Jaina, and a small temple known as the *Kailāsanātha* temple. There are some inscriptions also, at present undeciphered.

ŌṬṬAPIDĀRAM TALUK.

ACHCHAṄKUḶAM ;—" 10 miles north of Ōṭṭapiḍāram," according to the Tahsildar. Near a well north of the village lies a stone bearing a Tamil inscription, said to be " illegible."

ĀDANŪR ;—7 miles north-north-east of Ōṭṭapiḍāram. (*Authanoor.*) On the wall and steps of the *Ādiliṅgasvāmi* temple is an inscription in " Telugu and Canarese characters not legible."

EḶAVALAṄGĀL ;—10 miles west of Ōṭṭapiḍāram. (*Yellavunycaut.*) West of the Tinnevelly road, and south of the Police Station are seven stone images, on which are some old Tamil inscriptions. The place is called *Bhaṭṭar Kōvil.*

EṬṬAIYĀPURAM ;—15 miles north of Ōṭṭapiḍāram. (*Etteyaupoorum.*) On a copper-plate attached to the wall of the Śiva temple close to the Zemindar's palace is an inscription. It contains a proclamation issued to the people of the Zemindari on 20th October 1799, at the time of the British attack on the

Pāñjālaṅkurichi and other Polegars, urging them to submit to British authority and to deliver up their arms to Major Bannerman.

Gavanagiri.—Close to Pāñjālaṅkurichi. The tombs of the officers and men who fell in the campaign against the Pāñjālaṅkurichi Polegar are to be seen here.

Ilambunam;—"16 miles north of Ōṭṭapiḍāram," according to the Tahsildar. On a stone at the calingula of the tank, west of the village, is an inscription.

Kallukkummi;—16 miles north-east of Ōṭṭapiḍāram, a village of the Āttaṅkarai Zemindari. In August 1881 five sepulchral urns were excavated in this village. Four of them contained nothing but mud and a few small pieces of bones. In the fifth, which was a very large one, a quantity of bones, a knife 1 foot 3 inches long by 1 to 2 inches broad, and 8 small earthenware pots of very beautiful workmanship were found. These were sent to the Sub-Collector's office where they are still preserved. They ought to be transferred to the Madras Museum.

Kalugumalai;—11½ miles east of Śaṅkaranainārkōvil, 27 miles south of Śrīvilliputtūr, and 28 miles north of Tinnevelly, in the Eṭṭaiyāpuram Zemindari. (*Kulloogoomulla.*) The celebrated rock-cut temple and Jaina sculptures and inscriptions. The temple is dedicated to *Subrahmaṇya.* It is a very fine monolithic work, much in the style of the Seven Pagodas, with porticos round. On the rock-face are a quantity of inscriptions in archaic characters, with numbers of Jaina figures of saints. One side of the hill seems to have been occupied by the Jains, the other was fixed on by the Śaivas, who carved the small temple out of the solid rock. It is almost a counterpart of a portion of the Kailāsá at Elurā.

In Mr. Fergusson's earlier work (*Indian and Eastern Architecture*) he places the execution of the Śaiva temple at about the tenth or eleventh century, the Jaina sculptures being older. In the later work (*Cave Temples of India*, written jointly by Mr. Fergusson and Dr. Burgess) the Jaina figures are approximately placed at the eleventh or twelfth century.

[See Mr. Fergusson's *History of Indian and Eastern Architecture*, p. 339, where the place is erroneously called *Kūmūlūlū.* Mr. Fergusson and Dr. Burgess' *Cave Temples of India*, page 159, where the name is altered to *Kulumulu. Indian Antiquary* II, 202. A letter by the Reverend T. F. Kearns to the Collector of the district published in Madras G.O., of 18th November 1862. Letter from Captain Oakes to Major Lawford, No. 139, of 21st October 1858, printed with *Public Works Minutes of Consultation* of 19th April 1859, paragraphs 14–17. Captain Lyon's *Photographs of Ancient Architecture of Southern India*, Nos. 337 to 342. Mr. Nicholas, Photographer of Madras, has taken some good pictures of the place.]

The Jaina inscriptions are written in the Vaṭṭeruttu character in use on the Western Coast. Bishop Caldwell informs me that each is in a different form, but all in the same alphabet, the sculptors apparently having amused themselves by varying the exact shape of the letters on each inscription. Each records merely that the image under which it is written was carved at the expense of a certain village. Each inscription concludes with the words *Tiru meni*, or "holy image" (*Tamil*). Mr. Kearns presented copies of them to the Madras Literary Society, but they have unfortunately been lost.

In the same rock is a cave-temple dedicated to Gaṇēśa, known in Tamil as the *Piḷḷaiyār Kōvil*, with a space round the shrine for the ceremony known as *pradakshiṇa* or circumambulation.

Kāmayanāyakkampaṭṭi;—10 miles north of Ōṭṭapiḍāram. (*Komaurnaikputty.*) On a stone inside the Śiva temple is an inscription in Tamil characters.

Kariśalkuḷam;—20 miles north-north-east of Ōṭṭapiḍāram. (*Kurshacolum.*) On one of the steps of a well is an "illegible" Tamil inscription.

Kayattār;—17 miles west of Ōṭṭapiḍāram, and 16 miles north-north-east of Tinnevelly, on the Madura road. A fine old Vaishṇava temple, deserted and in ruins. It contains four inscriptions. One of my correspondents states that the copper images belonging to this temple were carried away to Eṭṭaiyāpuram and are now worshipped there. There is also an ancient Śiva temple, here, well sculptured, and a ruined fort.

Kuḷattūr;—14½ miles east-north-east of Ōṭṭapiḍāram, 2½ miles from the sea. (*Kollathoor.*) A Jain statue worshipped by the people, who are ignorant of what it represents.

Kumareṭṭiyāpuram;—14½ miles north by east of Ōṭṭapiḍāram. (*Komaurettiveram.*) A very old Śiva temple.

Mandikkuḷam;—17 miles north-east of Ōṭṭapiḍāram on the Vaippār river, 7 miles from the sea. (*Munthicolum.*) A Jaina statue.

Manditōppu;—13 miles north-north-west of Kayattār, close to Kalugumalai. (*Kytar, Kulloogoomulla.*) In front of the temple is a stone bearing an inscription which my informant declares to be in characters like those on the Kalugumalai rock.

MAṄGALAM;—4 miles north-west of Ōṭṭapiḍāram. (*Mungalum.*) A Tamil inscription on a stone lying close to a well, north of the village.

MĪNĀKSHĪPURAM;—19 miles north of Ōṭṭapiḍāram, on the border of the Śātūr Taluk. (*Menachiporam Hill.*) On a hill south of the village is a temple, on a pillar of the maṇḍapam of which is an inscription in Tamil characters.

MUDUKKUMIṆḌĀNPAṬṬI;—"26 miles north-west by north of Ōṭṭapiḍāram," according to the Tahsildar. On a stone at the "calingula" of the tank is a Tamil inscription.

MURAMBAN;—5 miles west-south-west of Ōṭṭapiḍāram. (*Moroumben.*) On the right-hand side of the road from Ōṭṭapiḍāram to Kayattār is a Jaina image quite recently discovered by the Collector, Mr. Pennington. It is not the object of any worship now, and the people take no interest in it. The local name for it is *Savannār* (for *Śravaṇa*), the name by which all the Jains and Buddhists are known in the Tamil country.

NĀGALĀPURAM;—22 miles north-north-east of Ōṭṭapiḍāram. (*Naugaulapoorum.*) In a field close by this place there existed, till quite recently, a very large Jain statue. Its existence being reported to Government in 1873, the ground was ordered to be purchased and the image to be enclosed by a wall. Subsequently, however, it was transferred to the Central Museum, Madras, which it reached in 1878. It has been set up under the portico opposite the steps.

NĀLUVĀŚAṄKŌṬṬAI;—"28 miles north-west of Ōṭṭapiḍāram," according to the Tahsildar. South of the village, on the parapet wall of a well, is an inscription; and there is another on a stone fixed east of the village.

PĀÑJĀLAṄKURICHI;—1½ miles north-east of Ōṭṭapiḍāram. (*Panjalancoorchy in ruins.*) The former fort and residence of a Polegar who gave the English great trouble at the end of the last century. The fort was made of mud. It was attacked by the English in 1767, when the garrison fled. The great struggle that took place here in 1801, which resulted in the complete subjection of the Poḷegars of the south, of whom the Pāñjālaṅkurichi chief was the boldest and most refractory, is the event by which this place is best known. The natives have an epic poem narrating the whole story, which they are very fond of. But, as Bishop Caldwell remarks, "every event is falsified in the most unblushing manner," in this so-called "historical" poem. (Bishop Caldwell's *History of Tinnevelly*, pp. 134-5, 181, 197-207.) "Not only was the fort . . . pulled down and levelled to the ground, but, to make assurance doubly sure and to produce an impression on the popular mind, the site was ploughed over and cultivated . . . nothing now remains to mark the spot but a few traces of the mound erected as a breaching battery . . . and the enclosure in the neighbourhood containing the tombs of the officers and men who fell . . ." (*Id.* 223.) The foundations of some buildings are, I am told, still to be seen. Inside the ruined fort is a stone, 4 feet high, with a Tamil inscription.

PAŚUVANTANAI;—"7 miles north of Ōṭṭapiḍāram," according to the Tahsildar. On the wall of the temple of *Subrahmaṇya* is an inscription in Telugu characters. The Eṭṭaiyāpuram Zemindar possesses an inscription on a copper-plate recording a gift to the temple here by the Pāñjālaṅkurichi Poḷegar in Ś.Ś. 1695 (A.D. 1773).

TUTICORIN (*Tūttukkuḍi*).—A flourishing sea-port town, and the terminus of the South Indian Railway. There is an old cemetery here with some elaborately-carved Dutch tombstones, with great coats of arms on them; the letters of the inscriptions in *alto rilievo*. A remarkable find of gold coins in a metal pot, at the site of the old port, is chronicled by Mr. Walhouse in the *Indian Antiquary* VI, 215. The coins are believed to have been mostly Muhammadan, but they were almost all melted down by the finders for fear of discovery. Only 30 were rescued. All were Muhammadan except one piece of Johanna of Naples (A.D. 1343-82). A description of the place will be found in the *Madras Journal* for 1836 (IV, 305).

Tuticorin was taken from the Dutch by the English under Lord Macartney in 1782. Fryer (A.D. 1673) describes Tuticorin under the name "Tutticaree" (p. 49), but he did not land there as it was then in the hands of the Dutch with whom the English were at war. It had formerly been a Portuguese possession, but was taken by the Dutch in 1658. It was restored to the Dutch by the English in 1785, again taken by the English in 1795, ceded to the Dutch in 1818, and again ceded back to the English in 1825.

VAIPPĀR;—18 miles east-north-east of Ōṭṭapiḍāram. (*Vypar.*) An old Śiva temple of large size.

VĀNARAMUṬṬI;—"28 miles north-west-by-north of Ōṭṭapiḍāram," according to the Tahsildar. On the wall and floor of the Śiva temple, and on a stone pillar in the village are Tamil inscriptions.

VELLĀRAM;—3 miles north by east of Ōṭṭapiḍāram. (*Vellarum.*) On the parapet wall of a well west of the village is an inscription in Tamil, said to be "illegible."

VIḶĀTTIKUḶAM;—18½ miles north-north-east of Ōṭṭapiḍāram on the Vaippār river. (*Vullauticolum.*) A very old Śiva temple.

TEṄKĀŚI TALUK.

ILAÑJI;—2 miles west of Teṅkāśi. There is a very sacred temple here, dedicated to *Subrahmaṇya*, supposed, in its inception, to be as old as that at Kuttālam. It possesses a *Sthala Purāṇa*, and a number of stone inscriptions. A number of sepulchral urns have been found here.

KUTTĀLAM;—4 miles south-west of Teṅkāśi. (*Courtallum.*) This is a favorite place of resort for the European residents of the district in the hot weather. There is a very sacred temple here, with some good sculpture, and a number of inscriptions. Cairns, and other ancient sepulchral relics abound. The temple, or rather the liṅgam which it contains, is fabled to have been placed there by Agastya Ṛishi. The temple is dedicated to *Kuttālanāthasvāmi* and is splendidly situated in a most picturesque spot close to a fine waterfall. There are a number of maṇḍapams and choultries of different dates, built for the accommodation of visitors to the temple. The trustees are in possession of a Sanskṛit *Sthala Purāṇa*, and at least two copper-plate *śāsanams*.

PAMBULI;—6½ miles north-west of Teṅkāśi. (*Pumblypatam.*) A fine Śiva temple, dating, so the natives assert, from Pāṇḍiyan days, with inscriptions on its walls of great age. Also the ruins of an old palace. Two miles south-west of Pambuli is a beautifully situated temple of *Subrahmaṇya* on the top of a hill. It is held very sacred and is much resorted to by pilgrims.

ŚIVAḶĀRKUḶAM;—16 miles east of Teṅkāśi. There is a stone inscription in the Śiva temple here, dated K.Ā. 847 (A.D. 1671).

ŚURAṆḌAI;—8 miles east by north of Teṅkāśi. (*Shoranda.*) Two inscriptions in the Śiva temple, dated respectively *Kollam Āṇḍu* 910 and 921 (A.D. 1735 and 1746).

TEṄKĀŚI.—The taluk head-quarters. (*Thenkaushee.*) A very old Śiva temple, with several inscriptions. In two of these the names of "Parākrama Pāṇḍya" and "Kulaśekhara Deva" occur. On a large stone outside the temple is an inscription dated K.Ā. 424 (A.D. 1248) which mentions the name of "Kāśikaṇḍa Parākrama Pāṇḍya." If my information is correct, this ought to be a very important inscription. A number of rude stone monuments are to be seen here. There are five dolmens in the temple of *Viśvanāthasvāmi*. Sepulchral urns abound. There are two ruined and deserted Śiva temples, each having inscriptions but not in good condition. The construction of one of the temples is ascribed to "Kulaśēkhara Pāṇḍiyan" in the twelfth century. There are five large temples in present use, three dedicated to Śiva and two to Vishṇu. Of these, the temple of *Kāśiviśvanāthasvāmi* is the finest, and best sculptured. There is a *Sthala Purāṇa* for this place in the possession of a resident named Sundareśvara Dīkshitar. Veṅkaṭāchalam Ayyar, a trustee of the temple, is said to be in possession of some old coins. There is an old Roman Catholic church here.

AMBĀSAMUDRAM TALUK.

ĀLAḌIYŪR;—4½ miles south-west of Ambāsamudram. An old Śiva temple with an inscription dated K. Ā. 811 (A.D. 1635) recording a gift of lands to the temple by Tirumala Nāyakka of Madura. On the east side of the sluice of the tank is an inscription in which Tirumala's name again appears.

AMBĀSAMUDRAM.—Chief town of the taluk, 16 miles west of Tinnevelly. In front of the temple known as the *Agastyēśvara Kōvil* is an ancient stone pillar with an inscription in characters stated to be not now readable.

ĀMBŪR;—5 miles north-west of Ambāsamudram. (*Aumboor.*) A dolmen. There is a small hill here, on the south side of which is an inscription in Nāgarī characters.

ĀṚVĀRKURICHI;—7 miles north-west of Ambāsamudram, on the road to Teṅkāśi. (*Alwarcoorchy.*) In the Śūdra street is a ruined Vishṇu temple with many inscriptions. On the edge of the tank is an old and well-sculptured Śiva temple, in front and at the back of which are two stones with inscriptions, said to record gifts of lands to the temple by private parties.

BRAHMADĒŚAM;—2 miles north-north-west of Ambāsamudram. (*Bremahdasum.*) An old and sacred temple with several inscriptions.

KALLAḌAIKURICHI ;—1½ miles south-east of Ambāsamudram. (*Culdacoorchy.*) There is an old stone column, standing on the high road near the old fort here, on which is an inscription.

PĀPANĀŚAM ;—6 miles west of Ambāsamudram. (*Paupaunasum.*) An old temple with a number of inscriptions. It is considered very sacred. The temple is one of the largest in the district and is celebrated for the waterfall close by, a fall of the river Tāmraparṇī, to which crowds of religious visitors resort to bathe and wash away their sins.

RĀVAṆASAMUDRAM ;—3 miles north-east of Ambāsamudram, close to Tirupuḍai Marudūr, on the other side of the Tāmraparṇī. In the *Agrahāram* is an inscription on a stone, dated Ś.Ś. 1549, K.Ā. 805 (A.D. 1627), recording a private grant of lands to a Brahman.

SHĒRMĀDĒVĪ (*Śēranmādēvī*) ;—8½ miles east by south of Ambāsamudram, 12 miles west by south of Palamcottah. An old Śiva temple. On one of the inner walls is an inscription stating that, while residing at this place, Sēra Uḍaiyār Mārtaṇḍavarmā, king of Travancore, in the year K.Ā. 614 (A.D. 1438-39), made a grant to the temple. (P. Shungoony Menon's *History of Travancore*, pp. 34, 35.) A number of sepulchral urns were found here and excavated by Mr. Rees (C.S.), who forwarded a Report thereon to the Collector. The contents of the urns are now at the Madras Museum. They consist of small pots, bones, and an iron knife. The pottery is excellent. Stone implements have been found here. (*Manual*, 35.)

ŚIVAŚAILAM ;—9½ miles west-north-west of Ambāsamudram. (*Shevaushalum.*) At the foot of the Ānaimalai mountains, here, is an old Śiva temple of large size, well sculptured and containing inscriptions.

TENTRIBHUVANAM ;—5 miles north-east of Ambāsamudram. A stone inscription in the Śiva temple, dated K.Ā. 661 (A.D. 1485).

TIRUPUḌAI MARUDŪR ;—3½ miles north-east of Ambāsamudram, at the junction of the mountain stream Ghaṭanā with the Tāmraparṇī. To the east of the south gate of the temple are two stone inscriptions, dated in K.Ā. 662 and 871 (A.D. 1486 and 1695). There is also a stone inscription in the temple kitchen, dated K.Ā. 701 (A.D. 1525) ; and in a field belonging to the temple is another, dated K.Ā. 844 (A.D. 1668). There is a copper-plate grant in the temple, and several other inscriptions also.

VAIRĀVIKULAM ;—2½ miles south-west of Ambāsamudram. Near the channel, here, is a stone with an inscription dated Ś.Ś. 1570, K.Ā. 824 (A.D. 1648), recording a gift of lands to a Śūdra priest by Tirumala Nāyakka of Madura. On a stone lying in a field is an undated inscription, recording a grant of lands to the village temple of *Gaṇeśa.*

VĪRAVANALLŪR ;—5 miles east by south of Ambāsamudram. (*Veeranelloor.*) An old temple with a number of inscriptions.

TINNEVELLY TALUK.

GAṄGAIKOṆḌĀN ;—11 miles north-north-east of Tinnevelly Railway Station. (*Gaingoondaun.*) An old Śiva temple of large size with a number of inscriptions, on the banks of the Chittrānadī. The temple is richly sculptured.

KṚISHṆĀPURAM ;—8 miles east by south of Tinnevelly. (*Kistnapooram.*) An old Vishṇu temple with several inscriptions. Copies of two of them on slabs at the top of the *Maṇi gopura* have been sent to me. One records gifts of lands to the temple by Kṛishṇappa or Periya Vīrappa Nāyakka of Madura in Ś.Ś. 1500 (A.D. 1578), during the reign of Śrī Raṅgadeva of Vijayanagar. Mr. Nelson states that the town was built by Kumāra Kṛishṇappa (1563–1573 A.D.).

KUNATTŪR ;—2 miles south of Tinnevelly. (*Coonatoor.*) On a hill side are the remains of a stone oil-press, believed by the natives to be of great age. Near it is a ruined maṇḍapam and a square piece of brickwork, stated to be the apex of a temple, the stones of which were used to build the fort at Palamcottah. At the top of the hill is a stone with two feet-impressions.

MAṆAPĀḌAIVĪḌU ;—3 miles north-east of Palamcottah. A stone inscription in the temple.

MĀNŪR ;—10 miles north of Tinnevelly, on the high road. (*Maunoor.*) In front of the temple of *Ambalavāṇasvāmi* is a pillar bearing a Grantha inscription on its four sides. West of the large tank west of Mānūr is a ruined temple called *Madanāchchiyār Amman Kōvil,* in front of which is a pillar bearing on its west side a Grantha inscription. To the south of the village, on an old building attached to the *Perumāḷ Kōvil,* are a quantity of inscriptions in characters not known to the present inhabitants.

PALAMCOTTAH (*Pāḷaiyaṅkōṭṭai*) ;—The head-quarters of the district, and military cantonment. This was at one time a strongly fortified town. Hardly any trace, however, now remains of the fortifications.

PALLIKŌṬṬAI ;—10 miles north of Tinnevelly. (*Pullicota.*) About a mile to the east of this village are the remains of a temple *gopura*, on a piece of waste land.

ŚUTTAMALLI ;—5 miles west-south-west of Tinnevelly. An old Śiva temple with inscriptions on the walls.

TINNEVELLY (*Tirunelvēli*) ;—Chief town of the district. A large Śiva temple, beautifully sculptured and containing many inscriptions. Mr. Fergusson notices it in his *Indian and Eastern Architecture* and gives a plan of the temple (p. 366). He writes: "Though neither among the largest nor the most splendid temples in Southern India, that at Tinnevelly will serve to give a good general idea of the arrangement of these edifices, and has the advantage of being built on one plan, and at one time, without subsequent alteration or change." It is divided into "equal portions, of which one is dedicated to the god Siva, the other to his consort Parvati." The plan on page 366 represents only half. Regarding the 1,000-pillared maṇḍapam, Mr. Fergusson writes as follows:—"The great 1,000-pillared portico in the temple is one of the least poetic of its class in India. It consists of a regiment of pillars 10 deep and extending to 100 in length, without any break or any open space or arrangement. Such a forest of pillars does, no doubt, produce a certain effect; but half that number, if arranged as in some of the Chalukyan or Jaina temples, would produce a far nobler impression. The aim of the Dravidians seems to have been to force admiration by the mere exhibition of inordinate patient toil."

In December 1872 a large hoard of gold coins was found here, of which 31 were obtained for Government, and are now in the Madras Museum. The inscriptions on them are all in Arabic or Kufic character with one exception, a coin of Peter of Aragon, who began to reign A.D. 1276. (Mr. Walhouse in *Indian Antiquary* VI, 216.) Judging by the date these coins might very well have been brought over by Marco Polo himself.

According to Mr. Nelson (*Madura Country*, Part III, p. 97), the town of Tinnevelly was rebuilt by Viśvanātha Nāyakka of Madura.

There is a fine Muhammadan tomb raised in memory of a chief who died here.

TIRUMALAPURAM ;—4 miles north-west of Mānūr, 13 miles north-north-west of Tinnevelly. About a mile south of this village are the ruins of a stone building, but nobody seems to know what it was.

UKKIRAṄKŌṬṬAI ;—14 miles north-north-west of Tinnevelly. (*Hoopramoota.*) A mile north of the village are the remains of an old fort wall, on a piece of waste land. On a rock near the town is an inscription in old Tamil characters. It records the grant of land to a Śiva temple in the eleventh year of the reign of Sundara Pāṇḍiyan.

TEṄKARAI TALUK.

ĀDICHCHANALLŪR ;—*see* ŚRĪVAIKUṆṬAM.

AKKĀŚĀLAI ;—*see* KORKAI.

ĀṚVĀR TIRUNAGARĪ ;—3 miles south-east of Śrīvaikuṇṭam. (*Alvar Tinnevelly.*) A large and important town. There is a Vishṇu temple here of considerable size and antiquity, and of interest architecturally. It possesses a *Sthala Purāṇa*, and contains several inscriptions. Half a mile from this place, east, on the road to Nazareth, is a pillar bearing an inscription, standing behind a maṇḍapam. There is another in a tope a little to the west of the town, and another on the walls of a temple. The trustees of the Vishṇu temple are in possession of some copper-plate inscriptions.

ĀTTŪR ;—11 miles east of Śrīvaikuṇṭam. (*Authoor.*) A temple with a number of inscriptions.

KANAM ;—13 miles south of Śrīvaikuṇṭam. Within the limits of this village, but close to the village of Mulapuli, is a pillar bearing an inscription. West of Kanam, at a place called *Mañjanativilai*, is another.

KARAṄKUḶAM ;—4 miles west by north of Śrīvaikuṇṭam. (*Currungcolum.*) On the inner wall of the temple, here, is an inscription. The trustees are in possession of a copper-plate *śāsanam*.

KAṬṬĀRIMAṄGALAM ;—8 miles south-south-east of Śrīvaikuṇṭam. On the walls of the temple in this village are some inscriptions.

KĀYAL ;—12 miles east of Śrīvaikuṇṭam, 2 miles from the sea and 28 in the same direction from Tinnevelly. (*Coil.*) It lies at the mouth of the Tāmraparṇī, and is a highly interesting and important place. Kāyal was the emporium that succeeded Korkai when, in consequence of the gradual elevation

of the coast, the latter place was no longer a seaport. Bishop Caldwell first discovered the identity of Old Kāyal in 1861. His excavations there resulted in the discovery of quantities of Chinese porcelain and Arabian pottery, but no trace of Greek settlements. Sepulchral urns were found in the sea-sand under the alluvial deposit, one measuring 11 feet in circumference and containing a skeleton. The principal finds were at a depth of 8 feet.

There are several Jaina statues at Kāyal, one of which is utilized by washermen. (*Indian Antiquary* VI, 83.) There are two old temples, also of Śiva and Vishṇu.

[*Tinnevelly District Manual*, 37, &c.; Colonel Yule's *Marco Polo* II, 260, 285, 305, 357, &c.; Bishop Caldwell's *History of Tinnevelly*, 1836, &c.; *Indian Antiquary* III, 213; IV, 9; VI, 80-83, 215; VII, 21; VIII, 111, 148.]

KĪṞ VALLANĀḌU;—8 miles north-west of Śrīvaikuṇṭam. (*Walnaud.*) Within the limits of this village, behind the bund of the Śeṭṭakuḷam tank, are two stone slabs, lying flat, with inscriptions.

KOṄGARĀYAKURICHI;—3 miles west of Śrīvaikuṇṭam. A copper-plate grant exists in the Śiva temple, dated K.Ā. 872 (A.D. 1696). Near the village is an ancient deserted temple called *Vēlumuttamman Kōvil*, reported to be of great age.

KORKAI;—9 miles east of Śrīvaikuṇṭam, 25 miles from Tinnevelly and 5 miles from the sea. This is the ancient seaport so well known to the early European geographers. It was the capital of the early Pāṇḍiyans, and was one of the most important trading-marts in India. The author of the *Periplus* (A.D. 80) mentions it under the name of Κόλχοι as a celebrated place for pearl-fishery. It is mentioned by Ptolemy. In the Peutinger Tables it is called "Colcis Indorum." The Greeks named the Gulf of Manaar from this place, calling it "The Kolchic Gulf." It has also been called *Korkhei*, *Kolchei*, and *Kolchoi*. Colonel Yule thinks it certain that the Tāmraparṇī is the "Solen" of Ptolemy. The true site of ancient Korkai appears to be the present village of Māramaṅgalam (*Mauramungalum*). Here Bishop Caldwell made a number of excavations and discovered quantities of remains in the shape of ruined houses, sepulchral urns, pottery of all kinds, Chinese and Arabian included, and coins; but he found no trace of any Greek settlement. The remains extend for miles.

There are two Jaina statues at Korkai; one in a field and one in the village. On the basement of the temple are some old Tamil inscriptions which await decipherment. North of Māramaṅgalam and west of the tank stands a pillar bearing an inscription.

[See the *Tinnevelly District Manual*, 37, &c.; Colonel Yule's "*Marco Polo*" II, 309; Bishop Caldwell's "*History of Tinnevelly*," 17, 22, 41, &c.; *Indian Antiquary* III, 213; IV, 9; VI, 80-83, 215; VII, 21; VIII, 111, 148; Note "On the site of Kurkhi, the residence of the Pāṇḍyan kings of Madura," in *Madras Journal* VII, 379; Colonel Yule's Paper in *Smith's Ancient Atlas*, p. 23.]

AKKĀŚĀLAI;—Close to Korkai, and formerly part of that city. Inscriptions. (See the *Indian Antiquary* VI, 80.) The name signifies "The mint."

KULAŚĒKHARAPATṆAM;—16 miles south-south-east of Śrīvaikuṇṭam, 1½ miles north of Maṇapāḍu. (*Golisairputnum.*) In front of the temple of *Gaṇeśa* stands a pillar bearing an inscription.

KURAṄGAṆI;—A hamlet of Mavadipānai, 7 miles east of Śrīvaikuṇṭam. A Vishṇu temple of considerable age, the priests of which are Shānārs.

KUṞUMBŪR;—10 miles east-south-east of Śrīvaikuṇṭam. (*Coorumboor.*) A Vaishṇava temple of considerable age.

MAṆAPĀḌU;—On the sea, at the mouth of the Karamanayār river, 18 miles south-east of Śrīvaikuṇṭam. (*Munahpaud.*) This was an old Dutch settlement, and some finely-carved Dutch tomb-stones are to be seen.

MĀRAMAṄGALAM;—The site of ancient KORKAI (*q.v.*). There are inscriptions here which should be examined.

MĀRTĀṆḌAMPACHĒRI;—A hamlet of Vellūr Puduguḍi, 1 mile south of Śrīvaikuṇṭam (*Poothoocoody*). On the road north of this place is a pillar with an inscription.

MURAPPANĀḌU;—6 miles east of Palamcottah, on the right bank of the Tāmraparṇī. (*Moorapanaud.*) The temple of *Kailāsanāthasvāmi* in this village has a number of Tamil inscriptions on it, of which very imperfect copies have been sent to me, with the dates omitted. They are—

(1.) On the northern wall of the inner enclosure.
(2.) On the top of the *Chaṇḍeśvara* temple.
(3.) On the walls of the *garbhagriha*.
(4.) On the walls of the *pandal maṇḍapam*, immediately in front of the *garbhagriha*.
(5.) On the wall of the *maṇi-maṇḍapam* of the temple of the goddess (*Amman-kōvil*).

NĀLUMĀVAḌI ;—11 miles south-east of Śrīvaikuṇṭam. During the excavation of a channel here in the year 1872, between Śrīvaikuṇṭam and Tiruchendūr, a number of gold coins and a copper-plate document were found underground.

PALLAKURICHI ;—About 20 miles south-east of Śrīvaikuṇṭam. A mile east of the village is a large stone bearing an inscription, said to be "unreadable."

PALLIPATTU ;—14 miles south-east of Śrīvaikuṇṭam. North-west of this village stands a pillar bearing an inscription.

PĒRUṄGULAM ;—6 miles east of Śrīvaikuṇṭam. (*Perungcolum.*) A small temple of Vishṇu, old and architecturally interesting; and a Śiva temple, considerably larger, with inscriptions. The Vishṇu temple has a *Sthala Purāṇa.*

PĒRŪR ;—2½ miles east of Śrīvaikuṇṭam. (*Pairoor.*) An old Vishṇu temple. There is an inscription on its southern wall.

PUDUGUḌI ;—On the right bank of the Tāmraparṇī, opposite Śrīvaikuṇṭam. (*Poothoocoody.*) An old Vishṇu temple. Some stone implements have been found here. (*Manual*, 35.) There is a pillar standing at a spot north of the Shānārs' village, having an inscription.

PULIYAṄGUḌI ;—A short distance east of Śrīvaikuṇṭam, on the road to Pēruṅgulam. A small but old temple of Vishṇu having a *Sthala Purāṇa*, and one or more copper-plate grants.

REṬṬAI TIRUPATI ;—Hamlet of Kīrpiḍagai, 5 miles east of Śrīvaikuṇṭam. On the outer wall of the Vishṇu temple at this place, at the northern corner, is an inscription.

ŚENDAMAṄGALAM ;—12 miles east of Śrīvaikuṇṭam. (*Shainthamungalum.*) A temple with a number of inscriptions.

ŚĒRAIKKULAM ;—9 miles south-west of Śrīvaikuṇṭam. Half a mile east of the village is a large temple, before which is an inscription on a stone.

ŚŌLAIKUḌIYIRUPPU ;—12 miles south-east of Śrīvaikuṇṭam, 1 mile from the Mission Station of Maijñānapuram; on the road from Tiruchendūr (*Tritchindoor*) to Travancore. A large stone with an old inscription was unearthed here about ten years ago. North of the village, near Mānāḍu (*Manaud*) is a pillar bearing an inscription.

ŚRĪVAIKUṆṬAM ;—16 miles east-south-east of Tinnevelly, on the north bank of the Tāmraparṇī. (*Streevygoondum.*) There are ten principal temples here, all reported to be over 300 years old. The Vishṇu temple and the *Kailāsanātha* temple are large and important. On the former are a number of inscriptions. There is a *Sthala Purāṇa* in the temple, and certainly one if not more copper-plate grants. Underneath the temple, tradition says, there is a hidden building. The latter temple, which is elaborately sculptured, also possesses copper-plate grants.

In the hill of ĀDICHCHANALLŪR, close to Śrīvaikuṇṭam, are a large number of ancient sepulchral urns buried, of all sizes. They contain bones and excellent pottery, some in very good preservation. (*Manual*, 67.) There is a Jain statue here, too.

There is a peculiar class of people resident here called the *Kōṭa Veḷḷālas* or "Veḷḷālas (a caste-name) of the fort." They never, on any pretext, leave the limits of the fort in which they live. They are in possession of a copper-plate *śāsanam.*

TEṄKARAI ;—16 miles east-south-east of Palamcottah. This place and Āṛvār Tirunagarī are the same. (*Alvar Tinnevelly.*) Near the surplus weir of the Teṅkarai tank is a pillar with an inscription.

TENTIRUPARAI ;—On the south bank of the Tāmraparṇī, 5½ miles east of Śrīvaikuṇṭam. (*Thenthreparay.*) Two old temples of Vishṇu and Siva. The former is architecturally of interest and contains a *Sthala Purāṇa.* Opposite the choultry called *Anaiyappa Piḷḷai śattram* is a stone with an inscription.

TIRUCHENDŪR ;—18 miles east-south-east of Śrīvaikuṇṭam, on the sea. (*Tritchindoor.*) A very large and important temple, much frequented and containing some excellent sculpture. It has a *Sthala Purāṇa* and a number of inscriptions. There is a long one on a pillar at the temple of *Subrahmaṇya* on the shore, another in the second prākāra, and a third on the eastern wall. The trustees of the temple are in possession of two copper-plates.

On the shore, a few miles south of Tiruchendūr, is a group of sixteen pillars, each bearing an inscription.

TIRUKĀLŪR ;—4 miles south-east of Śrīvaikuṇṭam. (*Trickaloor.*) Two temples of Vishṇu and Śiva,

both old. In the former is a *Sthala Purāṇa*. To the temple of *Śēraśōṛapāṇḍyēśvara* (*Chera-Chola-Pāṇḍya-īśvara*) in K.Ā. 707 (A.D. 1531-32) Mārtaṇḍavarmā, king of Travancore, made a grant, according to an inscription here. (P. Shungoony Menon's *History of Travancore*, pp. 34, 35.) In the centre of the village is a pillar bearing an inscription.

Toḷappanpaṇṇai;—3 miles north-west of Śrīvaikuṇṭam. A little to the north of the village is an inscription on a pillar.

Vaḍakku Kāriśēri;—8 miles north of Śrīvaikuṇṭam. Near a well is a pillar bearing a long inscription.

Vaguttāṅkuppam;—A hamlet of the Christian settlement of Nazareth, 9 miles south-east of Śrīvaikuṇṭam. East of this place, "on the side of a newly-discovered well," is a pillar bearing an inscription.

Vairavanūr;—17 miles south of Śrīvaikuṇṭam. (*Viravam.*) An old temple.

Vaḷavanāḍ Hill;—13 miles east of Tinnevelly, 6 miles north by west of Śrīvaikuṇṭam. (*Vullanaud Hill.*) There are a large number of old urn-burying-places in this hill. In 1876 Dr. Jagor of Berlin visited the place, excavated largely, and was presented by the Collector with his finds, which he removed to the Museum at Berlin, where they now lie. Some correspondence between the Collector and the Government, with full details of the discoveries, will be found in G.O., No. 329, of 27th March 1876, and No. 472 of 26th April in the same year. Within a superficial area of 25 or 30 square yards were found from twenty to thirty "baked earthen pots varying in size from 3 feet 9 by 3 feet 6, down to 10 inches either way of very various shapes." "Upwards of fifty kinds of baked earthenware utensils of all sizes and shapes, a considerable number of iron weapons and implements, chiefly knives or short sword-blades and hatchets, and a great quantity of bones and skulls were discovered." The Collector stated that "extensive untouched localities still await examination."

NĀṄGUNĒRI TALUK.

Chittūr;—6 miles south-east of Nāṅgunēri. (*Chittoor.*) A large temple. South of the village are the ruins of a city.

Daḷapatisamudram, also called Perumāḷañji;—6 miles south of Nāṅgunēri, on the road to Cape Comorin. An old temple of large size with inscriptions.

Ēṛuvāḍi;—7½ miles west-south-west of Nāṅgunēri. (*Yairvaudy.*) A stone inscription in the temple, dated K.Ā. 876 (A.D. 1700). The temple is a large one. Tirukuruvai Perumāḷ Piḷḷai, an inhabitant of this village, is in possession of a copper-plate grant dated K.Ā. 476 (A.D. 1300).

Kaḷakāḍ;—7 miles west north-west of Nāṅgunēri. (*Calcaud.*) A large Śiva temple and the ruins of an old fort. There is (1) an inscription at the temple recording that Mārtaṇḍavarmā, king of Travancore, while residing in the "Vīra Pāṇḍiyan Palace" at this place, in K.Ā. 685 (A.D. 1509), gave a grant to the temple. Besides this, the following list of inscriptions has been sent me:—

(2.) K.Ā. 689 (A.D. 1513). Arrangement regarding temple service by the same king.
(3.) K.Ā. 552 (A.D. 1376). Grant to the temple by a king of the same name. (Is the date wrongly copied?)
(4.) K.Ā. 552 (A.D. 1376). Arrangement regarding temple service by the same.
(5.) K.Ā. 575 (A.D. 1399). Grant of lands to the temple by "Karamani Appan."
(6.) K.Ā. 687 (A.D. 1511). Grant to the temple by Mārtaṇḍavarmā, king of Travancore.
(7.) K.Ā. 697 (A.D. 1521). Do. do. do.
(8.) Do. do. Do. do. do.

In the temple of *Gomati Ammāḷ* are three inscriptions—

(9.) K.Ā. 707 (A.D. 1531). Grant of lands by the above sovereign.
(10.) K.Ā. 721 (A.D. 1545). Do. do.
(11.) Do. do. Do. do.

On the wall east of the temple of *Chaṇḍīśvarī Amman* is (12) an inscription of the same year as No. 11, by the same sovereign.

The principal temple is dedicated to *Satyanāgeśvarasvāmi*. It possesses a *Sthala Purāṇa*.

Kōṭṭaikaruṅguḷam;—11 miles south-south-east of Nāṅgunēri. (*Kotakurnecolum.*) A large temple.

Nāṅgunēri;—Head-quarters of the taluk, 16 miles south of Tinnevelly. (*Naugaulaunchary.*) A large temple with inscriptions.

PADMANĒRI ;—2½ miles east of Nāṅgunēri. (*Poothoonerry.*) A large temple with inscriptions in Tamil, Telugu, Grantha and Malayāḷam characters. The Village Mūnsif is in possession of a copper-plate *śāsanam* in Nāgarī characters.

PAṆAGUḌI ;—12 miles south-west of Nāṅgunēri, on the road to Cape Comorin. (*Pannaugoody.*) A large temple dedicated to Vishṇu.

PĀPĀṄGUḶAM ;— 7½ miles east by south of Nāṅgunēri. (*Paupaungcolum.*) To the west of the village there are the ruins of a fort and a large Śiva temple.

PATTAI ;—8½ miles west-north-west of Nāṅgunēri. (*Putha.*) A large temple, with three inscriptions—

(1.) Ś.Ś. 1457 (A.D. 1535). Grant by a sovereign, whose name is wrongly given in the copy sent to me. Probably he was one of the Rāya family of Vijayanagar. Achyutadeva Rāya was then on the throne.

(2.) Ś.Ś. 1469 (A.D. 1547). A gift of lands to the temple.

(3.) Undated and unimportant.

PERUMĀḶAÑJI ;—*see* DAḶAPATISAMUDRAM.

PONNĀKKUḌI ;—7½ miles south by west of Pâlamcottah, 9 miles north-north-east of Nāṅgunēri. (*Poonnaugoody.*) An old Vishṇu temple with a number of inscriptions, said to be "unreadable."

RĀDHĀPURAM ;—14½ miles south of Nāṅgunēri. (*Rauthaupooram.*) A large temple. The copper-plate inscription belonging to the temple at Vijayapati is said to lie here.

RĀJAKKAḶAMAṄGALAM ;—6 miles south of Nāṅgunēri. There is a stone inscription in the village, said to be unreadable. The temple is a large one. In a field belonging to the temple is another stone inscription, similarly "unreadable."

SHEṆBAGARĀMANALLŪR ;—4 miles east of Nāṅgunēri. (*Shumbraunelloor.*) Two large temples, dedicated to Siva and Vishṇu. This village was at one time the seat of a Rāja, the ruins of whose palace are to be seen near the river.

TIRUKARAṄGUḌI ;—7½ miles west-south-west of Nāṅgunēri. (*Tricknaungoody.*) The priest of a *Maṭham* in this village has three copper plates recording grants. He refuses to part with the originals. They are reported to be dated respectively in A.D. 1537, (?) 1456, and 1592; the first being a grant by "Viṭṭala Rāya," son of Sadāśiva of Vijayanagar,[1] the second by "Sabala Vīra Chandra Rāmavarmā Mahārāja," and the third by "Vīra Vasanta Veṅkaṭadeva Mahārāja." There are several stone inscriptions, only a few of which are readable—

(1.) On the south wall of a maṇḍapam in the Vishṇu temple, recording the excavation of a channel with dams in K.Ā. 235 (A.D. 1059).

(2.) On the north wall of the same, recording repairs to the same channel in K.Ā. 848 (A.D. 1672).

(3.) On two pillars on the north of the front gate of the same temple, "characters unreadable."

The Vishṇu temple is a large and important one.

In the *History of Travancore* (pp. 34, 35), Mr. P. Shungoony Menon notices the inscription on a large bell here. It records the presentation of the bell to the temple in K.Ā. 644 (A.D. 1468-69) by Ādityavarmā, king of Travancore. His Highness the present Mahārāja of Travancore has given a translation of it in the *Indian Antiquary* II, 360, and he remarks that at the date of the inscription Ādityavarmā was only Prince of Travancore. He did not become king till three years later, his elder brother Mārtaṇḍavarmā being then on the throne.

VAḶḶIYŪR ;—8 miles south-south-west of Nāṅgunēri, on the west of the road from Tinnevelly to Cape Comorin. (*Vullioor.*) Many of the stones in the revetment of the large tank here came from a Jaina temple that used to stand in this village, but is now completely destroyed. Some of the stones bear inscriptions. There was a Jaina image in the village till recently, but it was removed by a European officer of the Postal Department, and is now, I believe, in the possession of Bishop Sargent.

There is a large temple dedicated to Śiva, said to have been built by Kulaśēkhara Pāṇḍiyan. There are also two other old temples dedicated to Vishṇu and *Subrahmaṇya.* Also a strong fort in ruins, said to have been built by a Pāṇḍiyan king.

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[1] Either the date or the name given in this information would seem to be wrong. Sadāśiva succeeded his predecessor in A.D. 1542 when an infant.

Vijayanārāyaṇam ;—9 miles east-south-east of Nāṅgunēri. (*Visionauramum.*) There are three temples here of considerable antiquity, with inscriptions. Copies of some were sent to me, and they are evidently in old Tamil, but the copies are so bad as to be useless. Other inscriptions, older still, are reported, and stated to be "illegible." There are traces of the existence, south of the village, of an old mud fort.

Vijayapati ;—20½ miles south by east of Nāṅgunēri, on the sea. (*Vissia-vethee.*) To the east of the village is a small deserted *Ayyanār* shrine with an inscription, recording a grant of lands by Kṛishṇappa Nāyakka in K.Ā. 745 (A.D. 1569). This may be Kumāra Kṛishṇappa of Madura. The Śiva temple here has a *Sthâla Purāṇa* attached to it, and boasts of some antiquity. A copper-plate inscription belonging to it is said to be in the temple at Rādhāpuram.

SUPPLEMENT.

ERRATA AND ADDENDA.

VIZAGAPATAM DISTRICT.

JEYPORE.

[Some interesting information regarding the tribes of the Jeypore country will be found in Mr. Turner's Report on the Census of 1871, embodied in G.O., No. 1604, of the 22nd November 1872, and printed at pp. 221 to 232 of Dr. Cornish's Report on the Census of the Presidency.]

Navaraṅgapuram Taluk.

DODRĀ;—32 miles north-west of Navaraṅgapuram. An inscription in Nāgarī characters.

HUḌI;—in the Kiliyā Muṭhā, 25 miles north of Navaraṅgapuram. On a hill near here is a cave containing a liṅgam; and not far off is an old and deserted Śiva temple, which is said to have been burnt.

KURIŚI;—25 miles north of Navaraṅgapuram. A deserted temple of Śiva, and a mud fort.

NAVARAṄGAPURAM ("Nourangpur");—Head-quarters of a taluk, 26 miles north of Jeypore. (*Narangpur.*) This is an old town, but the temples which it contains are all modern.

PALASAGĀM;—31 miles north-north-west of Navaraṅgapuram. (*Palasgaon.*) A stone inscription in Nāgarī characters, fairly legible. The stone is partly broken away.

PAPPADĀHANDI;—8½ miles north of Navaraṅgapuram. (*Paparhandi.*) A temple about 300 years old.

PODĀGAḌA;—34 miles west-north-west of Navaraṅgapuram. (*Poragar.*) On a hill near here is a "stone doorway," and, close to it, an inscription on the rock in Devanāgarī characters. Also an old mud fort.

PUPPUGĀM;—16 miles south of Navaraṅgapuram, 9 miles north of Jeypore. (*Pupogaon.*) An old temple, now deserted, and a tank revetted with stone. They are said to have been built by kings of the Gāṅga family. (See Nos. 155 to 159 of the *List of Copper-plate Grants* published in Volume II. Dr. Burnell's *South Indian Palæography*, p. 53, and *note.*)

RĀYAGAḌA;—55 miles north-west of Navaraṅgapuram. (*Raigarh.*) An old mud fort.

UMMARAKŌṬA (*Umerkōt*);—37 miles north-west of Navaraṅgapuram. (*Omorkot.*) An old mud fort.

Jeypore Taluk.

BORIGUMMA;—14 miles north of Jeypore. (*Boriguma.*) An old temple of Śiva, said to be five or six hundred years old. An old stone inscription which was found here was taken to Kōrāpaṭṭi, the Divisional Officer's station, where it now lies.

KŌṬPĀḌU;—25 miles north-west of Jeypore. There are several old mud forts here, a little temple on an island in a lake, a temple on the edge of the lake, a stone image of a goddess, and a Muhammadan tomb. All these are believed to be from two to three hundred years old.

JAYANAGARAM;—1 mile east of Jeypore. There is an old Muhammadan Dargah here. The Mokhasadars of the village possess copper-plate deeds of gift executed by the old Rājas of Jeypore.

Rāmagiri ;—22 miles west-south-west of Jeypore. (*Ramgiri.*) A few miles from this place, in a mountain near the Saverī River (*Suwar*), is a cave containing a large image of "*Guptesvara,*" (Śiva as worshipped by the Guptas), and a *Kāma-dhenu* (the miraculous cow of the Rishis) in stone. The cave is fabled to have been the resort of the Rishis, and it is further asserted to be the identical cave from which Sītā was carried off by Rāvana. The place is much resorted to by the village folk of the neighbourhood on the occasion of the *Śiva rātri* festival.

Kōrāpatti Taluk.

Kōrāpattī ;—Head-quarters of the Officer in charge of the Jeypore Division, 11 miles east by south of Jeypore. A stone inscription, not very legible.

Nandāpuram ;—17 miles south of Kōrāpatti. (*Nandapur.*) This place was formerly the capital of the Jeypore Rājas. In the old mud fort is a *Siṁhāsana,* or lion-throne, reached by a flight of 32 steps. This was the place of installation. There are six old temples here. In the temple of *Sarveśvara* are some inscriptions. In a small house formerly inhabited by the kings is a stone inscription, and there are several stone statues about the place. The remains are said to be five or six hundred years old.

Malkāṅgiri Taluk.

Anantapalli ;—25 miles south-west of Malkāṅgiri. There is an old stone fort here.

Gariśipalli ;—on the Sillēr river, 47 miles south-south-west of Malkāṅgiri. (*Garsapalli.*) There are the remains of an old temple here, and some stone statues.

Kondakambēru ;—23 miles south-east of Malkāṅgiri. (*Kondakambru.*) There is an old temple here, at which some peculiar ceremonies are performed.

Malkāṅgiri ;—57 miles south-west of Jeypore. An old stone fort.

Nallakōta ;—10 miles north of Malkāṅgiri. The remains of an old temple and some carved images.

Anakapalle Taluk.

For "Māratur ;—3 miles north of Anakapalle" *read* "Gurunanapālem, a hamlet of Santapālem ; —6 miles north of Anakapalle. (*Suntapalem.*)"

Sarvasiddhi Taluk.

Kōrukonda ;—5 miles south-east of Tuni in the Godāvarī District, 20 miles south-west of Sarvasiddhi. On a stone in front of the temple of *Vīrabhadra,* on a hill, is an inscription recording a gift to the temple in S.S. 1365 (A.D. 1443) by a person acting under the orders of Kapileśvara Gajapati. This is possibly the sovereign of Orissa called "Kapilendra Deva" in Dr. Hunter's list. The date assigned to him in that list is A.D. 1452 to 1479. Possibly I have not got an accurate transcript of the original.

GODĀVARĪ DISTRICT.

Cocanada Division.

(P 24.) Bhīmavaram.—Line 4. *For* "four" *read* "three."

Ellore Taluk.

(P. 35.) Guntupalle, and Nāgalapalle.—These places have not yet been examined, but Dr. Burgess tells me that he thinks, on enquiry, that the two caves mentioned are really one and the same. My information, it will be seen, was obtained from different sources; but I am inclined to think that Dr. Burgess is probably right.

KISTNA DISTRICT.

Bezvāḍa Taluk.

Bezvāḍa ;—(see p. 47). Mention is made of Buddhist remains at this place. It is necessary to note that, after personal inspection, Dr. Burgess has satisfied himself that all the remains here are Brahmanical (*Ind. Ant.* for April 1882, Vol. XI, 95, &c. See also a "*Reply*" in a subsequent number.)

Guḍivāḍa Taluk.

Kaikalūru ;—(see p. 52). Besides the inscription noted in the text, there is another one on the tank-bund west of the village.

Kautaraṁ ;—(see p. 52). There is an old temple here dedicated to *Gautameśvarasvāmi*, the origin of which is ascribed to the Ṛishi Gautama.

Palnāḍ Taluk.

(P. 60.) Mācharla.—Line 9. *For* "A.D. 1519" *read* "A.D. 1619."

Sattenapalle Taluk.

Inimeṭla ;—11 miles west by south of Sattenapalle. (*Yinimetla.*) In the temple of *Āñjaneya* is a stone with an inscription said to be "illegible."

Kōlalapūdi ;—23 miles south of Narasarāvupēṭa. At the gateway of the temple of Vishnu is an inscription which the residents cannot read.

For "Mallayyapālayam" (p. 71) *read* "Mallayyapāḷem." The inscription is said to be on a stone in front of a Śiva temple a mile east of the village.

Pūnūru ;—4 miles east of Narasarāvupēṭa. West of the temple of *Veṇugopālasvāmi* is a pillar bearing an inscription. There is another on a pillar south of a Śiva temple, and at the gate of the temple of *Tripurāntakasvāmi* is another. All these are said to be "illegible."

For "Yeddanapūḍi" (p. 73) *read* "Yaddanapūḍi." At the temple of *Veṅkaṭagopālasvāmi* are two inscriptions, one on a stone, and one on the doorway of the *garbhālayam*.

Narasarāvupēṭa Taluk.

Iṛulapāḍu (p. 69).—Another account states that there are three inscriptions on three sides of a stone pillar in the temple. One records the endowment of the temple by the Chola king who founded it. The other two are of a private nature.

Kōṭappakoṇḍa, and Yellamanda (see pp. 71, 74).—Under the heading of the latter village mention is made of a temple on the top of a high hill 2½ miles south of the village. I have since learnt that this hill is *Kōṭappakoṇḍa itself.*

(P. 72.) For "Panumarru ;—13 miles east of Narasarāvupēṭa" *read* "Pasumarru ;—14½ miles south-east of Narasarāvupēṭa."

For Tupāḍu (p. 73) *read* Tubāḍu. I have since received information that there are two inscriptions on each side of a pillar standing south of the shrine of *Vināyaka*. One is dated Ś.S. 1064 (A.D. 1142). The second is undated. No more than this could be made out by my informant. The stone was removed to its present position from the deserted temple of *Bhīmeśvara.*

Yellamanda (p. 74) ;—*see* Kōṭappakoṇḍa, above.

Guntoor Taluk.

Yenamadala (p. 77 above).—Mention is made of an "illegible" inscription on a stone in the bazaar. Mr. Mackenzie (C.S.) informs me that this inscription forms part of Colonel Mackenzie's collection,

but that it has been greatly injured by "people pounding chunam" since the beginning of the century when Colonel Mackenzie's copy was taken. "It is an inscription of very great historical value, showing that the last of a dynasty of Jain kinglets at Dharaṇikōṭa .... married the daughter of Gaṇapatideva of Varangal, the mother of Pratāpa Rudra." Mr. Mackenzie kindly sent me a rough tracing of the inscription, made by a Brahman who has taken some interest in inscriptions in that locality, but I am sorry to say that it is quite useless. It would be desirable to have the slab moved to a place of safety.

Bāpaṭla Taluk.

Bāpaṭla (see above, pp. 81, 82). Inscription No. 16.—I have since been informed that the date of this inscription is S.S. 1214 (A.D. 1292).

BELLARY DISTRICT.

Ādōni Taluk.

Ādōni.—This fortress was captured by King Muhammad of the Bahmanī dynasty in A.D. 1365, and again by his successor Mujahīd in 1375.

Alasandigūṭi ;—see Bassarakōḍu.

Badinehaḷḷi ;—10 miles north-west of Ādōni. (*Budnahall.*) An inscription in the temple of *Mallikārjuna*, and another on a stone in the village constructed for a cattle trough. Both are said to be "illegible."

Baichigiri ;—4½ miles east of Ādōni. (*Bychgerry.*) There is an "illegible" inscription on a rock known to the residents as the *Pallaguṇḍu.*

Bassarakōḍu ;—6½ miles east-south-east of Ādōni. (*Bussurcode.*) On a stone in the temple of *Āñjaneya* is an inscription. In the hamlet of Alasandigūṭi (*Hulsangooty*) is a "temple in a cave" south of the village, and an "illegible" inscription.

Basaravalli ;—21 miles north-west of Ādōni, 12 miles west of "Kosgee" (*Kosigi*) Railway Station. An inscription inside the temple of *Āñjaneya.*

Chāgi ;—22 miles north-west of Ādōni, on the river. (*Chagy.*) West of the village is a stone bearing an inscription.

Chinna Tumbalaṁ ;—11 miles north by east of Ādōni. (*Chicka Toombul.*) Two old temples. In one is an old Canarese inscription, and another is to be seen on the bank of "Karīm Sāheb's tank" west of the village.

Dayyaṁdinne ;—26 miles north-east of Ādōni, close to the Kurnool boundary. (*Dyumdinna.*) On a stone close to the *garuḍu stambha* of the temple of *Āñjaneya* is an inscription.

Gaṅgavaraṁ ;—24 miles north-east of Ādōni, on the river. (*Gungawaram.*) At the Śiva temple are two inscriptions, one on a flat stone in the middle of the temple, the other on an erect stone behind the temple.

Gūrjala ;—28 miles north-east of Ādōni, on the river. (*Goorjala.*) A stone inscription in "illegible" characters in the Śiva temple.

Hacholli ;—22 miles west-north-west of Ādōni, on the river. (*Hutcholy.*) There is an old fort here, some little distance west of which is a stone bearing an "illegible" inscription.

Hālharavi ;—19 miles north-east of Ādōni. (*Halthurvy.*) On the road to Nandavaram, north-east of this village, is a stone with an inscription.

Hālivi ;—21 miles north-west of Ādōni and 8 miles west by north of "Kosgee" (Kosigi) Railway Station. (*Hallwy.*) Two temples, in each of which is an inscription.

Hissāra Muravanī ;—14 miles north-east of Ādōni. (*Moorvunny.*) On a stone standing inside the temple of *Āñjaneya* is an inscription.

Kaḍabūr ;—see Pedda Kaḍabūr.

KADIMETLA ;—19 miles east-north-east of Ādōni. (*Kuddametla.*) On a rock to the north of the village is an inscription, said to be in "unknown characters." On a stone in a field belonging to a ryot named Lingayya is a Telugu inscription.

KĀMAVARAṀ ;—16 miles north of Ādōni, 5 miles east of "Kosgee" (Kosigi) Railway Station. A deserted temple, close by which is a stone with an "illegible" inscription.

KANAKAVĪDU ;—24 miles north-east of Ādōni, 5 miles south of Nāgaladinne. (*Kunnakabeed. Naguldinny.*) A very old temple of Śiva, said to have been built by the Kurumbars. There are two inscriptions here, one on a stone near a well, the other on the north wall of the temple.

KAPATI ;—6 miles south-east of Ādōni. A stone inscription standing in front of the village *tsāvadi.*

KAUTALAṀ ;—13½ miles north-west of Ādōni. (*Kowtall.*) A stone inscription on the wall of the temple of *Āñjaneya.* The tomb of a fakīr, who died here about 500 years ago, is shown in this village. His family still hold the neighbouring village of Ichalahalli (*Echalhall*) as a jāgīr.

KOSIGI —A Railway Station (see p. 104, KOSJI). There is a stone bearing a Canarese inscription in the bazaar of the village.

KOSJI (p. 104).—*For* "Kosji" *read* "Kosigi."

KOTTALACHINTA ;—18 miles west by north of Ādōni. (*Kotalchinta.*) An old temple dedicated to *Basavanna,* on the wall of which is an "illegible" inscription.

KUPPAGALLU ;—8 miles north by west of Ādōni Railway Station. (*Koopgul.*) There is an "illegible" Canarese inscription here.

KURUVALLI ;—22 miles west of Ādōni. (*Cooroorully.*) An inscription on a rock.

MAÑCHĀLA ;—20 miles north of Ādōni. An old temple of *Rāmaliṅgasvāmi.* The tomb of a Sanyāsi, who died here 250 years ago, is held very sacred, and is much resorted to by pilgrims. There is another old temple of *Mantrāla Yellamma,* having *Sthala Purāṇas* both in Sanskrit and Canarese. There are two stone inscriptions at the latter temple; one in Canarese, on a stone lying east of the temple, the other at "Rāghavendrāchāri's temple."

MURAVANĪ ;—*see* HISSĀRA MURAVANĪ.

NANDAVARAṀ ;—21 miles north-east of Ādōni. (*Nundavaram.*) Two old temples. On a pillar of the temple of *Parvatadeva* is a Canarese inscription. There is another in the wall of the temple of *Katūra Rāmaliṅga.*

NETTĒKAL ;—5 miles east of Ādōni. A temple of *Āñjaneya* on a rock. In the shrine, on a stone, is an inscription in Telugu. There is another inscription on a stone on the boundary between this place and Sambugal.

PARVATĪPURAM ;—3 miles west of Ādōni. (*Purwutpoor.*) There is a very old temple here dedicated to Vishṇu.

PEDDA KADABŪR ;—10 miles north-east of Ādōni. (*Heery Kuddaboor.*) An old temple of *Mallesvarasvāmi,* with an "illegible" Telugu inscription.

PEDDA TUMBALAṀ ;—10 miles north of Ādōni. Bungalow. (*Heery Toombull.*) An old and well-sculptured temple of *Rāmasvāmi* and a deserted Śiva temple. At the ruined temple of *Oṅkārēśvara* are four stone inscriptions.

PĪKALABETTA ;—17 miles north of Ādōni, 4 miles east of Kosigi Railway Station. On a stone not far from the temple to the east is an indistinct Canarese inscription.

RĀCHUMARRI ;—19 miles north of Ādōni. On a stone in front of the temple of *Vighneśvara* is an inscription in Canarese characters.

RĀMAPURAM ;—22 miles north of Ādōni, 1½ miles east of the Tuṅgabhadrā ("Toongabudra Road") Railway Station. (*Rampoor.*) On a stone in the river, north of the Śiva temple, is an inscription "in indistinct Canarese characters." On the wall of the temple is another.

SULTĀNPURAM ;—4 miles north by east of Ādōni. (*Sultanpoor.*) There is a Muhammadan masjid here, of some antiquity, built on a rock.

TAṄGARADONA ;—8 miles east-south-east of Ādōni. (*Tenguldona.*) A Telugu inscription on a stone.

TUMBALAṀ ;—*see* PEDDA TUMBALAṀ, CHINNA TUMBALAṀ.

Upparahaḷḷi ;—13 miles west-north-west of Ādōni. (*Oopulhall.*) An old temple of *Āñjaneya*, containing an inscription. There is another inscription on the old fort wall.

Yēnigabāla ;—25 miles north-east of Ādōnī. (*Yanegaball.*) On a stone in the Śiva temple is an inscription.

Bellary Taluk

Kudatani ;—(see p. 104). Later information gives me the following list of inscriptions at this place:—

One in the temple of *Basaveśvara*.
Ten in the temple of *Kumārasvāmi*, four of which are in pieces.
One near the temple of *Vīrabhadra*.
One near the gate of the village.
One near the carpenters' and black-smiths' houses.
One near the well called *Jakada Bhāvi*.

Some are said to be illegible, but in the case of others, though the letters cannot be read owing to their archaic shape, they are in themselves quite clear. According to tradition a Chola king built a number of temples here, and dug wells.

Ālūr Taluk.

Chippagiri ;—(see p. 104, above). There is a Jain temple at this place. There are two stone inscriptions at the temple of *Keśavasvāmi*, bearing date Ś.S. 1430 (A.D. 1518), and recording a grant by a local chief. According to an inscription at the temple of *Timmappasvāmi* this temple was built in Ś.S. 1450 (A.D. 1528) by Kṛishṇadeva Rāya of Vijayanagar.

Ellarti ;—12 miles west of Ālūr. A mosque known as "Shaik Sāheb's Masjid," with a Persian inscription.

Neranāki ;—12 miles south-west of Ālūr. There is a small temple on a rock here. A native correspondent writes : "In this is to be found a turtle's form on a stone . . . . . . The place is spoken of very badly as subjecting the visitors (who are Government officials) to serious calamities."

Hospet Taluk.

Kishkindhā ;—*see* Vijayanagar. The Kishkindhā of the *Rāmāyaṇa*, which was the capital of Vāli, king of the monkeys, and subsequently of Sugrīva, is generally considered to have been at, or close to, the site of the city of Vijayanagar. None of the ruins now to be seen seem very old, with the exception of a small stone-built shrine, close to one of the Jain temples, on the rock immediately above the great temple of Hampi now in use. This little shrine approaches in character to the *Rathas* at the "Seven Pagodas."

ANANTAPUR DISTRICT.

Tāḍpatri Taluk.

Ālūr ;—3 miles east of Tāḍpatri. (*Auloor.*) Two old Vishṇu temples, one of which is deserted. In each of these is a stone inscription, pronounced "illegible."

Arivēḍu ;—16 miles south by east of Tāḍpatri. A deserted temple of Vishṇu, and an old fort. On a pillar in a temple inside the fort, and on a stone outside the same, are inscriptions.

Ārkaṭavemula ;—8 miles south-west of Tāḍpatri. A temple of Vishṇu, containing an inscription dated Ś.S. 1451 (A.D. 1529), recording a grant by Achyutadeva Rāya of Vijayanagar.

Chālavemula ;—12 miles south by west of Tāḍpatri. (*Chalvaimla.*) An old Vishṇu temple, in front of which is a stone bearing an inscription.

Chinna Polamada ;—4 miles west by north of Tāḍpatri. (*Polamudda.*) An old Vishṇu temple near which is an "illegible" Telugu inscription.

CHYĀGALLU;—11½ miles west of Tāḍpatri. (*Chaugull.*) An old temple containing an "illegible" inscription.

DĀDITŌṬA;—22 miles south of Tāḍpatri. (*Daudtota.*) On a rock in the hill north-west of this place, between Dāditōṭa and Chillavāripalle (*Chillawarpully*) is a Telugu inscription said to be "illegible." (See CHILLAVĀRIPALLE, p. 116.)

ELLAMŪR;—15 miles south by east of Tāḍpatri. A Vishṇu temple, with two inscriptions on the gate-posts; one is in Tamil, and is said to be "illegible." The other, in Telugu, records a gift by the people of the village to the temple in Ś.Ś. 1592 (A.D. 1670).

JŪTŪR;—7 miles west-north-west of Tāḍpatri on the Pennēr. (*Jootoor.*) There is an old Vishṇu temple here, built on a rock and containing a Telugu inscription; also a temple of *Āñjaneya*, date not known.

KADAVAKAL;—8 miles south of Tāḍpatri. A deserted temple of *Chennakēśava*, and a stone with an inscription bearing date Ś.Ś. 1430 (A.D. 1518).

KALLŪR;—22 miles south of Tāḍpatri. (*Culloor.*) Three old temples and four stone inscriptions, all said to be "illegible."

KUMMANAMALLA;—14½ miles south by west of Tāḍpatri. (*Koomanamulla.*) An old temple of *Āñjaneya*. In front of it is an inscription on a stone, dated Ś.Ś. 1472 (A.D. 1550).

KUMMEṬṬA;—12 miles west of Tāḍpatri, and 2 miles west of Pennēr Railway Station. An old Vishṇu temple, with inscriptions on stones on each side of the gateway.

KŪRMĀJIPĒṬA;—15 miles north-west of Tāḍpatri, and 2 miles south of "Royalcheroo" (Rāyalacheruvu) Railway Station. (*Coormaujpetta.*) In the middle of the village stands a stone bearing a Telugu inscription.

MALLAGUṆḌLA;—19 miles south of Tāḍpatri. (*Mullagondla.*) In front of the temple of *Āñjaneya* is a stone with an "illegible" inscription.

NITTŪRU;—13 miles south by east of Tāḍpatri. (*Nelloor.*) A Vishṇu temple with an inscribed stone, and a Śiva temple with another. Neither can be deciphered. The former temple is deserted.

PAPPŪRU;—*see* PEDDA PAPPŪRU.

PĀTAPALLI;—20 miles south by east of Tāḍpatri. (*Pautapully.*) Four old temples, each having a stone bearing an inscription which cannot be deciphered. Three of the temples are deserted.

PEDDA PAPPŪRU;—10 miles west by north of Tāḍpatri. (*Ped Popoor.*) An old temple dedicated to *Gopālasvāmi*, containing an "illegible" Telugu inscription. The temple of *Āñjaneya* was built in A.D. 1718.

PEDDA POLAMADA;—4 miles west by north of Tāḍpatri. (*Polamudda.*) The Vishṇu temple here was built in Ś.Ś. 1469 (A.D. 1547) according to a short inscription thereon.

POLAMADA;—*see* PEDDA POLAMADA, CHINNA POLAMADA.

SAJJALADINNA;—2 miles north-east of Tāḍpatri. (*Sudjaldinna.*) A stone with an inscription. An old temple of *Chennakēśava*.

TĀḌPATRI.—The three temples of *Rāmasvāmi*, *Chintalarāyasvāmi*, and *Vighneśvarasvāmi* are attributed to a certain Rāmaliṅga Nāyuḍu, who is said to have erected them in Ś.Ś. 1387 (A.D. 1465). The first two have *Sthala Purāṇas*. In the temple of *Rāmasvāmi* are said to be eight inscriptions, and in the *Chintalarāyasvāmi* temple one.

VELAMAKŪRU;—5 miles east by south of Tāḍpatri. (*Vellumcoor.*). A temple of *Āñjaneya*, with an inscription on a stone, stating that it was built in Ś.Ś. 1451 (A.D. 1529) and endowed by Kṛishṇadeva Rāya of Vijayanagar.

VENNAPŪSAPALLI;—19 miles south by east of Tāḍpatri. (*Vennapoospully.*) Two old temples of Vishṇu and *Āñjaneya*, and an "illegible" inscription on a stone.

YĀDIKI;—13 miles north-east of Tāḍpatri, 3 miles east by south of "Royalcheroo" (Rāyalacheruvu) Railway Station. (*Yadakee.*) A very old Vishṇu temple. It is said to have been originally built by Janamejaya, and to have been repaired in Ś.Ś. 1268 (A.D. 1346). There are many stone inscriptions in the temple.

NELLORE DISTRICT.

Nellore Taluk.

Allūru.—Head-quarters of a Deputy Tahsildar, 17 miles north-north-east of Nellore. (*Alloor.*) On the flooring in front of the temple of *Gopālasvāmi* is an "illegible" inscription. There is another on a pillar in front of the temple of *Siddheśvara.*

Buchireḍḍipāḷeṁ;—9 miles north-west of Nellore. (*Boochereddypolliam.*) On a stone at the calingula of the great tank west of this place is an inscription in Tamil characters.

Dāmaramaḍugu;—5 miles north-west of Nellore. South-east of this village, in some land belonging to the temple of *Malleśvara*, is a stone bearing some unknown characters. Near the ruins of a deserted temple of Vishṇu is a stone with an inscription.

Dontāli;—8 miles south-west of Nellore. (*Doomtalle.*) There are three ruined and deserted temples here.

Duvvūru;—12 miles west-north-west of Nellore. (*Dovoor.*) An old temple dedicated to *Koṭiśvara*, fabled to have been built by Vyāsa, the Ṛishi.

Gaṇḍavaraṁ;—8½ miles north of Nellore. (*Gundavarum.*) Two old temples, said to have been built by a Chola king. In the Vishṇu temple is an "illegible" Telugu inscription.

Kodavalūru;—8 miles north of Nellore. (*Codavaloor.*) The temple of *Nāgeśvara* here is said to have been built by a Chola king. There is a temple of *Śrīdharasvāmi*, about 300 years old, with an "illegible" inscription in it. There is also an "illegible" inscription on a white stone in a tank.

Kōvūru;—3½ miles north of Nellore. (*Covoor.*) Four old temples. Those of *Kodaṇḍarāmasvāmi* and *Malleśvarasvāmi* are fabled to have been built by Janamejaya. They contain "illegible" inscriptions.

Mādarāza Gūḍūru;—8 miles south-south-east of Nellore. (*Maudaraus Goodoor.*) Two old temples.

Mūlapēṭa.—Close to Nellore. The temple of *Mūlasthāneśvara* is said to be old.

Padaputtēru;—13 miles north-west of Nellore. In front of the Vishṇu temple here, is an inscription.

Pariṇi;—16 miles north-north-east of Nellore. (*Pooreny.*) An old temple of *Rāmaliṅga*, with inscriptions.

Raṅganāyakalapēṭa.—A hamlet of Nellore. (*Runganaikloopetta.*) An old temple of *Raṅganāyaka*, with a number of inscriptions on the walls.

Vellaṇṭi;—10½ miles west by north of Ellore. (*Elluntee*). An inscribed stone in front of the temple of Vishṇu.

Vīravallūr;—15 miles north-east of Nellore. In the middle of the village is a white stone bearing an inscription not as yet deciphered.

Rāpūr Taluk.

Ālturti;—(see p. 145). Another correspondent describes an inscribed slab standing in front of a temple of Vishṇu.

Gūḍūr Taluk.

Penubarti;—7½ miles south by east of Nellore, 17½ miles north-north-east of Gūḍūr. (*Paṇoobuity.*) A Śiva temple, in front of which is a stone bearing an "illegible" inscription.

Veṅkaṭagiri Zemindari (page 147).

Mallām;—36 miles due east of Veṅkaṭagiri, 4 miles from the sea-coast. There is a temple here dedicated to *Svāmināthasvāmi*, which is said to have been built by a Chola king. It is said to be highly sculptured and to have a gopura built entirely of black granite. There are a number of inscriptions in various characters, but none of them able to be deciphered. There is also an old temple of *Mārkaṇḍeya* in the village.

CHINGLEPUT DISTRICT.

Tiruvaḷḷūr Taluk.

Tiruvūr;—½ mile south of the Railway, 22 miles west of Madras. (*Trivoor.*) An old temple in a ruinous condition with inscriptions round the prākāra and in front of the temple. The following three inscriptions are on stones in front of the temple:—

(1.) Gift of money and lamps by the agent of Tirumala Nāyakka of Madura. The cyclic year *Sarvajit* only is given, which must be the year A.D. 1647.

(2.) A private grant in Ś.Ś. 1641 (A.D. 1719), during the reign of "Kṛishṇadeva Mahārāya," otherwise called "Doḍḍa Kṛishṇa Rāja" of Maisūr.

(3.) A private grant in Ś.Ś. 1664 (A.D. 1742), during the reign of "Immaḍi Tamma Rāya Mahārāyar." This is Chikka or Immaḍi Kṛishṇa Rāja of Maisūr.

Chingleput Taluk.

Page 189. Palāvaram.—Major Taylor, Station Staff Officer at this cantonment, has lately discovered a stone, a yard square, bearing an inscription in Old Tamil. It has been deposited in the Madras Museum. The inscription belongs to the early part of the eleventh century, and is dated in the fifteenth year of the Chola sovereign Rāja Rāja. It records a grant of lands to the temple at Ālattūr, which is stated to be in the *Puliyūr Koṭṭam* (one of the Kurumbar Divisions). The fame of Rāja Rāja is said therein to be spreading over *Kollam* and *Kaliṅga*, as well as other provinces.

TRAVANCORE.

Achiṅkōvil;—38 miles east-north-east of Quilon, in a pass in the hills, 15 miles north-west of Kuttālam (*Courtallum*) in the Tinnevelly District. (*Achincovil.*) A very ancient temple.

Mavalikarai;—25 miles north of Quilon. (*Mavillykurrey.*) A fort, about 2 miles in circumference, having in the centre an old temple.

Periyaṅkōvil;—9 miles due west of Kuttālam (*Courtallum*) in Tinnevelly District. A temple of great antiquity, standing in the pass to which it gives its name.

Śeṅganūr;—29 miles north of Quilon, on the south bank of the Pambay river. (*Chunganoor.*) An old temple dedicated to *Mahādeva.*

Tiruvala;—34 miles north of Quilon. (*Teruwulla.*) A large and old temple, said to be second in importance only to that of Trivandrum.

Tiruvaṅkōḍ. }
Tiruvāṅkōḍ. } (P. 261.) These two places are one and the same.

TRICHINOPOLY DISTRICT.

Pudukōṭṭai State.

Parayūr;—5 miles west-south-west of Pudukōṭṭai. (*Paraioor.*) A fine temple, built on a rock, with a natural fountain. *Pharoah's Gazetteer* (p. 431) mentions a curious natural phenomenon in connection with this.

Tirukunnan;—1½ miles west of Pudukōṭṭai. (*Tirkornum.*) A fine temple.

Tiruveṅkuḷam;—4 miles east-south-east of Pudukōṭṭai. (*Tirruvencolum.*) A large temple.

APPENDIX A.

Page xxvi, line 18. *For* "A.D. 1459" *read* "A.D. 1449."

APPENDIX A.

NOTES OF ANTIQUITIES IN THE PALNĀḌ TALUK OF THE KISTNA DISTRICT.

THE Palnāḍ is an interesting tract of country lying on the right bank of the Kṛishṇā, commencing from a point about 120 miles from the sea; bounded on its north and west sides by about 75 miles length of the river, and having its south and east sides shut in by hills and forest land.

Geologically this tract is important, as it contains a large quantity of marble which in many places flows up to the surface in long regular ridges, and imparts to the scene a very peculiar and characteristic appearance. Of this stone were sculptured the celebrated marbles of the Amarāvatī Tope, distant about 35 miles due east on the south bank of the Kṛishṇā. The Palnāḍ measures something over 1,090 square miles in area and may be described as an undulating rocky country, interspersed with hills and low forests, dry, and thinly populated. It is seldom visited by Europeans as it lies entirely out of the beaten tracks, is in a remote corner of the district, and is included in the district revenue charge of the Native Deputy Collector. After reading the account written by the late Mr. Boswell of the antiquities and interesting places of the Palnāḍ, published in his Report on the antiquities of the Kistna District (*in G.O., Revenue, of 7th November* 1870), I felt a strong desire personally to visit the locality and examine the places described; but was unable to do so till the middle of February 1879. Starting from Guṇṭūr on February 13th, I reached the southern boundary of the Palnāḍ on the 20th, travelling leisurely and pursuing the route through the Mēlvāgu Pass. While on my homeward journey on March 17th my tour was unexpectedly cut short by a sudden emergency, and I had to leave the taluk without visiting all the places I was anxious to inspect. I mention these dates for the benefit of future travellers, who may find the information useful. It must be remembered that the ensuing notes were taken when my time was much occupied with office-work, and that they have no pretensions to be considered exhaustive.

The great historical interest of the Palnāḍ centres in the chiefs known as the "*Palnāṭi Vīralu*" or Palnāḍ Heroes, whose memory is fondly cherished by all the inhabitants. Temples were erected in their honor, poems have been written recounting their deeds, Hindus and Mussalmans vie with one another to do them reverence on their grand festival day once a year, villages are named after them, and songs sung, and the villagers are never tired of narrating the legends to visitors and pointing out the localities where each event is said to have taken place. Being anxious to have as complete an insight as possible into the traditions of the country, I obtained the loan of a copy of the latest poem on the subject, written by Muḍigoṇḍa Vīrabhadra in 1862, which was said to embody in full the local legends that had been handed down from father to son; and I found that my interest in visiting the country in question was very greatly stimulated by a perusal of the story. For, besides the natural interest aroused by personal visits to places alluded to in such legends, I found that my knowledge of their favorite romances at once established friendly relations between myself and the villagers with whom I came in contact; and I shall not readily forget the kindly courtesy I met with at their hands.

As a preliminary, therefore, to a slight sketch of some objects of archæological interest in the Palnāḍ, I give a summary of the poem relating to the Heroes. Everything in the Palnāḍ is so bound up with these stories that it is impossible fully to appreciate the antiquarian lore of the place without first comprehending the traditions which lie nearest the heart of the people. The summary, moreover, though very slight, will convey an idea of the form of many other local poems in Southern India, which it would perhaps be well by and bye to introduce to European residents in some palatable shape.

I think there is every reason to suppose that the legend is founded on fact; and, though the exact date of these Palnāḍ chiefs is not easy to be arrived at, my impression is that they flourished in the earlier portion of the 14th century A.D. As stated below, the date given to me as traditional by an old Brahman at Kārempūḍi, the site of the Heroes' temples, is A.D. 1386. An inscription on a maṇḍapam in the

principal temple says that that portion of the building was erected in A.D. 1333.[1] On another small maṇḍapam is an inscription of A.D. 1318–28 (one figure is illegible); while a slab bearing date A.D. 1396 records the result of a religious dispute, which was decided by some chiefs styled "*Palnāṭivāru*"—which term may mean the Heroes themselves, their descendants or successors, or even simply the "people of the Palnāḍ."

Shortly the story runs that one Doḍḍa Nāyuḍu, chief minister to the sovereign of the country, Alugu Bhūpati, had a son named Brahma Nāyuḍu, who became minister to Alugu's successor Narasiṁha. But, being badly treated by the sovereign owing to the intrigues of a wicked and unscrupulous woman named Nāyakurāla, Brahma Nāyuḍu revolted, seized the king's two sons, and left the country. Returning after seven years, he demanded half the kingdom for the two princes, and, being refused, a war was declared, in which, after hard fighting, Brahma Nāyuḍu was successful, and the royal family were extirpated. Brahma Nāyuḍu's son Bāluḍu is the popular pet. He is represented as a brave and dashing youth, inured to every deed of daring, and beloved by all around him.

ANALYSIS OF THE TELUGU MS., "PALNĀṬI VĪRULA BHĀGAVATAM," OR "BALLAD OF THE PALNĀḌ HEROES."

NOTE.

[The poem was written by Muḍigoṇḍa Vīrabhadra in 1862. It is founded on the local traditions of the Palnāḍ country, and on previous poems on the same subject. Mr. C. P. Brown in his Telugu-English Dictionary often refers to these poems, one of which was examined by H. H. Wilson amongst the Mackenzie MSS. (Vol. I, p. 305). Wilson places the date of these wars at A.D. 1080–1087, "which," Brown remarks (p. xi), "is too early." An old Karaṇam at Kārempūḍi in the Palnāḍ quoted to me a verse, which he said he remembered by rote from the traditional romance of the country. It runs thus: "*Gaja nabhaguṇa chandruni Śaka varashaṁbuna Palnāṭi Vīra samaram aḍaṅgen*" (for—*genu*). This gives the date of the end of the war as Ś.S. 1308 or A.D. 1386. On the other hand, an inscription on a pillar of one of the temple maṇḍapams, which in that inscription is called the "Maṇḍapam of the Kārempūḍi Heroes," is dated Ś.S. 1255 (A.D. 1333); while a detached piece of a pillar bears an inscription which seems to show that the temple was in existence in the decade A.D. 1318–1328; the last figure is obliterated. Local chieftains in the Palnāḍ would probably be more powerful under the sway of the Gaṇapatis of Oraṅgal than under that of the Reḍḍi sovereigns of Koṇḍavīḍu in their immediate neighbourhood, whose kingdom lasted from A.D. 1328 to 1427.

The poem is dedicated to one Śaṅkara Ullayya, who seems to be a descendant of the Palnāḍ heroes, and at whose request it was written.]

THE STORY.

I.

There is a city called Pāla Māchapuram.[2] Vishṇu is worshipped there as "Chennarāyaḍu"[3] and Śiva as "Mallikārjuna."[4] It was ruled over by an emperor Kārtavīryārjuna,[5] seven generations after

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[1] In this inscription the temple is called the "*Temple of the Kārempūḍi Heroes*," but it is not stated that the temple was erected *in their honor*. It is just possible that the donor may have meant to imply simply that the Heroes worshipped there.

[2] "*Māchapuram*," now known as Macharla, in the centre of the Palnāḍ country. "*Pāla*" (or "milk") on account of the prevailing stone there being a creamy colored marble? The Amarāvati sculptures are executed out of this marble, which was transported for the purpose from the Palnāḍ. Brown gives *Pallināḍu* as the correct spelling for the name of the whole tract. The official spelling is (Tel.) *Palnāḍu*, (Eng.) *Palnad*.

[3] "*Chennarāyaḍu*," a Telugu title of Vishṇu, under which name many temples are dedicated to him.

[4] This is the name under which Śiva is worshipped in many temples about this country. The great temple at Śrīśailaṁ is dedicated to the same deity. Śrīśailaṁ is only 26 miles from the western border of the Palnāḍ.

[5] "*Kārtavīryārjuna*," king of the Haihayas. The *Vishnu Purāṇa* (Wilson's edition, IV, 21) states that he had 1,000 arms and a golden chariot that went of itself wherever he willed. He ruled for 85,000 years. Many wondrous deeds are related of him. The Haihayas are said to have been a Scythian race. "The Vishṇu Purāṇa represents them as descendants of Haihaya of the Yadu race (Lunar), but they are generally associated with borderers and outlying tribes." They took Benares, but were afterwards driven back. Kārtavīrya is said to have been defeated and had his arms cut off by Paraśu Rāma. (*Dowson.*)

whom came Sundara Chakravarti,[1] whose eldest son was named Alugu Bhūpati. The ministers of these sovereigns belonged to the Vellama caste. The chief of these was Dodda Nāyudu.

Dodda Nāyudu married Śīlamma, and had five sons, Peddanna, Brahma Nāyudu, Perinīdu, Śūrinīdu, and Mallinīdu.

Alugu Bhūpati married (1) Vīra Vidyā Devī (also known as Mailamma) and (2) Bhūrama Devī. As neither of these had a son, Alugu adopted Peddanna, eldest son of Dodda Nāyudu and Śīlamma, although he was of a different caste, Alugu being a Kshatriya and Peddanna a Śūdra Vellama.

When Peddanna came of age, Alugu Bhūpati determined to marry him to a Kshatriya girl, and sent heralds to the kings of many countries (such as Mālava, Koṅkaṇa, Drāviḍa, Matsya, Kaliṅga, Videha, Sindhu, Baṅgāla, Kārūśa, Kosala, Trikarta, Vidarbha, Pulinda, Lāta, Pāñchāla, Varāha, Madraka, Daśārna),[2] all of whom however refused to give their daughters in marriage to a man of the Śūdra caste. At last the heralds came to Chandavōlu[3] "in the Andhra[4] country," and there a Brahman recommended them to go to the king Kañcharla Kṛishṇa Gandharva, a Kshatriya, and obtain his youngest daughter on the pretence that the prince Peddanna was a man of his own caste.

The heralds went to Kañcharla[5] (described as a magnificent city), and passed through the various gates till they came to the hall of audience and saw the king. The heralds, who were Brahmans, ignoring the adoption, told the king that their lord, a Kshatriya, wanted to marry his eldest son to this king's daughter Mukta Lavāṁbā. The king gladly consented.

The heralds returned to Māchapuram and told the king, who, after getting ready a procession with great pomp, set out with Vīra Vidyā Devī and Peddanna, and travelled to Kañcharla. The marriage duly took place, and Vīra Vidyā Devī returned to Māchapuram, leaving Peddanna at Kañcharla.

It happened in course of time, that the sons of king Kṛishṇa Gandharva, a hundred in number, thought badly of Peddanna, saying that he was weak and cowardly, and the latter, hearing of this undeserved scorn, determined to undeceive them. One day therefore, at a hunting party, Peddanna gave them such tokens of his prowess that they all admitted his superiority, and, terrified by his threats, consented to allow him to brand each and all of them on the thigh.[6]

Shortly after this, at a durbar held in the palace, a bard attached to the Palnād family, while extolling the valour of Peddanna in the presence of all the princes, foolishly let it be known that he belonged to the Śudra caste. The princes, filled with rage, having told this news to their father, they one and all counselled to slay Peddanna for his deceit; but the princes were afraid to attack him, knowing his strength and valour. King Kṛishṇa then hit on a stratagem. He reminded them that he possessed a colt of furious and ungovernable temper, which was born of a *Gandharva*[7] horse at the black-tank of Kañcharla, and said

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[1] The reader must not be led away by these high-sounding names. "*Chakravarti*" means a sovereign having universal dominion; whereas this Sundara, father of Alugu ("*Bhūpati*," "Lord of the Earth"!), was a local chieftain of no great power and possessing little territory. But the poetical imagination may be allowed a little scope. All through the work the chief, his family, his country, chief town, soldiers, &c., are glorified into—an universal sovereign, lands on which the sun never sets, cities built of gems, whose streets were paved with gold, and every inhabitant dressed in silks and satins, armies in number as the sand of the sea, and so on. It is pretty but untrue.

[2] The poet has here inserted a number of names of countries of ancient India. They occur in the *Mahābhārata*. *Mālava* (= Malwa), *Koṅkaṇa, Draviḍa, Kaliṅga, Sinde, Bengal, Kośala,* are all well-known names and need no explanation. *Matsya* is mentioned in the *Mahābhārata* and its people called the Matsyas, but their locality is doubtful. *Videha* is Tirhūt. *Kārūśa* was somewhere near Malwa. *Trikarta*, called *Trigarta* in the *Vishṇu Purāṇa*, was a hill State not far from Kashmir, and its people were mountaineers. *Vidarbha* is Berar. *Pulinda* appears never to have been the name of any particular fixed territory. The expression "The Pulindas" was apparently one of several similar terms given to any barbarous tribe or abject race. *Lāta* (*Larice*—Ptolemy) is Khandeish and part of Gujarāt. *Pāñchāla* was the country north and west of Delhi, between the foot of the Himalaya and the Chumbul. *Varāha* is a tract near the source of the Kṛishṇa. *Madraka* is mentioned in the "*Mahābhārata*,' but its locality seems doubtful. *Daśārna*, a tract about the river of that name in Bandelkhand. Further information will be found in H. H. Wilson's "*Vishnu Purāṇa*" edited by Hall.

[3] *Chandavōlu* is a considerable village in the Kṛishṇa Western Delta. It was possibly of greater importance in former years. Close by it were found buried a number of Buddhist or Jaina copper images now in the library at Bezvāda; and a few years ago were discovered near the village several large masses of pure gold, probably the remains of jewels, &c., melted down and buried during a period of disturbance in the country. Fourteen miles north-east is the ruined Buddhist *Stūpa* of Bhaṭṭiprōlu. Chandavōlu is nine miles from the present seacoast.

[4] This term is generally used as synonymous with the Telugu country. The Āndhra sovereigns were a very powerful race in the earlier part of the Christian era.

[5] *Kañcharla*. I cannot identify this place, but it may be a village called Kañchala on the Muniyēru river, a tributary of the Kṛishṇa almost opposite Amarāvati.

[6] The poem states that the princes accounted to their wives for the branding by saying that it was a custom of their ("the southern") country, and that Peddanna being a north-country-man had naturally no such mark. This would seem to imply that Kañcharla was south of the Palnāḍ. If so, the Kañcharla suggested above, on the Muniyēru, would not apply to the place in question.

[7] The *Gandharvas* are heavenly musicians, spirits. They are the husbands of the *Apsaras*. Their celestial cities are described as being very splendid. The intention here is to imply that the colt was a supernatural animal.

that he would give this horse as a present to Peddanna. It would certainly kill him, as it had killed 3,000 men before; and the princess, his wife, would burn herself on his pyre. Thus, in the death of both, would the disgrace be wiped out.

The king accordingly gave Peddanna the wild horse; and Peddanna, mounting it, was carried up to the sky and visited the court of Indra, who received him kindly and directed him to slay the treacherous princes.

Meanwhile the people vainly searched for him, and, concluding that he was dead, prepared the funeral pyre for his wife Lavāṁbā's *sati*. When all was ready the princess, loudly lamenting her lord's decease, bravely ascended the pyre; when Peddanna, descending rapidly from the sky, leant over his horse's neck and hung down his turban-cloth. The princess seized it, and, mounting, sat beside him. Then the demon-horse proceeded to destroy Kañcharla. He razed all the palaces, houses, and temples to the ground, and slew thousands of the people; while the king and all his armies, vainly attempting to stay his vengeance, were defeated and killed.

When the destruction was complete the horse, still carrying Peddanna and Lavāṁbā, proceeded towards the Palnāḍ country.

When they arrived at Pāmugaḷḷu, a place full of worshippers of Śiva, the prince and princess lay down to sleep on a black smooth rock near the town. The faithful horse kept watch, and a lengthy conversation is recorded which he had with a miraculous cock during the long hours of the night. The cock, it appears, was an enchanted robber and of very great strength, so that it had no equal in the fight.

Next morning the horse conveyed the couple to the mountain Nāgārjuna, where they worshipped "the saints in its caverns," and thence travelled home to Māchapuram. They were received with great rejoicings by the king and his wife, Peddanna's own mother Śīlāṁbikā (Śīlamma), and all the courtiers and people of the city.

II.

[The Second Part commences with a narrative of the birth of Sīlāṁbā's second son Brahma Nāyuḍu, making him out to be a miraculous child, in fact Vishṇu himself. The story is all told in a most exaggerated style. It ends by repeating the names of Doḍḍa Nāyuḍu's sons, *i.e.*, Peddanna, Brahma Nāyuḍu, Perinīḍu, Śūrinīḍu, and Mallinīḍu.]

Peddanna, as narrated, married king Krishṇa Gandharva's daughter Mukta Lavāṁbā. Brahma Nāyuḍu married Vaithāṁbā, sister of one Perinīḍu. She is also known as Īdamma. Perinīḍu married Gauramma. Śūrinīḍu married Śīramma. Mallinīḍu married Māchamma.

On a certain day king Alugu Bhūpati was advised by his wise Brahmans in durbar to go on a pilgrimage to the sacred places; and he did so, taking with him his minister, Doḍḍa Nāyuḍu, the latter's sons, and a crowd of attendants. They visited all the sacred places of the north, and bathed in the holy rivers, returning at last to the Krishṇā, where they halted at Amarāvatī. While there one morning Brahma Nāyuḍu and Perinīḍu were bathing near the Amareśvarasvāmi temple, when a Brahman came and asked for alms. Observing that he had no mark on his forehead, contrary to the usual custom, they asked him the reason for this. The Brahman replied that he lived at Chandavōlu,[1] where there reigned a king who possessed some sparrows of such strength and boldness that they used to attack the Brahmans in order to eat the pounded rice with which the black marks were made; and as in doing so they made terrible wounds on the Brahmans' heads, the latter had given up wearing their customary marks.

The princes, becoming jealous of the power of this king, disguised themselves as Brahmans and proceeded to Chandavōlu to the royal palace. The king was named Dhavala Saṅkhya. The sparrows at once attacked them, but the princes beat them off. Then the guards of the palace challenged them to fight for killing the sparrows, and both parties went together to the hall of audience. A combat was arranged and the king decided that if the princes won he would give his daughter to their sovereign, but if the guards won, the Palnāḍ chief's daughter should be given to him. This was agreed on by all parties. The combat then took place in the presence of the king, Perinīḍu fighting the two guards alone and killing them.

The king, however, became enraged at the death of his followers and gave the signal for his soldiers

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[1] See note 3, p. iii.

to attack Perinīḍu. They did so; but Perinīḍu's strength was such that he slaughtered them all single-handed. The king fled to his palace and made terms, and Brahma Nāyuḍu consented to a peace being concluded on condition of receiving the Chandavōlu king's daughter for his sovereign. This was agreed to, and the princes returned to Alugu Bhūpati and informed him of what had taken place.

Alugu Bhūpati set out with great pomp for Chandavōlu for the marriage ceremonies, and was met by king Dhavala Saṅkhya with due honor. The marriage took place at Chandavōlu, the king's daughter Mailāṁbā receiving five villages in dowry, besides cloths, ornaments, and cattle.

Alugu Bhūpati remained some time at Chandavōlu which is near the sea, and after building three villages in honor of Doḍḍa Nāyuḍu, Silāṁbā and Perinīḍu, went to Koṭāppa Koṇḍa,[1] otherwise called Yellamaṇḍa hill, to worship Śiva. On his return to the Palnāḍ with his new bride he halted at the Nāgilēru[2] river and built two temples, one to Śiva and one to Vishṇu, and a city which he called Gurzāla,[3] from the *Guruganga* creepers there; and so pleased was he with Gurzāla that he made it his chief town.

[One Teppala Nāyuḍu is here introduced into the story; but it is not clear who he is.]

Brahma Nāyuḍu's wife had a brother named Kanamanīḍu, who became closely attached to Brahma Nāyuḍu.

At this time Vīra Vidyā Devī, the king's first wife, gave birth to two sons, Narasiṁha Bhūpati and Kanna Maheśvara; and Bhūramma Devī, the second wife, also gave birth to two sons, Gatha Perumalu and Jetti Perumālu.

It happened one day that Doḍḍa Nāyuḍu and Teppala Nāyuḍu, being on a hunting excursion, camped near Narlakoṇḍa, where a farmer presented them with some seeds which they took home and sent into the harem. The women desiring more, Teppala Nāyuḍu took a number of his followers and plundered the farmer's fields, taking a rich booty of the same grain to Gurzāla. The unfortunate farmer complained to his sovereign, who thereupon sent a hostile message to king Alugu Bhūpati. Doḍḍa Nāyuḍu was accordingly sent with an expedition to Narlakoṇḍa together with Teppala Nāyuḍu; and the march of the army is described in highly vivid colors. In the battle which ensued the army of Narlakoṇḍa was utterly defeated, their king slain, and the town and palace plundered. The conquerors then returned in triumph to Gurzāla and there was peace for a time.

Afterwards Vīra Vidyā Ḍevī, or Mailamma again gave birth to two sons, who were called Bālama and Dēvulu.

III.

The heroine of the story is now introduced.

In the village of Kamalapāḍu, one day, a poor farmer while engaged at work in his field found a female child lying deserted in a hedge. He rescued her, took her home, and brought her up as his own daughter. On the very same day he happened to discover a great store of buried treasure in his field, and making good use of this, he by-and-bye became very rich. The child was named *Nāyakurāla.*

When she came to years of maturity, her adoptive father gave her in marriage; and soon after, all her relatives dying, she was left sole mistress of the immense wealth of her father and husband. She used her property to good advantage, lent money in usury, and acquired such great possessions that at last she became a person of great influence and power in the country, and was introduced to the court of king Alugu Bhūpati, where she became a constant friend and adviser of the king. She was however at heart a very bad woman, and owing to her machinations the palace, formerly so peaceful, became a scene of constant strife. She caused the king to quarrel with Doḍḍa Nāyuḍu, and the latter resigned the seals of his office as prime minister to his second son Brahma Nāyuḍu, who abused his power by murdering first the king, and afterwards his own father Doḍḍa Nāyuḍu.[4]

Brahma Nāyuḍu then crowned the king's eldest son (by Mailamma) Narasiṁha Bhūpati, and became the chief man in the kingdom, the new king being entirely dependent on him.

Nāyakurāla's ambition and malice knew no bounds; and on one occasion, when king Narasiṁha was

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[1] *Koṭappa Koṇḍa,* a precipitous hill with a large Śiva temple on the summit, much resorted to by the pious, situated 29 miles west-south-west of Guṇṭūr, and 5 miles south of the taluk head-quarters Narasaravupēṭa.

[2] The *Nāgilēru* is a tributary of the Krishṇā, and the principal river in the Palnāḍ country.

[3] *Gurzāla* is one of the chief towns of the Palnāḍ, lying about 6 miles west of the Nāgilēru stream and 8 miles south-west of Dachēpalle, the present taluk head-quarters. Its name signifies "Diamond city."

[4] Thus at least I infer from the context, which says that Brahma Nāyuḍu "caused his father Doḍḍa Nāyuḍu to accompany the king to heaven."

on a hunting expedition and became much distressed and parched with thirst owing to the great heat of the sun, she arranged that he should unexpectedly arrive at a shady bower made on purpose for him by herself, where he found all that the heart of man could desire—cool shade, a bath prepared for him, excellent food, and the rest he so much required. So pleased was the king with his entertainment that he consented to the request of Nāyakurāla that she should rule the kingdom for a few hours without interference. This agreed on, they returned together to Gurzāla.

Shortly afterwards Nāyakurāla claimed her reward, and the king handed over the government to her. She secretly issued her orders, plundered the whole country side, and pouring immense stores of wealth at the feet of the king, told him that that was the sum which, if the country were properly governed, he ought to receive *daily*. She persuaded him that Brahma Nāyuḍu was faithless and deceiving, and that he himself seized all the nation's wealth. In this way she induced the king to confide entirely to her, and to turn aside from his trust in Brahma Nāyuḍu. The latter however turned the tables on Nāyakurāla by himself supporting and feeding all the people she had despoiled, and thus gaining their love and devotion.

Nāyakurāla now plotted to destroy the young princes Bālama and Dēvulu, and partially succeeded by her arts. Daily inciting them to evil deeds, she persistently poisoned the king's mind against them; and at last brought matters to a crisis by inducing them to kill a bird that always overshadowed and protected the king. In affected indignation and sorrow she declared to the king that the boys were not fit to live. Narasiṁha Bhūpati accordingly decreed their death. He entrusted their murder to Nāyakurāla, who shut the boys up in a large wooden chest and ordered her servants to burn it in a field.

But Śīlamma, their grandmother, discovered the plot, and before the box left the palace her servants drew it up to the upper windows, rescued the princes, and filled it with stones. They then let it down again, and it was taken to a forest hard by and burnt; while Śīlamma summoned Brahma Nāyuḍu, who took the two princes and went to his own village. He then openly threw off all allegiance to the king, rallied the inhabitants of ninety villages, and with a vast company left the city of Gurzāla for ever. They journeyed a short distance and built a splendid new city, which they called Mācharla,[1] on the banks of the Chandravaṅka, with magnificent temples dedicated to Vishṇu and Śiva. Kanamanīḍu, too, built himself a handsome palace on the summit of a hill close by called Kottalamiṭṭa.

Brahma Nāyuḍu then made a division of the kingdom between the two young princes Bālama and Dēvulu, and became their joint minister, with complete power.

Now it so happened that the wives of the five Nāyuḍu brothers, sons of Doḍḍa Nāyuḍu, had no children; and being distressed at their condition, they assembled six other women of different castes, and together made a solemn propitiatory ceremony to Vishṇu. The priests directed each of the women to eat a certain fruit, and Īdamma, the wife of Brahma Nāyuḍu, obeyed. The four other princesses, however, refused to eat the fruit, but the other six women followed Īdamma's example. It thus happened that in course of time Īdamma and the six women were blessed each with a son, while the four princesses remained childless.

Īdamma's child was born under a very unlucky star, and when the astrologers told Brahma Nāyuḍu of this, he condemned the child to be carried away to the forest and left in a cave to die. He entrusted Kanamanīḍu, his faithful vassal, with this work. Kanamanīḍu took the boy to the jungles, but his heart failed him at the last; and as he sat wailing and lamenting and uncertain how he should act, it happened that Perinīḍu, travelling home on his way from Chandavōlu, passed close by the place. Perinīḍu heard a sound of crying and calling, and, thinking that it proceeded from devils, he attacked Kanamanīḍu, whom he had not before seen. A great fight ensued, which, however, ceased on mutual explanations being offered, and Perinīḍu carried off the boy alive to his own house.

IV.

The Canto commences by enumerating the sons of the seven women lately alluded to. Īdamma's son was named Bāla Nāyuḍu. The others were respectively named Manubōtu[2] Rāja, Doranna, Vīraḍu, Terkuḍu, Chendanna, and Mañchanna. These seven children were brought up together at Perinīḍu's house.

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[1] *Mācharla* is 14 miles south-west of Gurzāla. It contains some fine temples, and is a well-built, prosperous town. I regret that, while there, I was too ill to make any careful notes of the objects of interest there. But it is well worth a visit to any one travelling in the neighbourhood.

[2] *Manubōtu* = "bison."

A few years later, Kanamanīḍu (who is henceforth generally called Kanama Dāsu[1]) being one day seated before the throne of Brahma Nāyuḍu at Mācharla, in the presence of all the princes,, called to him his daughter Mañchela, a little girl, and proclaimed aloud that he wished to marry her to a youth of some high family. Perinīḍu, hearing this, sent for his nephew, Brahma Nāyuḍu's son, who had been so opportunely rescued, and who had ever since been living concealed in Perinīḍu's house; and on his arrival, caused him to sit by his uncle. Brahma Nāyuḍu recognised his son and was struck with amazement, as he had thought him dead; but Kanama Dāsu then disclosed the whole story and narrated how Perinīḍu had rescued the lad and brought him up in his own house. The Chief, however, yielded to his superstitious fear, and again commanded him to be taken away and slain. With much lamentation the courtiers and followers led the boy to a broad stone outside the town, and there, for the second time, his life was wonderfully spared; for when Kanama Dāsu, true to his orders and despite the remonstrances of the by-standers, struck a violent blow at Bāla Nāyuḍu's head, the sword was shattered in his hand and fell to the ground in powder. Joyfully Bāla Nāyuḍu was led back to the court, and there, at the request of the courtiers, Brahma Nāyuḍu received back the boy into his own family.

Brahma Nāyuḍu then demanded Mañchelamma for his daughter-in-law, but her father Kanama Dāsu refused to give her in marriage unless he received as much gold as a cart could carry in seven "gadyas"[2] from Brahma Nāyuḍu's house to his own. Brahma Nāyuḍu at once consented and sent to him great masses of gold according to promise. (Kanamanīḍu is represented as being very avaricious over the matter.)

The marriage of Bāla Nāyuḍu and Mañchelamma was then performed with great pomp.

It so happened that, just at this time Nāyakurāla of Gurzāla, wishing to know how affairs were proceeding in Brahma Nāyuḍu's city and court at Mācharla, sent one Yellaḍu thither to spy out the land. But Yellaḍu was recognized, and being brought before Brahma Nāyuḍu, was questioned about the affairs of the king, his suzerain. The spy was sent back to Gurzāla unmolested, and gave very grand accounts of Brahma Nāyuḍu's greatness, of the wealth of his city and people, and of the beauty of Kanama Dāsu's palace on the hill.

Nāyakurāla was enraged at this vision of prosperity, and sent a large force of robbers and hill tribes to plunder Mācharla. But Kanama Dāsu defeated them, placed bags of sand on their backs, and drove them before him to Gurzāla. When he came near the city, Nāyakurāla came out in person and insulted Kanama Dāsu with opprobrious epithets, on which the latter pursued her with intent to kill her. But she fled before him and reached the palace in safety.

Meanwhile Brahma Nāyuḍu, finding Kanama Dāsu absent and being anxious, set out for Gurzāla on a pretext that he was about to visit the king, his sovereign. On arrival at Gurzāla he was graciously received by Narasiṁha Bhūpati, though Nāyakurāla tried vainly to destroy him in various ways. She dug a pitfall in the road, which he evaded, and she tried to poison him at a feast; but Brahma Nāyuḍu, though he swallowed the poison, suffered no harm owing to his miraculous birth.

After this feast the king and his guest repaired to the outer courtyard for sport, and found Nāyakurāla engaged in reviling Brahma Nāyuḍu openly before the people and holding him up to contempt. She was witnessing fights between several pairs of animals, and in each case dubbed the conqueror "Nāyakurāla" and the defeated one "Brahma Nāyuḍu." When Brahma Nāyuḍu heard this, he loudly blamed her conduct; and presently the tables were turned, and he had his revenge; for a cock that had been defeated and had accordingly been named contemptuously "Brahma Nāyuḍu," suddenly revived, and defeated in turn not only its late conqueror, but all opponents one after another.

Filled with anger at this event, Nāyakurāla boldly challenged Brahma Nāyuḍu to a grand battle between their champion cocks; and, after due preliminaries, the match was arranged. The terms were as follows; whichever of the two owned the defeated cock was to be deprived of all possessions, family, palaces, kingdom, and wealth, to journey forth into exile, cross the Kṛishṇā at Yēlēśvaraṁ,[4] and live in the jungle for seven years, only at the expiration of that period returning to family and kingdom.

Nāyakurāla at once bought up all the cocks in the Palnāḍ, so that Brahma Nāyuḍu could not even

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[1] *Dāsu* (? *Dāsyu*) = a servant or dependent.

[2] Two hours and twenty minutes.

[3] Cock-fighting is a recreation of which the inhabitants of the peninsula are passionately fond, and large sums of money change hands amongst the spectators—large by comparison in many cases, for those most interested are often miserably poor. Still they do not hazard to stake on the result what to them must seem a fortune; as Brahma Nāyuḍu and Nāyakurāla are here represented as doing, only with higher interests depending on the issue.

[4] *Yēlēśvaraṁ* is a ford over the Kṛishṇā at the west of the Palnāḍ country, south of the river known as the "*Pedda Vāgu*," which runs south of Dēvarakoṇḍa of the Nizam's dominions into the Kṛishṇā in Lat. 16° 32′, Long. 79° 17′.

procure a bird to fight for him. But luckily his brother Peddanna remembered the miraculous cock he had met with at Pāmugaḷḷu,[1] and Brahma Nāyuḍu set out on a journey to get it. The Fates befriended him, and he met with a man of such prowess and strength that, though obstructed at every step, he fought his way through a succession of foes, reached Pāmugaḷḷu in safety, and carried the cock back in triumph to Brahma Nāyuḍu.

All being now ready for the match, Bāla Gopanna, a friend of Brahma Nāyuḍu's, was appointed judge; and with great ceremony the cocks were loosed in the presence of the king and all the courtiers and people of Gurzāla.

To the amazement of all, Brahma Nāyuḍu's cock no sooner crowed than all the birds of Nāyakurāla fell down dead. Brahma Nāyuḍu was about to be proclaimed the victor, when Nāyakurāla bribed some sorcerers to help her, who threw such a spell over Brahma Nāyuḍu's cock that it died on the spot.

Then a great wrath filled the breast of Bāla Gopanna, and he fell upon all Nāyakurāla's armies and destroyed them single-handed. But meeting with her general Muvvala Bhīma, he declared that he could no longer live since the cock was dead, and at his urgent request Bhīma beheaded him.

Then Kanama Dāsu, who had started from Mācharla, thinking some evil had befallen Bāla Gopanna, came to the spot, and finding the corpses of both him and the cock, carried them to Brahma Nāyuḍu; and the chief, exercising his miraculous powers, restored Bāla Gopanna to life, and left him to govern the city of Mācharla, while he, Brahma Nāyuḍu, fulfilled his penance.

With an immense retinue Brahma Nāyuḍu set out from his home, and on his way met with several adventures. Amongst others he killed a tiger[2] which was really an enchanted Brahman, who resumed his human shape and promised him powerful aid. While they were crossing the river at Yēlēśvaraṁ, Brahma Nāyuḍu was attacked by an immense alligator.[3] He jumped down the animal's throat, remaining there for three days and nights, and at last emerged and rejoined the armies and his relatives on the river bank, the alligator, a bewitched female, resuming at the same time its human shape.

After marching for 20 miles, Brahma Nāyuḍu halted his forces and built a city, Mandaḍi,[4] in the forest, where they lived for three years, one Laṅkanna being made the military commander of the place.

When Nāyakurāla at Gurzāla heard of their prosperity, she sent a number of foresters and robbers to drive off the cattle of the new settlers. This was done and Laṅkanna was killed; but Kanama Dāsu defeated the enemy and drove them off.

Brahma Nāyuḍu after this was not satisfied of his own safety, and decided to cross the river southwards. He quitted Mandaḍi, forded the river at Dommarla Rēvu[5] with all his retinue, and arrived at Śrīśailam,[6] where they worshipped Śiva, the deity of the place.

There was at that time living at Śrīśailam a king named Makka Rāja, who asked Brahma Nāyuḍu to tell him his history. Brahma Nāyuḍu courteously consented, and after the narration begged the Rāja to lend him a crore of gold coins on the security of his all-conquering sword. But Makka Rāja declined this modest request, and in lieu of gold presented Brahma Nāyuḍu with 23 villages.[7]

Brahma Nāyuḍu then went to Tripurāntakaṁ[8] and resided there, building a temple to Vishṇu under the name of "Chennarāya" at Mārkāpuram. Afterwards he removed to, and lived at, Mēḍapi.

The seven years' banishment having expired, Brahma Nāyuḍu sent Rāchamalla (also called Āla Rāja or Āla Rāchamalla), the son-in-law of king Narasiṁha Bhūpati, to Mācharla, on a mission to the king. The reason for this selection was as follows:—There had been a great combat fought between Āla Rāchamalla and Peddanna owing to a quarrel arising out of a dispute between their respective grooms, and the fight was only put an end to by the peremptory interference of Brahma Nāvuḍu. But

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[1] See p. iv.

[2] The route from Macharla to Yēlēśvaraṁ lay across country, hilly, filled with rocks, and covered with scrub jungle, where to this day tigers are found.

[3] Alligators abound in this part of the river.

[4] This is strictly in accordance with the story as I have it, but Mandaḍi is not across the river at all, if the city here referred to is the place of that name in the Palnāḍ. It is only 4½ miles south of Macharla and 18 miles south-west of Gurzāla.

[5] *Rēvu* = "ford." *Dommarla Rēvu* is the ford at Dommarla Gunḍi, a village at the junction of the Dindi river with the Kṛishṇa. This confirms the idea expressed above (*note* 4) that Mandaḍi was in the Palnāḍ, for this particular ford is the exact one by which travellers from Mandaḍi to Śrīśaiḷam would cross the Kṛishṇā.

[6] Śrīśailam is the site of a very celebrated temple to Śiva under the name of "Mallikārjuna," on the Kṛishṇā river in the district of Kurnool (*see note*, p. ii).

[7] Their names are given. They are all situated in the eastern half of the present Mārkāpuram Taluk of the Kurnool District. The principal villages mentioned as included in this gift are Markāpuram, Dhūpaḍu, Chapalamaḍugu, Kolakula, and the group of Annasamudraṁ, Gaṇapavaraṁ, Tripurāntakaṁ, and Mēḍapi.

[8] See note 7.

although for the time they patched up a friendship, there was always really a feeling of hostility between Āla Rāchamalla and Peddanna; and Brahma Nāyuḍu, siding with his brother, selected Rāchamalla for a mission which he considered fraught with danger.

V.

After obtaining with some difficulty the consent of his father and mother, Āla Rāja set out on his mission, receiving from Brahma Nāyuḍu a necklace of "Tulasi,"[1] which he declared would render him invulnerable.

This present of Brahma Nāyuḍu's, however, was not intended to have its proper effect, for no sooner had Āla Rāja started than Brahma Nāyuḍu despatched his young son Bāluḍu after him, with instructions to get back the necklace by some stratagem. The boy set out, mounted on a fine ram, and overtaking Āla Rāja he challenged him to a jumping match. A river was selected, and Āla Rāja tried to leap it, but his horse's hind legs dropped into the water, while Bāluḍu's ram cleared it easily. Āla Rāja, therefore, according to agreement, stripped himself of all his jewels and ornaments; but Bāluḍu kept only the tulasi-necklace, and after assisting Āla Rāja to continue his journey, himself returned triumphantly to his father.

Meanwhile Āla Rāchamalla proceeded on his journey, reached Gurzāla in safety, and presented himself before his father-in-law. After the usual preliminaries, he stated the object of his mission, which was that half the kingdom should be peaceably given up to the princes Bālama and Dēvulu, and that the banished heroes should be allowed to return to their own country. The king, however, peremptorily refused, and threatened to make war on the exiles if they dared to press their request. In reply Āla Rāja recounted the bravery and power of Brahma Nāyuḍu, Peddanna, Perinīḍu, Mallinīḍu, Śūrinīḍu, Kanama Dāsu, Bāluḍu, and the rest; but Narasiṁha Bhūpati persisted in his refusal.

So Āla Rāja departed and went angrily to Charla Guḍipāḍu,[2] where he met Kanama Dāsu and declared to him that he would never return unsuccessful to the presence of Brahma Nāyuḍu.

Nāyakurāla now appears on the scene again; as usual, in the character of a murderess. She induced a Brahman to poison Āla Rāja, so that he died; and his wife, the king's daughter, being summoned from Gurzāla just in time to see him alive, called Kanama Dāsu to her aid, and carried his body to the king, whom she publicly reviled for his treachery. Then the pair returned mourning, with the body of the dead prince, to the court of the exiled heroes at Mēḍapi, and there the body was burnt and the widowed princess Vīrāṁbikā destroyed herself on the funeral pyre.

Then Brahma Nāyuḍu summoned all the chiefs, princes, and heroes, and in open conclave vowed vengeance against king Narasiṁha, Nāyakurāla, and their dependants; and all present swore to support him to the death.

Preparations were at once hurried on, and the army marched towards Gurzāla and camped on the left bank of the Nāgilēru. The armies of the heroes extended from Gārlapāḍu on the east, by Mēlāvagu on the south, to Mācharla on the west, and on the north to Pondugal. Gurzāla was thus almost surrounded.

[After a description of the army, the march, and the camp, the story reverts to young prince Bāluḍu, son of Brahma Nāyuḍu; and the whole of the rest of the canto is devoted to a description of his endeavours, successful at last, to induce his mother to allow him to join the army in the train of Brahma Nāyuḍu. Domestic scenes with his wife, and their conversations, arguments, entreaties, &c., are fully described.]

VI.

After taking leave of his wife and mother, young Bāluḍu proceeded on his journey to join the army of the Heroes, and came at last to the mountain Nalla Koṇḍa. Riding the wonderful ram mentioned above, he sprung to the summit of the mountain, whence he espied below him the splendid camp of the army of his father with the tents of the chiefs, &c. With one bound he leaped from the mountain on to the tent of Kanama Dāsu, which broke with his weight.[3]

Kanama Dāsu, burning with fury at this indignity, rushed from his tent; but when he saw Bāluḍu, he shed tears of joy and embraced him.

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[1] "*Tulasi*" the sacred Basil (*Ocymum sanctum*), a plant sacred to Vishṇu.

[2] Four miles south of Gurzāla.

[3] The tent, it would appear, was at Kārempūḍi, for to this day the people of that place point out a curious hole in the ground there which they say was made by Bāluḍu's ram's foot when he made this wonderful leap.

Bāluḍu then went forward and visited the princes Bālama and Dēvulu and all the leaders and chiefs. Finally he went to his father, who received him with great joy and told him the latest news of the campaign. It appears that a treaty had been concluded. After some conversation, Bāluḍu, being dusty and travel-stained, repaired to the banks of the river, intending to bathe. He did so, but as he bathed he saw that the water was tinged red as with blood. When he returned to the camp, he found that the conclusion of the treaty was being signalized by the preparation by king Narasiṁha of a great banquet, at which all the chiefs of Brahma Nāyuḍu's forces were assembled. Bāluḍu, however, loudly declared that the food was poisoned, and that it would be much better to die in battle than to perish so ignominiously at the hands of the enemy. All present warmly supported him, and the greatest excitement spread through the camp. Preparations were made for a great and decisive battle, and amongst other dispositions, Brahma Nāyuḍu authorized Bāluḍu and his companions at once to attack the enemy with all their strength. He sent away the princes Bālama and Dēvulu in charge of Kanama Dāsu to a safe retreat at Rājapuram.

Battle was joined, and Bāluḍu utterly defeated the army of the king and returned victoriously and full of joy to his father.

But the war was not at an end, for Bāluḍu had in mercy spared those of the enemy who fled from the field, and amongst others King Narasiṁha escaped in safety. He speedily called up reinforcements and returned to the attack, when there ensued another terrible battle. Fortune this time favored the sovereign's army, and, after performing prodigies of valour, Bāluḍu, his companions, and a vast number of Brahma Nāyuḍu's fighting men were slain, and the day irretrievably lost. The king himself however lost his life in this battle, and when the news reached the young princes Bālama and Dēvulu, they were so overcome with sorrow that they both died;[1] and Kanama Dāsu, their guardian, returned to the army.

The news of this victory quickly reached Gurzāla, and Nāyakurāla, thinking that a favorable opportunity had arrived for completing the destruction of the whole of Brahma Nāyuḍu's force, sent up further reinforcements to the seat of war. A third battle took place, in which Peddanna, single-handed, put to flight all the troops of the enemy. Shortly after this, another of the king's armies was signally defeated by Komma Rāja, who, however, was mortally wounded in the action and died soon afterwards.

Then followed a great and decisive battle, in which the whole of the forces on each side were arrayed against one another. The armies covered large tracts of country, and the poet describes Nāyakurāla as arraying her forces in four grand divisions to oppose the enemy.

Brahma Nāyuḍu's four generals were Perinīḍu, Gandu Kanamanīḍu, and Suṅkara Dama Nāyuḍu, whose forces withstood Nāyakurāla's four armies. Perinīḍu opposed the royal army of the east, Suṅkara Dama Nāyuḍu that of the south, Gandu Kanamanīḍu fought against the army of the west, and Kanama Dāsu against that of the north. A vivid description of the fight is given.

Perinīḍu defeated the army opposed to him, but was killed at Sannagaṇḍla.[2] Kanama Dāsu's four brothers were killed at Chintapalle,[3] but Kanama Dāsu himself defeated his opponents and returned to Brahma Nāyuḍu. The battle over, the chiefs deeply lamented the terrible loss of life, and Brahma Nāyuḍu, bent on raising to life again all his dead companions, directed Kanama Dāsu to collect all the bodies of the heroes together into one place and then go to Mēḍapi and bring up all the women, the wives of the slain. He then sent two women to procure all kinds of herbs and drugs. When they arrived, the chief performed the necessary solemn incantations and the dead rose up again and lived. They assumed the forms of devotees of Vishṇu and remained at Kārempūḍi. Then arrived all their wives at Kārempūḍi from Mēḍapi, and each recognized her husband standing before her alive, though changed. They all bathed in the Nāgilēru, and then stood humbly before their lord.

Brahma Nāyuḍu then set himself to erect many temples and shrines on the east of the Nāgilēru, where they are to be seen to this day;[4] and appointed Brahman priests to carry out the necessary worship.

Nāyakurāla now determined on one last attempt at conquest. She advanced against Brahma Nāyuḍu in person with all her remaining forces. But the latter sent out Kanama Dāsu to meet her; and in the battle which ensued Nāyakurāla's force was defeated and herself chased and at last captured. Bound

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[1] If this story is founded on fact, the probability is that the princes were murdered.

[2] Two miles east of Kārempūḍi (*see* pp. xvi, xvii).

[3] Two miles north-east of Kārempūḍi.

[4] At Kārempūḍi. This is a very interesting place and well worth a visit. The temples and detached buildings are numerous. Those on the east of the Nāgilēru stream are devoted to the honor of the heroes; they are now greatly ruined. (*See* p. xiii).

hand and foot she was taken to Brahma Nāyuḍu, whose magnanimity was so great that, in spite of all her misdeeds, he spared her life and forgave her.

And now the history comes to a close in a sort of grand transformation scene.

Brahma Nāyuḍu assembled the revivified chiefs, Nāyakurāla's followers, and those of his own family and friends who remained alive; and they all made a solemn procession and journeyed to Guṭṭikoṇḍa,[1] where they entered the great cave which contains at the end a stream of pure water from the Ganges.

Here he gave up his human shape and assumed his true divine attributes as Vishṇu himself, while the heroes, each plunging into the Ganges water, assumed the forms of the gods and went to heaven.

Alugu Rāja	took upon himself the character of		Indra.
Doḍḍa Nāyuḍu	do.	do.	Brihaspati.
Peddanna	do.	do.	Vishṇu's Chakra.
Perinīḍu	do.	do	Vishṇu's Chank.
Mallinīḍu	do.	do.	Śesha.
Bāluḍu	do.	do.	Brahma.
Kanama Dāsu	do.	do.	Nandaka.
Gandu Kanama Nāyuḍu	do.	do.	The Moon.
Sunkara Dama Nāyuḍu	do.	do.	Varuṇa.
Komma Rāja	do.	do.	Bhṛingi.
Āla Rāja Rāchamalla	do.	do.	Nandikesvara.
Bālama	do.	do.	Vīrabhadra.
Dēvulu	do.	do.	Gaṇeśa.
Rāja Narasiṁha	do.	do.	Kubera.
Nāyakurāla	do.	do.	Yōgamāva.

NOTES ON SOME ANTIQUITIES IN THE PALNAḌ.

The first halt after leaving Guṇṭūr is generally made at Fariṅgipuraṁ (13 miles to the west). A fine view of the Koṇḍavīḍu hills and the fortifications on them is obtained from the road. The Koṇḍavīḍu Hill Range is the site of a strong fort, said to have been built by the Reḍḍi chiefs, who succeeded Pratāpa Rudra II of Orangal in his sovereignty of the country south of the Kṛishṇā, and ruled from A.D. 1328 to 1427. Kṛishṇadeva Rāya of Vijayanagar got possession of it by stratagem from the Mussulmans who succeeded, and is said to have murdered 72 chiefs in the temple under the hill. The level country between the hill fort and the road to Fariṅgipuraṁ abounds in remains of archæological interest, which will repay careful examination. There are many ruins of fine temples and buildings, both Hindu and Mussulman, betokening former prosperity. One temple in particular, with a façade of columns, is very strikingly situated on the summit of a low hill, and stands out so boldly from the scenery that surrounds it that the spectator is irresistibly reminded of pictures, dear to the artist, of ruins of temples in Greece. At Fariṅgipuraṁ is a Roman Catholic establishment founded some 200 years ago; but there is nothing to be seen there in the way of remarkable sculpture, or any building of architectural interest. Some slabs of very roughly sculptured granite which lie near the church are said to have been brought from Koṇḍavīḍu.

Fourteen miles west-south-west of Fariṅgipuraṁ is the town of Narasarāvupēṭa, the head-quarters of the taluk. There is little to be seen here except the palace of the former Zemindar, which is a lofty building in the Mussulman style, of considerable pretensions, having a large durbar hall and a number of rooms decorated with elaborate carvings and paintings. In one room the whole of the walls are covered with paintings glorifying the Zemindar. It is said to have been built in the last century. There are some gardens, once carefully watered by means of brick-and-chunam troughs and channels, and a tank with a building in four storeys used for raising water to a height. The whole is surrounded by a fort wall. (*See Boswell's Report.*)

My next camp was at Rompicharla, 10 miles further on in the same direction, where there is a Travellers' Bungalow. It is a village on the main trunk road from Madras through Adaṅki to Secunderabad. It was formerly on the east side of the road, inside a walled enclosure. Now the village is

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[1] For a description of this curious cavern, *see* p. xvii.

outside this, on the west of the road. The old fort walls are to be seen, and inside them two temples, one dedicated to Vishṇu under the name of *Gopālasvāmi*, the other dedicated to Śiva.[1] At the Śiva temple are several Nāga stones, some intertwined, some single, some with many hoods, some with one. One has a body of a woman with a seven-headed snake as a canopy over her. They are worshipped once a year. Beyond the fort are two small shrines, outside one of which are two snake stones, one a double Nāga intertwined, the other a single one.

Ten miles north-west of Rompicharla was my next halting-place, BOMMARĀZUPALLE, amongst the hills. Here there is nothing of interest; but 3 and 5 miles from it respectively in a north-easterly direction lie the villages of Inimella and Chēzarla, where there are some ancient and important inscriptions. I was not able to visit these places myself, but the clerk whom I sent there states that the inscription at Chēẓarla is of great antiquity, and that he was quite unable to read the character. Unfortunately he brought me no copy of any of the letters. He took copies however of the Inimella inscriptions, which date from the days of the Cholas and Gaṇapatis.

From Bommarāzupalle our march lay through the fortified gap in the hills known as the *Nalla Guṇḍla Kanama* or Black Rock Pass, and we camped next at Mēlvāgu in a valley between the hills. A mountain stream, which gives its name to the village, runs down this prettily wooded little valley, and is surrounded, especially towards its eastern end, with very close forest said to be infested with tigers. I saw no trace of them however.

MĒLVĀGU.—The village lies 6 miles south of Kārempūḍi in the Palnāḍ, and boasts of a handsome Vishṇu temple now deserted. It consists of three parts; the garbhālayam with a gopuram, a maṇḍapam adjoining this and contained within the same walls, called the "Madhyaraṅgam" or "Kalyāṇa maṇḍapam," where celebrations take place, and an open hall with six rows of pillars, of six each, called the "Mukha maṇḍapam." One feature of this temple is deserving of notice. Although a Vishṇu temple, the sculptures on the pillars consist largely of emblems of Śiva. Figures of the liṅgam are common. This is unusual in the case of Vishṇu temples erected subsequent to the period of Rāmanujāchāri, the great Reformer, and it would seem that, if this was always a Vishṇu temple, the pillars must have been brought from elsewhere and put up with reckless indifference to the symbolism of the sculptures thereon.[2] A curious feature of the bracket capitals supported by the pillars is that each has, on the rounded front of the bracket, a serpent's head, hood, and neck, depicted as if the animal was rising from the inside of the pillar where the shaft joins the bracket. Outside on the walls of the main temple are found, as usual, here and there, sculptures of fish, &c.

At the other extremity of the village is a small insignificant-looking Śiva temple. Over the small door-way the square stone front is decorated with a group similar in design to the Gaja Lakshmi of Vaishṇava artists. But here the sitting figure is Gaṇeśa, and the elephants merely form an arch over him by interlacing their trunks.

Near this temple stands erect a sculptured stone, evidently of great age, but now neglected and the object of no veneration. I was told, however, that, as a sort of compliment, when the villagers come once a year to worship the goddess of a tree hard by, and to propitiate the serpents by offerings to the Nāga stones near it, they generally pour a little ghee and paint over this monument. The figure, like most of the village gods and goddesses, has four arms, carrying the sword, double-drum, trident, and *chakra*, but the head-dress is peculiar, as well as the shape of the head. The latter is very broad and thick at the chin. The head-dress is either a metal helmet surrounded with a turban and decorated with plumes, or a cloth turban with heavy folds falling on the shoulders, with plumes of feathers all round it.

I have mentioned the Nāga stones near. These are just outside the Śiva temple. Several carved stones have been placed round one of the rude rough-stone slab-chapels so common all over the south of India. Two of these are serpent stones. One is half-human, half-snake, a "Nāgendra." Another is a single erect Nāga. Besides these there are figures of Vināyaka or Gaṇeśa, of a four-armed village goddess that ought to have a name but has none; and of a man with a spear, also unknown by name or tradition to the people of the village. Close by is a tree with a number of stones placed round it, where Poleramma, the village deity, is worshipped once a year; but curiously enough there is no figure of this goddess under the tree.

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[1] There is an inscription on a stone south of the *dhvaja stambha* at this temple, dated Ś.Ś. 1479, *Piṅgala* (A.D. 1557), recording a grant made by a chief calling himself "Śrīman mahāmaṇḍaleśvara Komāra Kondrājayyavāru." On a stone east of the *dhvaja stambha* is an inscription recording a private grant,—no date visible.

[2] Like the great temple at Upper Tirupati, this was possibly a Śiva fane converted into a temple of Vishṇu.

In the centre of the village is a mud-and-branch hut of some size and pretensions, built over another figure of a village goddess. This is "Pāṭapāṭamma," sister to the aforementioned Poleramma.

A six-mile ride northwards through the Nāyakurāla Pass (*see above*, p. v) brought us to Kāreṁpūḍi,[1] the place so celebrated in the history of the Palnāḍ Heroes. It is full of interest.

KĀREṀPŪḌI.—The town stands on the left bank of the stream known as the Nāgilēru, the principal river of the Palnāḍ, which flows deep in a rocky bed for most part of its course, but is here wider and more sandy. It is about 4 miles from the range of hills which bounds the Palnāḍ country on the south, and divides it from the Mēlvāgu valley and the level taluks on the Guṇṭūr side.

The points of interest at Kāreṁpūḍi are numerous, and I shall consider them in the following order:—

(1.) Temples and maṇḍapams of the Heroes.
(2.) The temple of Vishṇu.
(3.) The temple of Śiva and Aṅkālamma.
(4.) Other remains.

(1.) *Temples and Maṇḍapams of the Heroes.*—On the right bank of the Nāgilēru stands the temple dedicated to the "Palnāḍ Heroes."

Local tradition states that there was formerly only a small temple in their honor, but that a Mussulman of rank, who took up his abode at Kāreṁpūḍi, being struck with admiration at the prowess of Brahma Nāyuḍu and his friends, and being warned in a dream to do so by Gaṇeśa, laid out large sums of money on the place and built the fine temple of which we now see the ruins. Afterwards he was buried, with his brother, inside the walls, and the two graves are to be seen side by side in close proximity to the principal hall of the temple.

It is a curious fact that, while the Palnāḍ Heroes themselves worshipped indiscriminately Vishṇu and Śiva, and while this mixture of worship is still largely observed in this out-of-the-way part of the country, we have in this Heroes' temple a sort of Mussulman coalition into the bargain. The Mussulmans take part in the annual festival and pay their devotions to the souls of the Heroes; and the walls of the temple are discolored with the splashes of chunam water and red paint thrown on them by Muhammadan admirers.[2]

The temple is enclosed in a strong stone wall, with two gateways having maṇḍapams over them. Outside on the north are seen several detached maṇḍapams and erect stones. A number of Mussulman graves lie further on with stones erected over them.

The maṇḍapam furthest to the north is a great deal destroyed, and only four pillars and the roof supported by them remain. The pillars are simply squared monoliths. In front of this are two large and lofty stones placed on end; one bears a colossal figure of Hanumān, the other is fashioned something like a pillar and has a small Hanumān, with an inscription almost entirely destroyed.

Nearer the temple is a handsome maṇḍapam of 12 pillars, more or less ornamented. The roof in all the divisions between the pillars has well-designed flower sculptures. Here and there are very poorly-cut figures, mere scratches on the surface, as if added by inferior artists, perhaps at a later period.

South of this is a lofty stone slab bearing figures and inscriptions. At the top is a sun and moon, with a Nandi, and a Śiva-liṅgam in the compartment below it. Underneath this is a panel entirely filled with a number of liṅgams. Below this again is a design of two figures. The one on the left is Hanumān. He stands in front of a figure riding on a horse and has his hands clasped. I do not know who the rider is intended to represent. It may be Rāma, but I am not aware of his having ever been depicted as riding on horseback. The panel beneath this contains the figures of two women sitting with a chatty between them. By the side of these two groups is a two-line Telugu inscription, which begins with the word "*Īśvaruḍu*" (Śiva). The rest I cannot make out. Part is broken away, and in part, though the letters seem clear, we could attach no meaning to them.

Underneath these two groups is a panel having a curious and noteworthy inscription. Commencing by stating that one Lepalli Modara Mallayya erected the stone in honor of his parents, his priest, his family, and his gotram, in the year A.D. 1614 (Śaka 1536), it proceeds to vilify, in the broadest terms, one Chiva Mahitu Rāja, stating that he was a great scoundrel and was excommunicated from his caste, and concludes with the moral reflection that a man's sins always find him out.

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[1] Kāreṁpūḍi is 11 miles south of Dāchēpalle, the taluk head-quarters, and 48 miles west-north-west from Guṇṭūr.

[2] A curious instance of this mixture of faiths is to be found at Nāgūru, close to Negapatam. Here is a famous Muhammadan mosque to which pilgrims resort from all parts of India. A faquir of great sanctity lies buried there, and Hindus join with the Mussulmans in worshipping at his tomb. Brahmans even take part in this worship.

Near this is a little temple to a village deity,—one of the small dolmen-like erections so frequently seen in the villages and fields of this neighbourhood. It is built over a carved stone bearing a figure of Bhairava, four-armed, with an erect serpent on each side of his feet.

Close to the north gate of the temple is another tall slab roughly carved. At the top is a poorly carved figure having a chank, chakra, and club in three of its four hands, over an inscription commemorating a procession in honor of Vishṇu held by "Allu Ṛāzu" and "Viñjam Potinīd." The date is not given. "Allu Ṛāzu" may possibly be intended to signify the Rāja Āla Ṛāchamala, or Āla Rāja of the story (*see* p. viii). Beneath this is a figure of a rāja.

Two similar stones stand near this, one of them bearing an inscription, quite defaced, below a chank and chakra.

The north gateway of the temple consists of a maṇḍapam of 12 pillars, six on each side of the entrance, standing on high raised platforms formed of large slabs. On each side of the entrance the wall below the platform is sculptured with designs of elephants and horses and a series of large star-shaped ornaments.

On one of the pillars are two female figures, one standing, one sitting. These have no names, but may very possibly be the Nāyakurāla or Śilāmbikā of the story. Another has a figure of Gaṇeśa. On a third is a rāja on a horse with the letters "Alu Ṛāzu." This probably represents the same rāja mentioned above, who was sent by the hero Brahma Nāyuḍu to make a treaty and was poisoned by the wicked Nāyakurāla. On one pillar is a figure of a man on horseback with the words "*Peddala Bāḍa rāvutu*" below. Several of these inscriptions are written in such execrable Telugu that they are very difficult to interpret. Perhaps this may be accounted for by the fact that this part of the temple was built by Mussulmans. In the present case the words may be read "Peddala pāṭa ravutu," *i.e.*, "one of the riders (or suvārs) of old time." Above this is a badly-cut inscription.

There are a few more sculptures on these pillars, but they are poor and unimportant. The eastern gateway of the temple is similar in design to the one just described, but the sculptures are not so numerous. On the southern and western walls there are no gateways. On the south side of the eastern doorway, inside, against the eastern wall, is a single stone slab bearing an inscription dated Ś.Ś. 1318 (A.D. 1396). It states that certain persons having laid a claim before the "Palnāṭi vāru"[1] that they were entitled to take part in a certain ceremony, the chiefs refused permission, and the applicants went for redress to the chief priest. The chief priest gave the required permission; but the chieftains persisted in their refusal to allow it. An enquiry was then set on foot, which resulted in clear proof that the princes were right and the priest wrong, and thereupon the priest made amends by presenting large and valuable gifts to the princes, and by recording on this slab the particulars of the case.

The main and central portion of the temple consists of a hall supported on 16 pillars and called the "Mukha maṇḍapam." The pillars are unornamented. One of them bears a roughly-cut inscription stating that the maṇḍapam and a fine tope of tamarind trees near the temple were made in the year Ś.Ś. 1255 (A.D. 1333). The Telugu is very bad and was evidently the work of uneducated countryfolk.[2] "*Muka*" is written for "*Mukha*," "*Savāchara*" for "*Saṁvatsara*," "*Maga*" for "*Māgha*," "*bavula*" for "*bahula*," "*paḍiṭa*" for "*padamata*," etc.

On the east side of this hall is a small shrine with a little stone gopuram erected in honor of Kanama Dāsu, the Heroes' famous servant and warrior. On the west is the *garbhālayam* of the Heroes, similar but larger. It has 73 stones ranged round the walls, each supposed to represent one of the chiefs. Mr. Boswell gave the number as 100, but he was mistaken.

Beyond the shrine of Kanama Dāsu is a small maṇḍapam, having in front of it a piece of a pillar with an inscription dated in the Śaka year 1246 or A.D. 1324, cyclic year *Krodhana*. The last figure and the cyclic year cannot be deciphered. It is much damaged, but appears to record that a certain merchant who was in the service of the king of Oudh, erected something in or near this temple in that year. This date is sixty-eight years anterior to the year of the war as given to me at Kārempūḍi (*see* p. ii). The country was then under the Muhammadans, who had finally defeated Pratāpa Rudra II of Orangal in A.D. 1323.

South of the main hall is the cooking-maṇḍapam of the temple, called the *Pāka Śālā*, plain and unornamented.

There are some iron weapons in the temple which the people say belonged to the Heroes. These

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[1] See my remarks on the date of the Palnaḍ Heroes, p. ii. *Palnāṭi-vāru* may mean the heroes themselves or their descendants.

[2] Or possibly by Mussulmans. Some of these errors seem due to mispronunciation, just such as would obtain amongst Muhammdans, *e.g.*, *Savāchara* for *Saṁvatsara*.

are six in number, of the most extraordinary shapes; spears with ends 2 and 3 feet long, armed with dozens of blades sticking out at various angles and adorned with jingling bells. The biggest of these is called "Nāyuḍu's spear" or the spear of Brahma Nāyuḍu, the chief of the Heroes. The smallest is called "Bāluḍu's." Bāluḍu was son of Nāyuḍu, and is evidently the people's pet. They speak of him with pride and affection. A halo of romance surrounds his sad fate, as he was but a boy when he fought and died for his father's rights.

In other parts of the town are maṇḍapams called by the names of others of the Heroes, or dedicated to their memory. Some have rough sculptures illustrating the popular legends.

Before quitting the subject of the Heroes, I cannot refrain from mentioning a curious custom which still clings to Kāreṁpūḍi. The Heroes were fond of the "sport" of cock-fighting, and in fact the whole story of their adventures hinges on the result of one of these matches. It seems therefore to be a sort of point of honor amongst the people to keep up this good old custom. Accordingly, once a year Kāreṁpūḍi becomes the scene of a great cock-fighting festival, to which people throng from far and near, and large sums of money change hands. The ground about my camp near the Heroes' temple was covered with the remains of last year's meeting; and the feathers of birds killed or maimed in this most cruel pastime.

(2.) *The Temple of Vishṇu.*—Not far from the river bank on the west is a temple sacred to Vishṇu. The people about here are wonderfully free from bigotry, and I was allowed to wander about to my heart's content within the walls, being requested only not to enter the *garbhālayam*.

It is a fine temple, solid and good, originally older, and rebuilt of cut stone by one Adusumilli Rāma Nāyuḍu in the year A.D. 1547 (*Raktākshi*), as an inscription within the walls tells. It is said to have been built on the ruins of an old Vishṇu temple which had been erected by the Heroes themselves. The appearances of the place to a certain extent confirm the story, for the present *garbhālayam* has its walls resting on carved stones considerably older than those of which it is itself built.

(3.) *The Śiva Temple and Temple of Aṅkālamma.*—West of the Vishṇu temple stands another temple of about the same size, containing shrines, dedicated one to Śiva and one to *Aṅkālamma*. Inside the gateway, ranged against the wall surrounding the *Aṅkālamma* temple, are seen several sculptured stones. There are seven Nāga images, some erect and single, some three-headed, and one having two snakes intertwined. One of the slabs is similar to that described by Mr. Boswell as existing in some villages nearer the sea. The design consists of four feet-impressions, surrounded by a snake holding its tail in its mouth. Another is part of a frieze having a row of stiff, awkward figures like soldiers, each holding a trident in one hand and an umbrella in the other, with cornice-work underneath representing a series of conventional bulls. The umbrellas are like those carried by the inhabitants of districts on the Western Coast.

Against the eastern wall is a female figure, probably *Sarasvati*, in a sitting posture, with four arms. Three are so much destroyed that it is impossible to say what emblems they upheld. The fourth has apparently a club, but it is not very distinct. Beneath the figure is a *haṁsa*.

Next to this is a *Nāga Kanyā* or snake damsel, a four-armed female figure, of which the upper half is that of a woman with four arms, the lower that of a serpent.[1]

Next to this again is a *Bhairava*, in a standing position, with four arms. The two right arms are destroyed; the left upper arm holds a trident, the lower one a human head which a dog jumps up to bite at.

By the side of this is an inscription in Telugu dated Śaka 1076 (A.D. 1154), which records an offering of fifty goats for the purpose of making ghee for the temple lights, presented by a minister of the sovereign "Śrīman Mahāmaṇḍaleśvara Kulōttuṅga Chōḍa Goṅka Rāzu." This inscription should be noted. The name is that of the Chola sovereign Kulōttuṅga Chola II, who commenced to reign in A.D. 1128, and, as Dr. Burnell notes (*South Indian Palæography, page* 40), ruled for at least thirty years. The Eastern Chalukyan territories were added to those of Chola in A.D. 1023, by an intermarriage of the reigning Houses.

Near a small temple in honor of Gaṇeśa, which consists simply of a small vimāna, lies a portion of a frieze, while inside the temple dedicated to Śiva under the name of *Śūreśvarasvāmi*, are other portions of the same. The sculpture consists simply of a series of female figures, and is very stiff and conventional in character.

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[1] This being a good specimen of these snake figures, and the villagers raising no objection whatever to its removal, I carried it to the Library at Bezvada, where it now lies.

There is an old temple close by, completely fallen down, and here and there lie portions of sculptured stones belonging to it, amongst others a group of Gaja Lakshmi.

Near the western wall of the temple is a stone bearing the figure of a female deity, four-handed, holding the *triśūlam*, the *ḍamarukam*, and a sword. The fourth is destroyed. The figure and the emblems are exactly like those of all the *Śakti* goddesses found outside every village, except that, in this instance, a horse is represented as standing facing the deity. The people call it "Durgā."

The principal temples are two in number, one dedicated to Śiva under the name of *Sūreśvarasvāmi*, the other to the local goddess *Aṅkālamma*. Each is divided into *Vimāṇa* and *Mukhamaṇḍapam*, or *Sannidhimaṇḍapam*.

In the Śiva temple stands against the wall a sculptured stone representing Śiva with Pārvati sitting on his thigh. In one of his hands he holds a serpent.

On one of the pillars is an inscription recording that in *Śaka* 1186, *Raktākshi* (A.D. 1264), during the government of Jannigadeva Mahārāja, who was "the right hand of Gaṇapatideva," a grant was made to the temple. This date falls in the reign of Rudrammadevī. Another records that in *Śaka* 1239 (A.D. 1317), while "Śrīman Mahāmaṇḍaleśvara Kākatīya Pratāpa Rudradeva Mahārāja" was ruling the world, a certain private individual granted some land for temple service. This was the great Pratāpa Rudra II of Orangal (1295 to 1323 A.D.) Up to the present we have no exact information as to when this dynasty became possessed of the country south of the Krishṇā. A third pillar bears an inscription of Ś.Ś. 1225 (A.D. 1303), also mentioning Pratāpa Rudra II.

In the *Aṅkālamma* temple there are no carved stones or inscriptions of any kind.

(4.) *Other Remains.*—Near the temple of Śiva in the street, the villagers show a curious water-worn hole in the rock forming the roadway, which they say is the hole made by Bāluḍu's horse's hoof (*see the story*, p. ix). Further north, just on the outskirts of the town, is a maṇḍapam of two storeys raised in honor of the Heroes and called after them the *Nāyuḍu maṇḍapam*. On the architrave are some thinly-cut figures representing scenes from the legend, and having an inscription dated *Śaka* 1367 (A.D. 1445).

A mile and a half north-east of Kārempūḍi is the village of CHINTAPALLE. In the *Āñjaneyasvāmi* temple is a private inscription of Ś.Ś. 1674. In the *Doḍda Malleśvarasvāmi* temple is a private inscription of Ś.Ś. 1224 (A.D. 1302), and another of Ś.Ś. 1226 (A.D. 1304), mentioning Pratāpa Rudra II.

About 2½ miles south-east of Kārempūḍi, in the limits of the old village of Sannigaṇḍla, is the site of an Agrahāram village called SIṄGARUṬLA, now entirely deserted. It is situated on the south side of a small valley filled with jungle. I passed it on my way to visit the natural spring mentioned by Mr. Boswell in his first Report (*printed with Madras G.O., Revenue Department, dated 7th November* 1870), and found one or two carved stones lying neglected in the jungle, a figure of Durgā sitting on the conquered *Mahishāsura* in the figure of a bull, and a stone bearing an inscription. This is dated in *Śaka* 1240 (A.D. 1318), in the reign of "Śrīman Mahāmaṇḍaleśvara Kākatīya Pratāpa Rudradeva Mahārāja," *i.e.*, Pratāpa Rudra II. I had no time to examine the remainder very carefully, but the date and the sovereign's name are clear.

Close to this, under a small natural cliff, is a perennial spring with a reservoir, and near this are a number of remains of old sacred images and carvings as well as a recently-erected Vaishṇava shrine with large and well-grown trees planted about, affording pleasant shade. It is an exceedingly picturesque spot and well worthy of a visit.

There are several small broken figures, without exception headless. The people call them "Āḷvārs;" *i.e.*, figures of the twelve great Vaishṇava Apostles. In the case of one larger than the others, the head has been found and replaced. It has a broad face, rather thick lips, and very elongated ear-lobes. In all cases the hands are raised, the left hand supporting the right arm and the right hand raised as if teaching. Many other figures of the "Āḷvārs," which I have seen have the hands clasped on the breast as if in prayer.[1]

Near the little temple which stands on an artificial platform above the spring are two tall upright stones, one having a figure of Hanumān, and the other that of the *garuḍa*. There are some fallen pillars and slabs. In the wall of the temple is an interesting and gracefully-designed carving on a slab, evidently taken from elsewhere and let in. It consists of ten circular rings separated by bars, with small circles in the angles, lying between a flower-pattern band above and a series of supports like the ends of wooden beams below. The designs in the circles are as follows:—1, a conventional flower-vase; 2, some emblem at present unknown to me; 3, a *chank*; 4, an elephant-goad; 5, the Buddhist shield,

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[1] My Paṇḍit, Naṭeśa Śastri, thinks it certain, from the description, that the figures are Śaiva figures representing *Dakshiṇāmūrti*.

so-called; 6, the *svastika*, turned the wrong way, *i.e.*, to the left; 7, an elephant-goad; 8, the Buddhist shield; 9, a duplicate of No. 2; 10, a flower-vase.

Now, with the exception of the *chank* and the emblems in Nos. 2 and 9, which I am unable to put a name to, all these emblems might have been found on a Buddhist temple. Nos. 1 and 10 are seen on many Buddhist shrines. The emblem in Nos. 5 and 8 may be seen in the Khandgiri inscription, published in *the Journal of the Asiatic Society of Bengal* (*Vol. VI, part 2, page* 1091), and over the doorway of the Khandgiri cave (see Fergusson's *Tree and Serpent Worship*, Plate C. 3). The *svastika*, No. 6, is a common Buddhist emblem. The *chank* No. 3 seems purely Vaishṇava. The elephant-goad, Nos. 4 and 7, was one of the Chalukyan royal emblems, but many dynasties used it. On the whole it would seem natural to suppose that this slab was taken from an earlier Buddhist temple and inserted into the more modern shrine of Vishṇu.

Near the temple lies a carved slab having an image of Nāgendra or Sesha, the serpent-god. It represents an erect human male figure standing with hands in the attitude of worship or adoration, with a five-headed cobra hood over the head and on each side the *chank* and *chakra*.

Passing down the stone steps from this temple-platform, the visitor finds himself at the spring and reservoir. Beyond this is a small place for Śiva worship. There is a *nandi*, a *liṅgam*, and five broken female figures which the natives call "*Strī Vigrahamulu*," or representations of the *Śakti*, under one of which are some letters of about the thirteenth or fourteenth century. There is also a Gaṇeśa and an Āḷvār.

Not far from this place and within the limits of the same Agrahāram is the natural cave described by Mr. Boswell, and erroneously stated to be in Sannigaṇḍla village. The natives call it "*Gilakala Bhāvi.*" It is a very curious place. Mr. Boswell describes it thus:—

"The cave at Sanagallu I have not visited, but it is said to be entered by descending a sort of well. The galleries are said to run an immense length into the rock, but the passage is overgrown and has not been entered for many years."

We thoroughly explored this cave with lights to aid us. The descent is not difficult, but it requires some care in climbing down the rock face. Once at the bottom, several galleries are seen extending into the rock on all sides. I went to the furthest limit of each of these, but found nothing but the plain rock. There can, therefore, be no doubt that the caves are perfectly natural. Not a trace of man's hand appears in any portion of it. I may mention that the galleries are not extensive, nor is the descent deep.

At Guttikoṇda, 7½ miles west of Kārempūḍi, is a great cave in a hill, of which Mr. Boswell gives the following account:—

I. *Aboriginal Caves.*—These remains are to be chiefly found in the Palnāḍ, a wild, rocky country, but sparsely inhabited. The chief caves are those of Guttikoṇḍa and Sanagallu, both within a few miles of Kārempūḍi. The one at Guttikoṇḍa I visited. It is about two miles from the village of that name. At the bottom of the hill a large artificial pond has been made. The ascent of the hill is now made by a flight of loose stone steps, and at the top, facing the approach, a small Sivālaya stands. On the top is the grave of the late karnam of the village, who was a Lingayat, and, at his particular request, was buried here with an altar-sort of structure over his remains, and close by a tombstone with a liṅga carved on it and an inscription in Telugu. I mention these particulars to show how religious associations gradually accumulate and invest with new ideas an old cave like this. Immediately facing the grave is the entrance to the cave, which is high and wide. On entering one finds oneself in a spacious natural chamber with an artificial dais or altar. Out of this hall a gallery proceeds in a downward direction. The passage is in some places very low, so that one is compelled to stoop or crawl. The air is very oppressive and respiration difficult. Lighted by torches the visitor proceeds a considerable way down, and then the passage gradually ascends. At the end of about 160 yards there is a perennial spring filling a large basin in the rock about 14 yards across. The place is now resorted to for sacred ablutions. The water is clear and limpid, but there floats on the surface a white powder or formation of lime, which, when collected in a cloth and dried, resembles white sand. Beyond this point the cave has not been penetrated in the memory of man, but there are galleries running further on into the rock, and local traditions tell of underground passages to Benares and Rameshwaram. The rock through which the cave extends is disintegrated and readily crumbles away, which will probably account for the natural formation of the cave by the action of water. It may be surmised that it was used as a place of habitation by the aboriginal races, whose descendants we probably see in the Yanadis and Yerakalas. There is also a tradition that it was at one time inhabited by a band of recluses, probably during the Buddhist era. About twenty years ago a Sanyāsi, by name Lakshmi Nārāyanappa, took up his abode here, and improved the passage leading to the spring and revived its celebrity. Brahmanism found it desirable to give it a sacred tradition, which runs to the following effect: Machukandudu was a royal saint who belonged to the Solar race in the age before Rāma. Wearied out with his exertions in carrying on a war with the Rākshasas—a term always used here as designating the Buddhists—he retired to this cave, and, like Rip Van Winkle, indulged himself in a sleep for some centuries.

Meantime the war between the Devatas and Rākshasas continued, and, in course of time, the Rākshasas beset Kṛishṇa, who took refuge in the depths of this cave and disappeared. The Rākshasas entering the cave in pursuit of Kṛishṇa, disturbed the rest of Machukandudu, who arose like a giant refreshed and extirpated the descendants of his old foes.

The above description of this interesting cavern is very accurate, and I have little to add to it but the following notes :—

The little temple outside is a Śivālayam, and was built over a stone liṅgam of much greater age. Near it is a carved stone placed here about seventy years ago by some pilgrims, and bearing the figure of a many-headed cobra, with a *Śiva-liṅgam* and *pānavaṭṭam* (or *pīṭham*) resting on its folds and protected by its hood.

About half way down the cave is a large flat rock, underneath which is a deep hole going into the hill. This, say the natives, is the rock where the Ṛishis used to contemplate the deity, and the hole is the entrance to a passage that leads underground to Benares. The aperture is too small for a man to get into, so that it was impossible for me to ascertain how far the passage runs into the rock.

The spring at the end of the cave is not so high by many feet as it was, and the priests say that once in every twenty years or so it recedes in this way. While declaring that the water of the spring inside is truly Ganges water, they admit that it rises after rains and falls in the dry season.

Mr. Boswell's account seems to show that the grandfather of the present karaṇam, who lies buried just outside the cave, and the Sanyāsi were two different people. But it is not so. They are one and the same. His name was Lakshmi Nārāyaṇappa, and he is said to have done a great deal for the improvement of this sacred spot. He built the platform in what may be called the entrance-hall of the cave, and placed on it the *liṅgam*, *nandi* and *Gaṇeśa* which are seen there; and he also enlarged a very narrow part of the passage, which formerly was difficult for a man to penetrate.

I heard another version of the legend of Muchukunda.[1] They say that when Kṛishṇa fled into the cave it was not at all because he was hard-pressed by the Rākshasas, but for quite a different reason. Having had a violent altercation with a Mlechha, Kṛishṇa conceived the desire of killing his opponent; but he remembered in time that all persons whom he slew invariably went at once to "Vaikuṇṭham" (the paradise of Vishṇu). Now it was not at all to his interest to send a Mlechha to so happy an abode, and therefore he cast about for a stratagem whereby his revenge should be fully satisfied. He pretended to flee, and being pursued entered this Guttikoṇḍa cave, and as he passed hastily along the passage he roused Muchukunda, who was drowsily resting on his accustomed rock. To him Kṛishṇa applied for assistance, and the saint strode to the entrance of the cave and killed the pursuer. Thus the god was avenged, and the soul of the outcaste was accursed.

When the priests first told me this story, they said that Kṛishṇa's pursuer was a Mussulman, and on my pointing out that the legend was probably much older than Mussulman days, they said that the word in the original was *Mlechha*, and they had always been accustomed to interpret this to mean "Mussulman."

I visited all the above places from my camp at Kāreṁpūḍi. Our next halting-place was in a fine tope, 11½ miles westwards, at Obaleśvarapalle, on the road to which lie the two villages next noticed.

OPPICHARLA.—Just outside a small temple here lies a stone bearing four feet-impressions surrounded by a serpent with its tail in its mouth.

A little temple here is erected over a figure which the people call "Veṅkaṭeśvara." It is an erect figure, four-handed, with *chank*, *chakra*, and club. Near this is a rough figure of Durgā standing on the bull *Mahishāsura*, and a female *Nāgendra*, or serpent with a woman's body and cobra's hood over the head. There is also an erect figure having a snake on each side of his feet. This the natives declare to be Bhairava, but I observe that in this part of the country the natives apply that name to almost every statue they do not recognise. There are two other carved stones: one represents a person on a horse, but no one could tell me what it is intended for; the other is Durgā slaying the bull *Mahishāsura* with a spear.

Near a temple dedicated to Hanumān is an inscribed stone stating that a certain private person erected it in honor of his relatives. The date is not clear, but it is evidently of no great antiquity.

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[1] Professor Monier-Williams, in his Saṅskṛit Dictionary, gives the legend thus: (s. v. *Muchukunda*). "Name of a son of Mandhātri, who asked the gods to grant him the enjoyment of long and unbroken sleep as a reward for the assistance he had rendered them in subduing the demons; the gods complied with his request, and decreed that whosoever disturbed him should be burnt to ashes by fire emanating from his body. Kṛishṇa, in order to destroy Kala-yavana, enticed him into the cave where Muchukunda was asleep, and the latter being thus roused cast upon Kala-yavana an angry glance which reduced him to ashes."

On the east of the village near a well are two inscribed stones both of the time of Pratāpa Rudra II, dated Ś.Ś. 1233 (A.D. 1311) and Ś.Ś. 1221 (A.D. 1299); these are very much neglected. One is almost falling into the well, the other has had a wall built up against it so as to conceal most of the inscription.

Near this are six carved stones,—an erect Nāga, a Gaṇeśa, an old stone with a figure that, as usual, the natives call Bhairava (I am not prepared to contradict them), another Bhairava, a Nāga Rāja or Nāgendra, and a third Bhairava. Nearer still to the well is a figure of a man in the attitude of walking, and at the same time shooting an arrow from a bow. This I take to be a *Vīrakal* or stone erected in honor of some local hero.

About a mile and a half south-west of this village is a temple erected close to a spring on the hill side under a cliff, but I had no time to visit it.

NARAMALAPĀḌU.—In this village are several inscriptions, but none of any importance.

Near a Vīrabhadra temple is a Nāgendra stone, and inside the temple is a figure of the deity, erect, with a sword and a bow in two of his hands, a moon-shaped weapon in a third, and the fourth hand open. Next to this is a Śivālayam with a Gaṇeśa. But over the door is the design of Lakshmī and the elephants, called "Gaja Lakshmī." The people however declare it in this case to be Pārvatī Devī.

The village of OBALEŚVARAPALLE is said to derive its name from a deity named Obaleśvarasvāmi, worshipped by the Chentsus. At the Chentsus' hamlet there is an old ruined temple of small size. Near this lies a stone carved with two figures, male and female; but it is much broken and I cannot say, nor could any one tell me, what it was intended to represent. Probably it is a *Vīrakal.* In the village, at a temple of Vishṇu, having a sculpture of Lakshmī and the elephants over the door, are five stones—two are of *Āḷvārs*, two are *dvārapālas*, and one contains three figures—*Rāma*, *Sītā*, and *Lakshmaṇa.*

At the village of BUGGA, 3 miles north of Obaleśvarapalle, is a natural spring which never runs dry, and is held sacred by the people of the country. The prevailing sentiment regarding it is that this unfailing supply of water in a thirsty land—a boon so inestimable to its inhabitants—is due to a daily, supernatural, and special action of divine Providence, and in no way to be explained by natural causes. The neighbourhood of this spring is a picturesque spot, sheltered by noble trees, and producing a refreshing feeling of coolness and shade in this rocky, and often barren and burning tract.

North of this, on a lonely slope of rocky hill-side, stands an interesting ruined temple. Lying near the aperture in the broken-down outer wall by which we gain admission to the sacred precincts is a curiously shaped female *Nāgendra*, with only one coil of snake-tail instead of several. It is more interesting than graceful. There is a maṇḍapam of four pillars square, and underneath is an erect male figure, with a female figure in very graceful attitude on each side of his feet, either worshippers or consorts. The male figure has only two hands, and round his head is a glory. The outside of the stone is carved into a sort of canopy design overshadowing the group. None of those who accompanied me could explain this group, and the effect that it produced upon me at first sight was that it was strongly Jaina in character. Another stone shows the lower half of a figure leaning on a spear and having a female of small size at his feet. To the north, near the outer wall, is an inscription on a stone dated *Śaka* 1240 (A.D. 1318). It commences "Svasti Śrīman Mahāmaṇḍaleśvara Kākatīyya Pratāpa Rudradeva Mahārāzulu Oruṅgallu rāzadānigā—etc., ..." This king was Pratāpa Rudra II of Oraṅgal, who appears to have been prolific of his charities in this conquered country.

The temple has a *garbhālayam* with a *śikharam* over it, on either side of the doorway of which are some handsomely carved, rather new-looking bases of pillars. The roof above these, prettily carved with a lotus-leaf boss, has fallen in. This temple has been built on or around a shrine of greater antiquity, as appears from the fact that almost all the maṇḍapam pillars are of considerable age, and are evidently far older than many others used in other parts of the structure. The lintels and architrave of the doorway of the vimāna are carefully executed in well-designed scroll work, with a *Gaja Lakshmī* above.

Around the natural spring in the hollow below this temple stands a tope of trees planted recently by the care and exertions of the priest, who lives all by himself in a little homestead just above the spring. Close by is a small Śiva temple of no great age. Inside its walls I found some sculptured stones—a *nandi*, a *liṅgam*, a Gaṇeśa, and some indefinable "Svāmi" much destroyed.

Near the spring stands a *liṅgam* with its *pīṭham*, or *pānavaṭṭam.*

DURGI or DUGGI, a village close to the west of the tope at Obaleśvarapalle, contains a considerable number of temples, carved stones, and inscriptions.

On the west of the town is a Śiva temple. Outside this lie several slabs neglected and uncared for; a sculptured Gaṇeśa, a *vīrakal*, and a group similar in design to the one at Bugga, representing an erect male figure with females at his feet. Inside the walls are several sculptures. Occupying the place

of honor in a little house of slabs is a Bhairava. His hair is elevated high above his head, and falls in ungraceful folds about his neck. In three of his hands he holds a double drum, a snake, and a *triśūlam.* In the fourth he holds a cup to receive the blood of his victims. Near this are three serpent-stones.

Passing from this eastwards along the street, we come to a figure of Hanumān : near this is a stone bearing figures of *Gopālasvāmi* (Kṛishṇa), holding in two of his hands a flute (*Veṇu*) and in the other two the *chank* and *chakra.* Beside him are two female figures, his wives, Rukmanī and Satyabhāmā. Near him is a figure in adoration.

In the middle of the town is a handsome block of ruined and deserted temples. It is melancholy to see the utter desolation of the temples in this country, and the carelessness with which the inhabitants leave their most sacred images to lie about the streets, covered with dust and dirt, broken and trodden on. One of these temples was dedicated to Vishṇu. It has two vimānas with maṇḍapams, porches, steps, and walls, that once were extremely handsome. Over the doorways of the shrines are projecting eaves formed of cut-stone. The more southerly of the two shrines has good scroll-work carving on the lintels ; and inside is a tall figure of Bhairava, and a broken *dvārapāla.* Outside is Gaṇeśa. Round the entire sides of the two maṇḍapams runs a low stone wall ornamented with star-shaped ornaments in a sort of diaper-pattern band. The arrangement reminded me of those seen in temples built in the northern style. Inside the second vimāna are a figure of Bhairava, and a three-headed image which has in its right upper-hand a twisted thong like a noose. It seems to be made in imitation of rope, and is certainly not intended to represent twisted snakes. On each side of the doorway are niches with decorated panels, and below these are two *dvārapālas.*

There are several inscribed stones of considerable value standing in the enclosure, which must be carefully examined. One is dated Ś.Ś. 1219 (A.D. 1297), year *Hevilaṁbi,* and records a grant by a general of Pratāpa Rudı . II of Orangal. Another testifies to a donation by a Karaṇam in Ś.Ś. 1191 (A.D. 1269), year *Śukla,* during the reign of Rudramma Devī of Orangal. This was in the twelfth year of her reign. A third is dated Ś.Ś. 1180, year *Kālayukti* (A.D. 1258), during the reign of Kākatīya Gaṇapatideva of Orangal. He is believed to have died in 1257, but it is quite possible that his death was concealed by the widow, or that it was not known the following year to the people of this tract. A fourth is dated Ś.Ś. 1177 (A.D. 1255), year *Piṅgala* (*Piṅgala* was Ś.Ś. 1179), during the reign of the same king. Two others record grants in Ś.Ś. 1440 (A.D. 1518), in the reign of Kṛishṇadeva Rāya. This was his tenth year. Another is dated Ś.Ś. 1219 (A.D. 1297), *Hevilaṁbi,* in the reign of Pratāpa Rudra. Another records the erection of the Veṅkaṭeśvara temple in the reign of Gaṇapatideva or Pratāpa Rudra I, no date being given. Another long one in Ṣaṅskṛit has the date doubtful. It belongs to the Gaṇapati series.

As a proof of the utter state of neglect in which I found these fine old temples, I may mention that in one of the shrines was t‌he skeleton of a dog which had crept into the quiet dark corner to die. What the state of the vimāna must have been before nature purified the air by leaving nothing but dry bones is better imagined than described. But it is probable that no one ever thought of visiting the temple, and so the poor beast's carcase was never removed. Yet this is right in the centre of the village, and surrounded by houses.

In front of, and detached from, the main temple stands a four-pillared maṇḍapam, erected over a handsome *nandi* of highly polished black granite ; and close by lies the lower half of a sitting female figure of the same stone, recognized as *Sarasvatī,* the wife of Brahma, by the representation of the *haṁsa-vāhana* below. Near this stands a stone bearing an inscription of Ś.Ś. 1440 (A.D. 1518), which states that while Kṛishṇadeva Rāya was governing the world, one Pedda Siṅgama Nāyuḍu gave a grant to the temple. This is Kṛishṇadeva Rāya of Vijayanagar, who seems to have conquered the country about here in that year. (*Cf. the inscription at Mangalagiri, p.* 75.)

In the same enclosure is a shrine sacred to *Vīrabhadra.* The figure of the deity is a fine one, tall and well executed. It has in its four hands a sword, a triśūlam, a bow, and a shield. In the same little temple is a small *nandi* with a *Śakti* sculpture.

Not far from this temple is a small Śiva shrine with the *liṅgaṁ* inside, and over the doorway a Gaja Lakshmī (or Pārvatī ?). At a little distance is a similar shrine over a Gaṇeśa, but having another Gaja Lakshmī (or Pārvatī ?) over the doorway. Near this is a large stone with a colossal Hanumān.

More to the east, near a curious and interesting circular mound, is a stone supported by two uprights and having, hanging to it from staples firmly fixed therein, four long-linked chains with a swing. These are common in the Southern Districts, but I have met with none besides this in the Kistna or Godāvari Districts. In Coimbatore they are erected for the nocturnal delectation of the *Bhūtas,* or evil spirits.

Close by is a figure of a man with a sword, an inscription on the stone stating that it represents

"Uppala Nārāyaṇappa," but the villagers, with the exasperating callousness which seems characteristic of the inhabitants of this tract, could give me no explanation of who this man was, nor did they ever seem to have troubled their heads even to weave the smallest tissue of romance round the sculpture.

The mound I have mentioned is a circular, artificial (?) erection, built up, so say the people, in the middle of what was a tank, but is now cultivated land. Masses of broken bricks of large size and fallen stones and remains of temples testify to the care which was bestowed upon it, while the multiplicity of images of gods of all kinds and degrees show that at one time it must have been a most holy place. At present all is a mass of ruins; and as the surrounding ground is left in a condition indescribably filthy, a visit to the place constitutes by no means a source of unmixed pleasure. There is a neglected shrine to Durgā, the especial goddess of this village of Durgi, with a sculptured slab inside executed with elaborate care, showing Durgā sitting on the bull with weapons in her numerous hands. Outside are seen two portions of a frieze carved with a number of deities, each with his appropriate *Vāhana*. On one are the goddesses, on the other the gods. Only three of the latter are now to be seen, one of which is Gaṇeśa and another Indra. The third is seated on a boar, but I do not know what deity it represents. Of the goddesses, Ratī, the wife of Kāma Deva, is recognized by her parrot, Pārvatī by the bull, Sarasvatī by the *haṁsa*, Indra's wife Sachī by the elephant, Lakshmī by the *Garuḍa*. Underneath another is a horse. Near the *Durga vimāna* is a figure described by the Brahmans as representing Vishṇu in the character of *Chennakeśavasvāmi*. It is similar to the sculpture at Bugga and to the stone in this village mentioned above. The god stands erect and holds in his four hands the *chank*, *chakra*, club, and something not now discernible. On each side of his feet stands the small figure of a woman.

Several stones lie about on all sides. Noting them in order, I find (1) a *Bhairava*, with sword, *ḍamarukam*, *triśūlam*, and a human head with a dog jumping up at it. Near his feet are a thin and miserable-looking man and boy. All about them are several snakes. On the base is a cleverly-designed pair of twisted snakes, so made that each seems to be rushing on his prey. (2) A female *Nāgendra* of ordinary type. (3 & 4) Two *Śakti* figures, one of whom holds an axe.[1] (5) A large stone with a border of flowers. In the centre is a well-executed *Narasiṁha Avatāra*. This stone does not look as if it were very old, and the parts remaining are in excellent preservation. (6) A *nandi*. (7 & 8) Two sculptures of *Bhairava*. Again I go entirely by the Brahmans, who, as far as I can judge, give this appellation to every carved figure that they cannot recognize. (9) A stone representing Brahma and Sarasvatī, recognized by their *haṁsa-vāhana*. The main buildings apparently consisted of three shrines, each with a small porch of four pillars in front of it. The remains of these still stand, and the sculpture appears to have been excellent. Over each doorway is a "Gaja Lakshmī."

In the hamlet close to this mound lie several fragments of broken pillars and a large, but clumsily-designed, *nandi*.

Leaving this village I travelled 14 miles to Veludurti in a south-westerly direction, visiting the villages on the way.

At KŌLAGUṬLA is a small and unimportant temple built eighty years ago and dedicated to Gaṇeśa. There are some old carved stones let into the walls, and the *Dvārapālas* are of a decidedly ancient type. The villagers say that these were brought from the village of *Doḍḍa Dēvarapāḍu*. There is a very poor *nandi* outside. In the village is a figure of Hanumān.

Outside the village of KAÑCHARAKUṆṬLA, on the east, is seen in a field a little shrine to a village deity. It is dedicated to "Poleramma," whose image is inside. The place is ruined. Next to it lies a little broken figure, but I do not know who it is intended to represent. Outside is a *Vīrakal*, but the villagers have no tradition connected with it. There is also a four-armed standing figure. In the village are two temples, of Vishṇu and Śiva. The latter has a "Gaja Lakshmī" over the doorway and two *nandi* figures in front. Near this is an old, sculptured figure which may do duty either for *Bhairava* or *Vīrabhadra*. The old Vishṇu temple is almost completely destroyed. Outside is a fragment of a village deity with an immensely tall cap; and a small figure of Gaṇeśa.

About 1½ miles south-west of this lies the village of MUTUKŪRU. On the eastern outskirts of this is a collection of erect stones, some of which have been sculptured. On one is a row of three figures, all broken. The central figure is a female deity, seated on some *Vāhana* entirely obliterated, with an owl beneath her. The figures on each side also appear to be female. The villagers call them *Akka dēvatālu* or sister-goddesses. Underneath the right lower hand of the four-armed figure on the left is a large human head.

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[1] I am doubtful about this being a *Śakti*, and only state so on the authority of the Brahmans.

Proceeding into the village, we pass two slabs—a Gaṇeśa and a *nandi*—close together. Still further on is an old temple almost entirely destroyed. Outside this are five *nāga* stones, two of them of a rather peculiar shape, viz., a very thin cobra with seven heads, and an enormously fat and unwieldy-looking snake with a small head. Further on is a small temple with a figure of Hanumān. Close by this is a large new Vishṇu temple, which I was not allowed to enter. The priest gave me a list of the sculptures and images it contains. But I have no reason to think that these are very ancient.

Further on still, and near the western boundary, a ryot some forty years ago encroached on and occupied part of an old temple-site, and there is still to be seen in his yard an inscribed stone with three separate inscriptions. One is dated Ś.Ś. 1190 (A.D. 1268), *Vibhava*, in the reign of "Rudradeva Mahārāja." That year, however, fell in the reign of Rudramma. Of the other two inscriptions, one is very much older and more illegible, and for that reason requires to be carefully examined; the other is, like the first, dated Ś.Ś. 1190. In the temple of *Sītā Rāmasvāmi* is an inscribed stone in the wall of the kitchen recording a grant in Ś.Ś. 1576, *Jaya* (A.D. 1654), by a private person.

Five miles south-west of the last village lies the village of Upalapāḍu. In a tope to the north of it is an old ruined temple, which has almost all fallen in. On the ground are seen two figures of village goddesses ("Poleramma"), and an erect male figure having *chank, chakra*, sword and club in the four hands (Vishṇu?). West of this, on a barren hill-side, is a ruined temple, and just beneath it a perennial spring. The villagers say that the temple was sacred to *Durgā Malleśvarasvāmi*, but a standing figure there, erect, male, holding *chank*, *chakra*, sword, and club, appears to me to represent Vishṇu. Large bricks are to be seen in one place which look like the remains of some older foundation or basement, and appear to be independent of the present stone erection.

VELUDURTI.—Two miles further on to the south-west we come to the village of Veludurti, a particularly dirty village with, I should say, a particularly ignorant set of inhabitants.

Neglected and lying about in various places, mostly on the east and north of the village, are several carved stones. I was introduced, among others, to a *Śakti* figure in very good preservation, which the villagers told me used to be regularly worshipped on the same day as the serpent stones, till one day when half of her face was found broken off. Worship was at once suspended, and has never been resumed. Near this are the graves of some goldsmiths, and inside one of these is a *Vīrakal* representing an armed warrior advancing to the attack with sword and shield in defence of a woman, whose figure is seen behind him. As usual, all tradition regarding this is lost; and the villagers could only tell me that it represented "a man and a woman."

On a raised mound close by is a small temple of Śiva with a prostrate figure of *Bhairava* lying near it. There are also three snake stones and two *nandis*. Near this is a well-preserved *Vīrakal*, far better sculptured than most stones of that class, and apparently not very old; but nevertheless I could learn nothing about it beyond that it was "a stone" and "a man." The borders of his dress and sash are elaborately ornamented.

Outside the village is a temple of the village goddess, the mother *Ammavāru*; and one of *Poleramma* with figures of the *Śakti* and Durgā. Just outside this last is the rough *Vīrakal* figure of a huntsman on horseback, with a stag, a boar, and a dog under his horse. But the villagers have no name to give it or story to tell of it.

Near a well is a slab with an elaborate battle-scene carved on it. Six horsemen are seen rushing forward to the attack, three foot-soldiers accompanying. No story attached to it, and the only reply that I could get to my queries was that the sculpture "looks like a man on a horse"! Other stones lie near it—a Gaṇeśa and a *Vīrakal* slab containing two figures, male and female.

In a little temple in the village is a broken *Gopālasvāmi*, recognized by his flute; and in the Śivālayam lie a *nandi* and a figure of Hanumān. There is a large stone Hanumān in the village, evidently the principal object of worship, being thickly smeared with oil and daubed with paint, while around him has been placed a brass scroll border or *Makara toranaṁ*.

Close by is a stone with a ridiculous mantram on it, erected lately to keep cholera out of the village. This village is typical of the state of religion in this part of the country. The people have neglected all their old gods, leaving their images to rot in the streets and on the village dung-heaps. Their worship is set on petty Devatās and on the monkey-god, the servant of the deified man Rāma; while their superstition leads them to the use of these charms to avoid possible evils from bad spirits. This mantram consists of a square divided like a chess-board, but with nine squares on each side. In each of them is a letter, and in the centre the word "Śrī." The charm consists in the sentence "*Haṁ-kshaṁ-laṁ-vaṁ*," repeated over and over again.

There is an inscription on a stone lying in some low cultivated ground on the west of the village.

It is broken and damaged. A broken inscription lies in the temple of Durgā dated in Ś.Ś. 1087 (A.D. 1165), but no king's name is left. Above this on the hill-side is an old temple in complete ruin, dedicated to Durgā. There is an inscription dated Ś.Ś. 1052 (A.D. 1130). Three broken *nāga* stones lie near and a figure of Hanumān. There is also a fine sculpture of *Bhairava* in good preservation. He holds the *ḍamarukam,* sword, and trident in three of his hands, and in the fourth a human head, which a dog jumps up to. On the other side is a group of players, two performing on the tom-tom, one on the lute, and one, a monkey, on the bag-pipe.

Goṭṭipōdla, 4½ miles further to the west, was our next camp.

Here are the remains of what is stated to have once been a fort, and the appearances of a series of long low mounds here and there confirms the tradition. On a low ridge above the town is a circular heap of stones, which the natives say was once a tower on which a gun had been mounted. The village is not far from one of the Kṛishṇā ferries at Kṛishṇapuraṁ. The mound is called "*Dīvalu Dibba.*"

In the village is a new temple with a wooden idol, all the old shrines having been deserted and destroyed.

Of these latter there are several. They lie outside the village, abandoned and in every stage of ruin. There is a Śivālayam with a 16-pillared maṇḍapam, having in the Vimāna a liṅgaṁ, and over the Vimāna doorway a Gaṇapati. Lying in the maṇḍapam, covered with dirt, is a figure of Durgā, eight-armed. Near this are two small shrines, erected respectively over figures of Gaṇeśa, and Poleramma the village deity.

Next to this is a temple of Vishṇu with a *Gaja Lakshmī* over the door. Inside is an ancient sculptured figure.

Not far off this is a colossal but coarse figure of Hanumān, blackened and daubed with oil and paint, having a *dhvaja stambha,* or pillar, in front of it. Close by is a beautiful little sculptured figure of a *Śakti,* formerly worshipped by the shepherds under the name of "*Puraṁdevatā.*" Three snake stones lie beside it.

South of this, near an old well, are three serpent stones, apparently of great antiquity.

Near a "vāgu," or watercourse, west of the town are two temples, one apparently of considerable age. This is a Śivālayam, and near it is a large Nāga slab. The other is dedicated to Hanumān. It is said that the water of this channel never runs dry.

About two miles from this town, on the west, towards the river, there is said to be a peculiar deep cutting or formation in the rock, sacred to Lakshmī. It forms a sort of gully down which the visitor walks till he comes to the precipitous rock at the end. It is, of course, surrounded on three sides by rock-walls, on which swarms of bees gather in strong force. The legend runs that on one occasion Vishṇu having fallen in love with a Chentsu woman, descended to the earth near this spot, and his jealous spouse Lakshmī, following him, settled herself in this hollow. She still skulks there in perpetual fury at her faithless lord's behaviour, and having made the bees her protectors, she causes them to attack and destroy every worshipper of Vishṇu who approaches the spot. The curious result is that, though the place is sacred to Lakshmī, only worshippers of Śiva dare to venture into it, and then only when thoroughly pure and spotless in person, dress, and mind.

Leaving this place I proceeded north-east to Māharla, visiting on the way the group of abandoned temples known as "Siddappa Gūḷḷu" near Tērāla.

About a mile north of the village of Tērāla, in a hollow of the low hills that abound there, is a little cluster of temples and buildings known by the above name. It is a fane sacred to Śiva under the name of "*Sidheśvarasvāmi,*" but beyond that I could gather no information. And yet the place is one which, at one time, was evidently held in great repute for sanctity.

There is a little bathing pool with a shrine in the middle, and a small *nandi* sitting in the water and facing it. The name given to this is "*Vibhūti guṇḍam.*" Close to this stand four inscribed stones, of which I have copies; and two *dvārapālas,* one on each side of the steps. One of the inscriptions is dated in the year Ś.Ś. 1165, year *Śobhakṛit* (A.D. 1243), and records a private grant. Another is undated (so far as my copy goes), but seems to have been executed in the reign of one of the two Pratāpa Rudras. Another states that in Ś.Ś. 1366, *Rudhirodgāri* (A.D. 1444), a private person made a grant in honor of the "king of the land," Jagannāthadeva. This was a chief who ruled in the disturbed period between the defeat of the Koṇḍavīḍu chiefs by the Mussulmans in A.D. 1427, and the conquest by the Vijayanagar Krishṇadeva Rāya in or about A.D. 1509. We have yet to learn who he was. The fourth inscription is much older and is illegible.

The main temple consists of a square-pillared maṇḍapam and a Vimāna. On one of the pillars of the porch is a small and unimportant inscription. There are also two other shrines standing on the east of

the hall. One of these, called the *Gogarbha*, is filled with water and has a narrow aperture in the wall through which the worshipper has to squeeze himself, and afterwards bathe in the water. He is thus "born again."

There are several carved stones in and near the maṇḍapam. One is a very roughly-carved and badly-designed male figure, probably representing some prince or celebrated person; another is a poorly-executed Durgā in the standing position with six arms.

Against the south wall are the following stones:—(1) A pair of figures, male and female, husband and wife apparently, with arms around each other's necks. (2) Śiva and Pārvatī on the bull; Pārvatī sits on Śiva's knee. (3) Figure of a male in a sort of squatting position, not properly sitting, two-armed, human not divine; I do not know who this is intended for. (4) Durgā, four-armed, slaying the bull-shaped demon *Mahishāsura* with a spear. (5) Gaṇeśa. (6) A badly executed four-armed goddess; the emblems in two of her hands are broken; one is new to me; the fourth has an elephant goad. (7) A *Śakti* female figure, holding the *chank*, *chakra*, sword and shield, and standing on a lion. Inside the principal *Śiva vimāna* are two bulls and a sculpture of Durgā. Leaning against the outside wall of one of the outer shrines are three snake stones, one of them being a *Nāgakanyā*, and a slab having the figure of a man, a *vīrakal*.

A curious slab is seen standing by itself, with stones surrounding it. It represents a man cutting off his own head and offering it to the sacred liṅgam, while above sits Śiva, with two attendants having their hands clasped over his head. I could learn nothing by tradition about this stone. Against the *Gogarbha* leans a very old *Śakti* stone.

I tried to gather the legend about this place, but was disappointed.

About a quarter of a mile from this is a very interesting temple standing in a tank-bed much silted up, but which at one time must have held a fine sheet of water. It is called by the people RŪPALAMMA GUḌI, and is said to have been erected by Brahma Nāyuḍu, the great Palnāḍ Hero. This temple is remarkable as being of a decidedly Northern or Orissan type. Its character is totally different from that of the numerous shrines scattered over this country. The gopuram bulges out at the sides, has a large number of narrow courses, each variously sculptured, and is crowned by the characteristic *amla śilā*, or fruit-shaped knob seen in Orissa and Bengal. (*Compare* Fergusson and Meadows Taylor's *Architecture of Southern India*, p. 43.) Inside the shrine is a Durgā with 18 hands.

I was laid up with a feverish attack while at MĀCHARLA, and was unable to pay any attention to the antiquities of the place. But it is interesting and should be examined. It will be remembered that this was the town erected by the hero of the poem, Brahma Nāyuḍu, after his quarrel with his sovereign. It boasts of a fine temple with a handsome monolithic pillar or *dhvajastambha* in front of it. On a pillar in the *mukhamaṇḍapam* are two private inscriptions, one of Ś.Ś. 1319, *Īśvara* (A.D. 1397), another of Ś.Ś. 1541, *Siddhārti* (A.D. 1619). The *dhvaja stambha* was erected, as an inscription on it states, in Ś.Ś. 1566, *Tāraṇa* (A.D. 1644). There is a long inscription on a stone standing inside the temple, but my copyist failed to make much of it. At the temple of *Vīrabhadrasvāmi* is an inscription of some date, illegible, by private persons in the reign of the Gaṇapati kings. Near the Chandravaṅka channel is a stone having an inscription dated Ś.Ś. 1710, *Kīlaka* (A.D. 1788), recording the erection of a Śiva temple.

Near a temple of the village goddess Poleramma is an inscription of the year Ś.Ś. 1215, *Pramādhi* (so my copyist, but it would seem to be a mistake), A.D. 1293, in the reign of Pratāpa Rudra. (He did not begin to reign till A.D. 1295.) In a palmyra tope on the road between Mācharla and Mutukūru, is an inscription of Ś.Ś. 1171 (A.D. 1249), but it is damaged, and no king's name appears. There is a temple to the Heroes in this village, and near it is a slab bearing an inscription of the time of Pratāpa Rudra, but having no date.

On my way to Gurzāla, 14 miles in an east-north-easterly direction, and when about four miles from that village, I was shown, in a barren piece of rocky land, two large cairns formed of an immense quantity of loose stones piled up. These, according to the tradition of the country, mark the place where the great cock-fighting match between Brahma Nāyuḍu and Nāyakurāla took place, which the former lost, and thereupon, by the terms of the stakes, was forced to abandon his country for seven years (*see the story as given above*, p. viii).

There are plenty of points of interest about GURZĀLA which ought to be examined. But I could only stay there one day, and being very unwell with fever, I saw nothing. It seems to have been a handsome town at one time, and was the capital of the "king" in the poem above narrated. On a stone to the east of the *dhvaja stambha* at the *Vīrabhadrasvāmi* temple is an inscription dated Ś.Ś. 1430, *Vibhava* (A.D. 1508), stating that a chief called Rāmayadeva Mahārāja granted some lands to the temple (I do

not know who this chief was). There is an important inscription requiring examination on a stone near the north wall of the same temple, which mentions Satyāśraya of the Western Chalukyas.

A march of eight miles eastwards brought us to DĀCHEPALLE, the head-quarters of the taluk, where I was led to expect a great deal more of antiquarian interest than I actually found.

There is a temple to *Raṅganāyakasvāmi* with nothing of interest; and another one dedicated to *Vīrabhadra*, where there is nothing remarkable but a very old figure of Gaṇeśa. In the temple dedicated to *Nāgeśvarasvāmi* there is an inscription, dated Ś.Ś. 1135 (A.D. 1213), *Śrīmukha*, recording a grant by the three sons of the prime minister of "Śrī Tripurāntakadeva." Inside the enclosure are several carved stones, including a *Śakti* figure and 15 *Nāga* stones, of which two are *Nāgakanyās*. There is also a figure, erect, male, of which I could not make out the design, nor could any one tell me. It is four-armed, having a spear in one hand, a fighting cock in another, and the other two broken.

The temple itself bears no appearance of any great age.

About a mile and a half to the north of Dāchepalle is a cluster of old small stone forts in complete ruin, with remains of temples and wells. They are said by the natives to have been raised by Pratāpa Rudra, and they declare that there were seven forts and seven villages. There is now no trace of any village, but the place is known as Ubbepalle.

In the fort nearest Dāchepalle is a small stone temple with some graceful and well-executed sculptures on the walls. There is a good deal of scroll-work, remarkable for its beauty and grace of design. Above the scroll ornament and niche on the south side is a seated goddess with two attendants. On the left side of the niche on the north, at the foot of the scroll work which is fashioned like a tree, is, as usual, a female figure with uplifted hand holding the branches, but in this instance the grace and symmetry of the figure are very striking. Between the small conical roofs on the top are groups of conventional parrots. On the west side above the panel are two figures, looking like Hanumān and the *Garuḍa*, holding something that looks like a pot (of water?) between them.

Not far from this is an old ruined maṇḍapam. A broken stone stands near it with an inscription in letters of about the thirteenth century. There is also an old stone figure of Gaṇeśa. On the ground lies a figure of *Bhairava* with sword, trident, ḍamarukam, and cup in his hands, and serpents by the side of his legs.

A little to the north of this fort is a stone enclosure with what must once have been a very elaborately decorated temple inside. It is known as SAMBHUNI GUḌI, and, as the name imports, was dedicated to Śiva.

The temple consists of a *garbhālayam* with a passage surrounding it for the *pradakshiṇa* or circumambulation, several maṇḍapams, and porches. On the east is the entrance gateway with a maṇḍapam of four pillars.

The *mukha*—or *sannidhi*—*maṇḍapam* consists of a raised platform with a hall in the middle, its roof resting on sixteen pillars. The sides of the platform are composed of stone slabs bearing sculptures in a superficial linear style representing scenes from the "Rāmāyaṇa." On a slab outside is a design of figures fighting, and another has a scene from the "Rāmāyaṇa" representing Rāma's army of monkeys. Another has the monkeys building the bridge to Laṅka, and the fighting between Sugrīva's monkey army and the Rākshasas. Another shows Lakshmaṇa sitting on the monkey Aṅgada's shoulders, fighting with Indrajit on his flying chariot; while Hanumān seizes a Rākshasa by the hair. On another portion of the same we have Rāvaṇa conversing with Hanumān. Below this is the monkey army following Rāma, who is represented in his chariot fighting with Rāvaṇa. The latter is also in a chariot and is followed by his army of Rākshasas, who are depicted in all sorts of wild and grotesque shapes.

Inside on the maṇḍapam platform walls are several more such designs. There is a Rāvaṇa, ten-headed, aided by a Rākshasa, fighting against Hanumān. There is a similar battle scene on another slab. On another is a curious design showing a man killing a monster who is transfixed with an arrow from the former's bow. The monster has the body of a deer (?), and the head, body, and arms of a man. On another are seen a quantity of musicians playing musical instruments. In one of the maṇḍapams lies a broken *nandi*, and not far off is a broken figure of *Bhairava*. Another *nandi* lies outside. At the base of the outer wall of the group of *garbhālayam* buildings is a frieze of elephants varied by star-shaped ornaments in a sort of diaper pattern. The doorway of the antechamber of the *garbhālayam* is handsomely decorated with carved lintels, having designs of scroll work and flowers, with lions at intervals, and sculptured pilasters. On each side is a *dvārapāla*. The inside of the *garbhālayam* is undecorated, and has no image. The *pradakshiṇa-maṇḍapam* has a raised platform round it, similar to that in the *mukha-* (or *sannidhi-*) *maṇḍapam*, and on the inner wall of this platform are carved star-ornaments and elephants. In one place is a design showing a group of men and women fighting with bows

and arrows. This raised wall is a characteristic of northern rather than of southern temples, being found almost invariably in Orissa and Bengal, but seldom in purely Dravidian temples.

Outside the main temple is a small shrine, roughly cut, and apparently of greater age than the principal buildings.

Fallen on the ground between the two buildings is a large sculptured slab, showing a procession of the gods in the upper entablature, and a group, with Śiva dancing, in the middle of the lower. The god, with matted locks, dances to the sound of musical instruments played by *gaṇas*, or attendants; at the head of whom are Brahma and the three-legged Bhṛiṅgī. The upper portion of the slab shows the procession headed by a band of music, behind which is a camel and its rider. Behind him comes Bhṛiṅgī dancing. Then come Śiva with Pārvatī, riding their bull; Vishṇu on the *garuḍa*; Brahma, with three heads, on his *haṁsa; Kumārasvāmi* on his peacock, with six heads. After these come five gods, of which four are seated respectively on an elephant, a buffalo, an antelope, and a horse. The *vāhana* of the other is broken.

There are three inscriptions on a slab at this temple. One is dated Ś.Ś. 1144 (?), (A.D. 1222), *Chitrabhānu*, during the sovereignty of the Gaṇapatis of Oraṅgal, mentioned as reigning at Ḥanumakoṇḍa. Another is a private grant of Ś.Ś. 1212 or 1272, *Vikṛiti* (A.D. 1290 or 1350). The third seems unimportant, and my copy is faulty. It mentions no king and bears no date. On the southern wall of the *garbhālayam* is an inscription recording a private grant in Ś.Ś. 1371 (A.D. 1459), *Vibhava*.

About half a mile to the westward of the last-mentioned temple, on the opposite bank of the Nāgilēru stream, stands a fine temple known as the NĀYAKURĀLA GUḌI, dedicated to, or erected by, the heroine of the story of the Heroes (*see above*).

Between it and the river, in a field, are seen four *Nāga* stones, two being *Nāgakanyās*, all apparently of great age; as well as a rough stone bearing an inscription, stating that a grant had been made of the field, but giving no year. Outside the enclosure wall are a number of fallen pillars and an old and completely choked up *vimāna*.

The temple itself apparently consisted of *garbhālayam*, *āntarālika*, and *mukhamaṇḍapam*. The first two are surmounted by a rather low but very well-proportioned and remarkably well-carved Gopuram. The stone of which it is composed is exceedingly hard, and the sharpness of the cutting, and the depth and boldness of the design are very noticeable. Indeed, though the temple is entirely deserted and is probably about 500 years old, the sculpture on it looks as fresh as when first executed. There are one or two unimportant sculptures here and there on the walls, amongst others (1) a queen (?) with attendants worshipping the *liṅgam*; (this may be intended for *Nāyakurāla*). (2) A king and queen (Narasiṁha Bhūpati and Nāyakurāla ?) embracing. (3) The churning of the ocean of milk.

Of the *mukha-maṇḍapam* nothing is now left but the platform or base. The fallen pillars and roof seem to have been removed. On the ground in front lies a very handsome black granite sculpture of Durgā. It is broken in many places, but the design is in high *alto-relievo* and very well executed. Inside the *āntarālika* is some finely-worked sculpture, much broken. Above the doorway is the usual group of Lakshmī and the elephants.

Near the main temple are the remains of some old shrines, much older than the principal temple and made of black stone. Above the doorway of the *āntarālika* is a stone stating that the maṇḍapam had been erected by a private person.

In the neighbouring village of Gāmalapāḍu is an inscription which states that in Ś.Ś. 1599, (A.D. 1677), *Nala*, a private person erected the temple there.

Returning towards Guṇṭūr, a ride of 8 miles brings the traveller to the village of BRAHMAṆAPALLE. North-west of this village, near a tank, is an old ruined Śiva temple with some figures of Gaṇeśa. To the east of the village is an old Śiva temple now disused. Near it is a maṇḍapam and an inscribed stone, the letters almost illegible, but apparently belonging to the thirteenth century A.D. Not far from this is a very poorly cut stone with a *Vīrakal*.

Five miles further on is the town of PIḌUGURĀLA, where there is a good Travellers' Bungalow.

Piḍugurāla is a village alluded to by Mr. Boswell as possessing a circular mound very similar to that under which the Amarāvati sculptures were found.[1] I have previously stated that I thought this idea somewhat fanciful, and further personal inspection confirms this view. The area of ground enclosed

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[1] "Near the latter village (Piḍugurāla) are a number of mounds forming a sort of large circle, which the people believe to be the remains of an old fort. The appearance of these mounds bears, however, a very strong resemblance to the *Depavali dinne* at Amarāvati, beneath which the Amarāvati sculptures were discovered. They have never been opened. Scattered all around are great quantities of broken pottery, but no coins are known to have been found here." (*Report published with Madras G.O. of 7th November 1870.*)

by the mound is many times larger than that at Amarāvati, and is of a totally different type. To begin with, it is square. There is no hollow in the middle, which would account for the mounds as being the *débris* caused by an excavation. The mound is composed, not of excavated earth, but of stones and earth mixed together, the stone predominating. It appears in fact to be exactly what the villagers describe it to be—the remains of a fortification round the old village site, before it was moved to its present locality. They say it was built by the Reḍḍis. The villagers pointed out a place where the ground sounded hollow to the tread, and stated that it was reported to contain hidden treasure. I excavated and found simply that the noise was caused by some of the stones near the surface being larger than others, and having hollows under them not choked up with earth.

Near the bungalow on the main Haidarābād road is an old *Śakti* figure, and a tall slab of stone like a *dhvaja stambha.* Between this and the old fort are some small stone-built shrines. In one is a very poorly-sculptured design of a female on a horse. They call her *Mādhava Rāmamma*, and relate that she was a woman of the Reḍḍi caste, who lived a very bad life and after her death became a sort of inferior evil spirit or goblin. She is said to be incessantly going about the village bringing evil on the people, the crops, and the cattle; and the villagers therefore try to propitiate her by worship. In another is a *Vīrakal* which seems old. No tradition regarding this figure remains. In another of these shrines is a roughly-executed design, consisting of three female figures, a woman and two children. They call this *Maṅgamma Pērantālu*, and relate that Maṅgamma was the wife of a Reḍḍi chief, who, when her husband died, became a *satī* after telling all the people that she was pregnant of twins, and begging that she might be worshipped after her death. This was done for some time, but of late years her fame has diminished, and no worship is now performed. Close to the southern wall of the fort is a little shrine covering another of the evil female spirits. They say she was a woman of this village called *Piḍugurāla Viśam Pilliamma* (an uncomplimentary name, meaning the "poisonous cat of Piḍugurāla"). She turned into an evil spirit after her death and did a great deal of harm, and therefore the village people worshipped her. But lately the worship has ceased, and the villagers say that, oddly enough, she also has ceased to do harm.

Near the south-west angle of the fort wall is the principal temple of the old village, dedicated to "*Gopālasvāmi*" or Krishṇa. It is now in ruins, the figure of the god having been removed to a newly-built temple in the present village. The old temple consisted of *garbhālayam*, two *sannidhi-maṇḍapams* and two porches. The principal maṇḍapam consists of 16 pillars, the porches of 4 each. The carving is poor. At the doorway to the inner maṇḍapam are two *dvārapālas*, and a little pilaster ornamentation with a projecting roof above. On one of the pillars of the eastern porch is a small inscription dated *Śaka* 1472 (A.D. 1550), cyclic year *Saumya.* It merely states that the temple was built in that year by a private individual. On another is recorded a private grant in the same year.

Near this is a shrine of Gaṇeśa, of whom two effigies lie on the ground, one inside and one without. This temple is still used for worship, the deity not having been removed to the new village; and yet this curious people permit the sacred image of the god to lie ignominiously on its back in its own Holy of Holies.

North of this is a small ruined shrine dedicated to *Rāmaliṅgasvāmi*, whose figure is now worshipped in the new village, this one being deserted. There are two rough *dvārapālas* on the lintels of the doorway.

Close to this lie a number of sculptured stones. They are as follows. Two *nandis.* The *pāṇavaṭṭam* or *pīṭham* of a liṅgam. A *vīrakal*, which seems very old. A *Bhairava.* The latter holds in his four hands the *ḍamarukam*, a crooked sword, a *triśūlam*, and a human head, which a dog jumps up to and licks. Over his shoulder hangs a serpent, whose neck is twisted round his legs, the hood expanded and head erect in front. Over his head is a cobra-hood of many heads. Next to this is a figure of Gaṇeśa; then a Durgā with *Mahishāsura.* She is eight-armed and holds the *chank*, a sceptre, a sword, a spear, a *chakra*, a bow, a shield, and the tail of the buffalo monster, whose body hangs loosely, the forepart resting on the ground. She has killed him with her trident-shaped spear. There are also an old ungraceful *Nāga-kanyā*; two Nāga stones; a four-armed erect figure, too demolished to be identified; a Gaṇeśa; a *vīrakal* showing two figures, male and female; two figures of ascetics with their hands clasped before them; a stone slab having the figure of a Gaṇeśa at the end of a row of six females, who are seated facing the spectator, cross-legged, and holding lotus buds in their right hands; and lastly a large Nāga stone with the serpent elegantly twisted.

The principal temple in the new village consists of four shrines enclosed by one wall. I could not get into the enclosure as the door was locked, and the keeper of the key absent; but I was told that there were no carved stones to be seen outside the innermost shrines, and no inscriptions at all.

The temples are dedicated respectively to *Rāmaliṅgasvāmi*, with a sculpture inside of Śiva and Pārvatī; to *Āñjaneyasvāmi*, with a figure of the monkey-god; to *Vīrabhadra*, with a figure of that deity; and to *Gopālasvāmi*, with a sculpture inside of Kṛishṇa with his two wives, Rukmaṇī and Satyabhāmā. Near this is a shrine over a *Śakti* figure called *Pāṭapāṭamma*, having inside it one or two Nāga stones.

In the village are also two other shrines to *Gaṅgamma* and *Poleramma* respectively, both having *Śakti* figures. Near the latter are three roughly-cut Nāga figures and a broken four-armed erect female figure. There is also a small shrine in the village to "*Sītā Rāmasvāmi*," but I did not see the figure inside as the door was locked.

Not far from the village, between it and the fort, stands an inscribed stone, but it is much injured.

From Piḍugurāla, owing to a pressure of business requiring my presence elsewhere, I was compelled reluctantly to leave the Palnāḍ country, and my tour terminated prematurely. There are many other places which would well repay a visit, and I trust that before long some one interested in these matters will be more fortunate than myself.

R. S.

APPENDIX B.

DATES ASSIGNED TO THE SOUTH INDIAN TEMPLES, &c.

THE following table shows the dates assigned by Mr. Fergusson and Dr. Burgess, in the former's "*History of Indian and Eastern Architecture*," and their jointly-produced "*Cave Temples of India*," to the principal Temples, &c., of Southern India. I give the List as far as possible in chronological order.

Abbreviations.—F. = Mr. Fergusson; C.T. = "Cave Temples of India;" H.A. = "History of Indian and Eastern Architecture."

Place.	District.	Building, &c.	Note.	Reference.
Amarâvatî	Kistna	The Tope	"The fourth century"	C.T., 64.
Mâmallaipuram, Mahâvallipur.	Chingleput	The Caves and Rathas ..	A.D. 650 to 700	C.T., 110.
Uṇḍavalle	Kistna	The Cave-Temple ..	"The seventh or eighth century of our era."	C.T., 97.
Karugûmalai, Kulumulu (C.T.), Kûmûlûlû (H.A.)	Tinnevelly	The Gaṇeśa rock-cut Temple.	A.D. 725 to 755, *i.e.*, the same period as the śikhara of the Kailâsa at Elura.	C.T., 159, 450.
Chillambaram, or Chidambaram.	South Arcot ..	The two inner enclosures of the great Temple.	Erected, according to the "Koṅgudeśa Râjakkal," by Vîra Chola (A.D. 927 to 977.[1] F.) and his grandson Arivarmâdeva (A.D. 1004.[1] F.)	H.A., 350.
Somnathpur, or Somanâthapuram.	Mysore	The Temple	By Vinayâditya Ballâla of the Hoyiśala Ballâlas, who ascended the throne A.D. 1043.[2]	H.A., 392.
Baillûr	Do.	Do.	By Vishṇuvardhana, of the same dynasty, in or about A.D. 1114.[2]	H.A., 392.
Hullabîd, Hallabîḍu, Dvârasamudra, Dorasamudra, or Dvârâvatîpura.	Do.	Do.	Commenced probably by Vijaya Narasiṁha of the Hoyiśala Ballâlas about, or subsequent to, A.D. 1145. Stopped by Mussulman invasion 1310.[2]	H.A., 392.
Hanumakoṇḍa, or Hammancondah.	Near Orañgal, Nizâm's Dominions.	Temple, and Kîrti Stambhas.	Erected, according to an inscription, by Pratâpa Rudra in A.D. 1163.[3] (It is in the Chalukyan style. The oldest temple in that style is probably the temple at "Buchropully" near Haidarâbâd.)[4]	H.A., 388, 389.
Râmeśvaram	Madura	The small Vimâna ..	The eleventh or twelfth century ..	H.A., 357.
Mudbidri	South Canara ..	The Jain Temples ..	They may have been commenced as early as A.D. 1300; but more likely about A.D. 1498, the date of the first Portuguese visit under Vasco da Gama, or earlier.	H.A., 274.

[1] These dates must be considered as still somewhat uncertain. [2] Mr. Fergusson takes his dates from Prinsep's Tables.

[3] If this date is correct, and if the king in question be the sovereign usually styled Pratâpa Rudra I, the received date of his demise in A.D. 1257 must be altered, and an entirely new history worked out.

[4] I am informed that, subsequent to the publication of the work referred to, Mr. Fergusson has declared the temples at Paṭṭadkal and Aihoḷe to be the oldest Chalukyan structural temples yet known.

Place.	District.	Building, &c.	Note.	Reference.
Tanjore	Tanjore	The Temple	Said to have been erected by Kāḍu Veṭṭiya Chola in the beginning of the fourteenth century, but probably some centuries earlier. "The Soubramanya Temple is certainly one century, probably two centuries more modern." (F.)	H.A., 345.
Chidambaram	Do.	The Temple of Pārvatī, the great gopuras, and the second enclosure.	In the fourteenth or fifteenth century.	H.A., 351.
Vellore	North Arcot ..	The Temple	Tradition says A.D. 1350, and this is "not far from the truth." (F.)[1]	H.A., 370.
Yannūru	South Canara ..	Colossal Jaina Statue ..	It is older than those at Karakala and Śrâvaṇa Belgola.	H.A., 268.
Karakala	Do.	Do. do. ..	The date, A.D. 1432, is fixed by an inscription on the statue.	H.A., 268.
Śrâvaṇa Belgola	Mysore	Do. do. ..	About the same age as Karakala ..	H.A., 268.
Kañchivaram, or Conjevaram.	Chingleput	The Temple	The date is uncertain, but it lies probably about half way between the vimāna of Pārvatī at Chidambaram, and the "great building epoch of the Nayak Dynasty." (F.) Probably, therefore, about A.D. 1500.	H.A., 369.
Vijayanagara, Hampi, or Hampe.	Bellary	Most of the principal Buildings.	During the reigns of Kṛishṇadeva Rāya and his successor Achyutadeva, A.D. 1508 to 1542.	H.A., 375.
Madura	Madura	The vimāna of the great Temple.	Built, according to tradition, by Viśvanātha Nayakka in A.D. 1520, "which may possibly be the case." (F.)	H.A., 364.
Taḍpatri, Taḍiparti, or Tarputṛy.	Bellary	The two great gopurams.	A century earlier than the great unfinished gopura at Madura, whose date is the time of Tirumala Nāyakka. This therefore would date in or about the period A.D. 1523–1559.	H.A., 378.
Vijayanagar, Hampi, or Hampe.	Do.	The Viṭṭalasvāmi, — or Viṭoba—maṇḍapam.	By Achyutadeva, A.D. 1529–1542.[2] ..	H.A., 374.
Chillambaram, or Chidambaram.	South Arcot ..	The 1000-pillared maṇḍapam.	"Almost certainly erected between 1595 and 1685." (F.)	H.A., 351.
Rameśvaram	Madura	The Temple	"From first to last its style, excepting the old vimāna, is so uniform and unaltered that its erection could hardly have lasted during a hundred years; and if this is so, it must have been during the seventeenth century. It may have been commenced fifty years earlier (1550), and the erection of its gopuras may have extended into the eighteenth century, but these seem the possible limits of deviation." (F.)	H.A., 359.

[1] The tradition as I have it is that the Temple and Fort were built "about 450 years ago," say, about A.D. 1350; but it adds that, 25 years later, the place came into the possession of Kṛishṇadeva Rāya of Vijayanagar, which, if true, would make its earliest date A.D. 1483.

[2] Chronologically should be inserted, about here, a maṇḍapam at the Madura Temple, erected, according to an inscription on one of its pillars, by Periya Vīrappa Nāyakka in Ś.S. 1500, A.D. 1578.

The Tanjore Temple.—I am assured that Mr. Fergusson has since modified the views expressed in his *History of Indian and Eastern Architecture* regarding the age of this temple. In that work (p. 345) he wrote: "Mr.————, a competent authority, ———— says it was erected by Kadu Vettiya Soran or Cholan, a king reigning at Conjeeveram in the beginning of the fourteenth century. At one time I hoped it was earlier, but on the whole I am now convinced that this must be very nearly the truth." His own instinct was, however, correct, for it is now admitted that the temple belongs to the eleventh century.

Place.	District.	Building, &c.	Note.	Reference.
The Temple of Jambukeśvara at Śrīrangam (Seringham).	Trichinopoly ..	Śiva Temple	"If we assume A.D. 1600 with a margin of ten or fifteen years either way, we shall probably not err much in its date." (F.)	H.A., 365.
Kumbhakoṇam, or Combaconum.	Tanjore	The Temple	About the same period as the last. "There are fragments of older temples to be found everywhere; but none *in situ*." (F.)	H.A., 367.
Madura	Madura	Tirumala Nāyakka's maṇḍapam, the palace, the unfinished gopura, and much of the temple.	The maṇḍapam took twenty-two years to erect, A.D. 1623 to 1645. The others were all built in the reign of Tirumala Nāyakka, 1623 to 1659; or his elder brother Muttu Vīrappa.[1]	H.A., 364.
Rāmeśvaram, or Ramissaram.	Do.	The sculptured corridors.	Contemporary with Tirumala Nāyakka's maṇḍapam at Madura.	H.A., 362.
Ahobila, Diguva Ahobila, or "Diggu Hublum."	Cuddapah	Sculptured maṇḍapam ..	From its style, a century more modern than the Viṭṭalasvāmi maṇḍapam at Vijayanagar, *i.e.*, about A.D. 1625 to 1650.	H.A., 378.
Chidambaram	South Arcot ..	Ruined maṇḍapam with sculptured Pillars.	"End of the seventeenth and first half of the eighteenth century." (F.)	H.A., 355.
Madura	Madura	The kalyāṇa-maṇḍapam in the great Temple.	"Said to have been built A.D. 1707." (F.)	H.A., 364.
Perur, or Pērūru	Coimbatore	The sculptured maṇḍapam.	About A.D. 1750	H.A., 371.
Śrīrangam, or Seringham.	Trichinopoly ..	The Temple	All the main part belongs to the first half of the eighteenth century.	H.A., 348.
Madura	Madura	The "Taṭṭa Suddhi" ..	A.D. 1770	H.A., 361.
Tanjore	Tanjore	The Palace	Commenced after 1675 and continued into the present century.	H.A., 384.

Mr. Fergusson assigns no date for the Tinnevelly or Tirupati Temples, nor for that at Tiruvaḷḷūr in the Chingleput District, though he declares the first to be "not ancient."

[1] I think the Vīrappa referred to was Periya Vīrappa, Tirumala Nāyakka's ancestor. An inscription on one of the pillars of the maṇḍapam alluded to states that it was built by "Periya Vīrappa Nāyakka" in Ś.Ś. 1500, A.D. 1578. This was not Tirumala's brother Muttu Vīrappa, but an ancestor.

APPENDIX C.

Amongst the antiquities of the Salem District, Hosūr Taluk, I have noticed a number of rude stone sepulchral monuments, and I now give in original a note by F. G. Shaw, Esq., Member of the Anthropological Institute, relating to some important "finds" in several of these, near Hosūr itself, in the year 1864. No note of them has as yet been published, and the discovery of articles of apparently defensive body-armour is highly interesting. Mr. Shaw writes as follows:—

"In the year 1864, while at the Remount Depot at Oossoor, my attention was directed to some cromlechs distant from my house (to its immediate rear) about two miles, bearing nearly south along a pathway over broken and undulating ground. The pathway is a short cut from Mudagherry (Remount Depôt) to Killamungalam, and its locality can be pointed out by any resident at the depôt.

"Some Belooche horse-dealers were the first to open the graves, their attention having been directed to them by a *Fakīr*, who persuaded them that they contained treasure. A few of the largest mounds were selected by these men, who worked at night for fear of detection. But finding nothing they came and told me, and I inspected the place in company with two or three of their number. Two tombs were found exposed. Entrance to the larger one was made by breaking one of the top slabs, and the contents of the tomb were strewed about. I found broken pieces of pottery, but nothing else. Entrance to the smaller tomb was made from the east and from a hole in the stone forming the box, but as the work progressed slowly the single slab covering the top was partly removed and propped up to admit of the contents being removed more easily. The large tomb was a perfect box about 10 feet square, formed of cut or lamellated stone, the bottom resting on one or more slabs forming a floor. I found on looking about that there were a score or more cromlechs, and I determined to open some on my own account. While so engaged Sir William Denison, who was then residing in the Collector's house at Oossoor, expressed a wish that I should continue the work and he would pay the expenses. This I did, superintending the excavations myself, and I must have opened a dozen or more. The size of the mound or actual tomb in no way indicated the richness of my "finds," for I found one of the smaller or more insignificant looking to be the richest, and, unlike most of the others, it had no bottom slab, and the tomb or box was formed of irregular-shaped slabs, as was the top stone or covering. Each cromlech was well defined with a circle of boulders: in some places they occurred in parallel rows, at others in a continuous line. In some of the tombs I found as many as three layers separated one from the other by lamellated small slabs resting on stones between which I invariably found urns, sometimes whole, but mostly crushed by the superincumbent weight and probable shifting of the stones placed round them to take off the pressure.

"In every tomb I opened I found specimens of pottery and charred bones, proving cremation. The pottery was of two colors—red or black and always polished (not glazed); some were highly finished, and occasionally they were met with with ornamental scorings or borders. The contents when unbroken contained only ashes, earth, and pieces of charred bones of various sizes, and here and there small fragments of charcoal, probably part of the débris of cremation. I never found any coins or shells, and the only metal was iron, which, of course, was completely oxidized. Among the iron weapons, utensils, &c., found were—

1. A battle-axe-shaped weapon roughly of this shape.... [1] ....the dotted lines indicating the hole for a handle.
2. A spear about $7\frac{1}{2}$ or 8 feet long, the haft, head, and butt all of metal.
3. Two large plates of iron slightly curved, roughly of this shape.... [2] ....pierced with holes or slots, probably for thongs to fasten as breast and back plates.
4. Knives and daggers of various shapes.... [3] ....
5. Arrow heads in great numbers. Many adhered or oxidized together as if they had been tied or placed in a quiver together.
6. Swords of sizes, with the characteristic small handle. One sword was very long and double-handled, straight and sharp on both surfaces, terminating in a fine point.

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[1] Mr. Shaw gives the rough outline of a hatchet-head, not of unusual shape.

[2] A rough sketch is appended of what certainly looks like a piece of body armour with places for the arms and holes for thongs. Mr. Shaw, in another letter, speaks of them as "front and rear pieces."

[3] Sketch given showing blades straight and wavy.

7. Small pieces of iron—pins or skewer-shaped—representing probably needles or hair fasteners, *i.e.*, hair pins, and some very like the instrument used to paint the eyelids with pigment. With these latter I traced the fine links of a chain and what appeared to have been a small iron box, probably containing the pigment for coloring the eyelids. The chain was so corroded that I could not save but the smallest particles. The simple alteration caused by folding the chain (which must have been made of thin wires) in paper destroyed all trace of its form; and I did not deposit it with the urns and weapons in the Museum. I also found a sharpening stone (which I have now).[1] The stone is about 5 or 6 inches long, half an inch thick, and presents the worn half-polished surface that a carpenter's "hone" would. This stone was found with some small knives and arrow heads. The stone is of a greenish grey color.

"It must be remembered that *all* these weapons were in fragments, and though I removed them myself with a clasp knife and ticketed them 1, 2, 3, &c., and placed the pieces in succession of removal in paper, here and there was a piece wanting to complete the continuity; but when *in situ* and the earth removed, the weapon could be easily distinguished.

"The quarry from whence the lamellated stones were brought was about half a mile distant, and showed traces of the chisel here and there.

"Near these quarries and to the west at the bottom of the hollow is a huge boulder with an inscription. I send you a copy of the inscription, a full translation of which I think I have already given you. Please return the copy of inscription at your leisure.

"I have met with these cromlechs all over Salem District, and I believe they abound in all the Southern Districts in the Presidency. There are a great many on the Mailgherry Hills in the Dunkenycotta Taluk, quite overgrown with forest of great age."

(Signed) F. G. SHAW, M.A.S.

NOTE.

The inscription runs thus, according to the copy sent me by Mr. Shaw:—

"I, Keśava Nāyakkan, in fulfilment of an oath, have inscribed and dedicated this stone to Nārāyaṇa, the protector of the five classes of people, on the 1st day of the month Arpiśi of the year of the Kaliyuga 4266, *Pramādhi*, in order that Srī Vīra Vallān Dēvar may attain the throne. If any one annuls this virtuous action he will be guilty of the same sin as one who kills a black cow on the banks of the Ganges. Thus writes Keśava Nāyakkan. Signed Śrī Vallānādhan."

Kaliyuga 4266 corresponds with A.D. 1165-66, but *Pramādhi* fell six years earlier. The year mentioned (K. 4266) occurred during the reign of Viyaya Narasiṁha of the dynasty of the Hoyiśala Ballālas, who ruled over the country where this inscription is cut, having their capital at Hallabīḍu (Dorasamudram, Dvārasamudram, Dvārāvatīpura). He was succeeded in 1188 A.D. by Vīra Ballāla. If the Srī Vīra Vallān of the inscription is the same as Śrī Vīra Ballāla, it would seem that the hopes of the writer, Keśava Nāyakkan, were eventually realized, after 24 years of waiting.

The inscription has nothing to do with the cromlechs.

It is greatly to be regretted that the articles found in the tombs and deposited by Mr. Shaw appear to have been mislaid in the Museum, and they cannot now be traced. If the iron plates were really breast-plate and back-piece, their discovery was one of extreme value.

R. S.

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[1] Since deposited in the Madras Museum.

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